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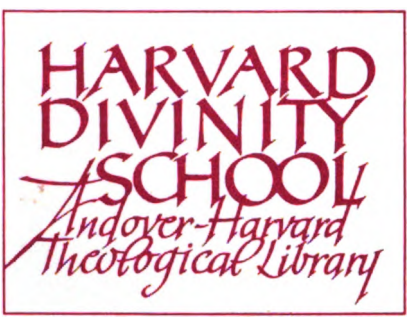

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THE

CHRISTIAN OBSERVATORY:

A

Religious and Literary Magazine.

A. W. McCLURE, Editor.

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.—*Hab.* ii. 1.

VOLUME I.....1847.

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INDEX TO VOLUME I.

Allegory, - - - 72
American Board, - - 571
" Piety, its Decline, 332
" Scholarship, - 44
" Unitarian Association, 331

Beecher, Dr. E., Letters to Rev. Charles Beecher, 145, 193, 241
Bible, the Word of God, 7, 63, 122, 170, 215
" Unitarian Views of 170
Blackerby, Richard .461
Biography of Self-Taught Men, 335, 426
Birds of a Feather, 95
Bisbee, Rev. J. H., Election Sermon, - - - - 189
Bradford, William - - 57
Brewster, William - - 358
Bridgman, Laura - - 130
Brownson, O. A. - - 48
Bushnell's, Dr. Christian Nurture, - - - - - 323
" Dr. Tyler's letter to 381
" Argument for Christian Nurture, - - 410
" Alleged Suppression of this Book, - - 478
" Home Missionary Sermon, - - - 525

Cambridge Platform, - - 384
Causes and Cure of Puseyism, 286
Chalmers, Dr. - - - 477
Channing, Dr. and the Unitarians, - - - - - 516
Christian Examiner, - - 369
Christian Union, - - 289
Church Member's Manual, - 287
Clerical Power, - - 383
Colleges, - - - - - 381
Communitism, - - 288
Congregationalism, Progress and Prospects of - - - 337
Conrad, An Allegory, - - 72
Convention, - - - 240
Counsels to Young Ladies and Young Men, - - 238
Creeds Defended, 145, 193, 241
Cyclopædia of English Literature, - - - 93

Daguerreotype, - - - 427
Dancing, - 96, 202
Difficulties of Orthodoxy, - 466
Disease of the Times, - - 49
Dissolution of the Union, - 239
Doctrinals and Practicals, - 405
Dod, John - - - - 21
Duty to the Dying, - - 310

Egypt and the Prophets, - 208
" " " Infidels, - 265
" " " Old Testament, 312
Educator, Practical - - 141
Everett, President - - 238
Examiner, Christian - 92, 369

Fancy Balls, - - - 479

Gannett, Dr. E. S., on Inspiration, - - - 122, 140
Great Race Ground, - 561

Hackett's Exercises in Hebrew Grammar, - - - - 383
Harvard College, - - - 270
Heresy of Love, - - 385
Hindrance to Conversion, - 119
Hollis Professorship, - 527
Hopkins, President, his Plymouth Sermon, - 141
" his Essays and Discourses, - - 477
Howe, Dr. - - 130, 235

Independence of Mind, - 55
Influx of Foreigners, - - 384
Inspiration of the Bible, 7, 63, 122, 215
Introduction to Vol. I., - 1

Janeway, John - - - 294
Jerusalem, - - - 444, 491
Judaizing, - - - - 140

Liberator, - - - - - 285
Liberty, Religious - - 168
Little Foxes, - - - 91
Lives of the Chief Fathers of New England, - 285, 332, 570
Lord's Lectures, - - 143
Luther, Select Treatises of - 47

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Malignant Philanthropy, - 569
Mann, Hon. Horace 85, 143, 189
Massachusetts Convention, 240
Mathews, Marmaduke - 508
Military Servitude, - - 236
Mexican War, - 30, 528, 529
Modern Transcendentalism, 18
Monthly Religious Magazine, 142
Moody Family, - - 142
Moral Courage, 250, 345, 441, 495, 529
Mormon Stock Declining, 239

Neander's Church History, 334
New Year, - - - - 42
Normal School at West Newton, 284
Noyes, Prof., charged with Blasphemy, - - - - 270

Orthodoxy, Difficulties of - 466

Pilgrims at the Sepulchre, - 557
Plea for Amusements, - - 570
Political Influence of Christianity, - - - - 543
Power of Prayer, - - 378
Popery and Protestantism, 561
Popery and the United States, 397, 433
Predestination, - - - 156
Prison Discipline, - - 336
Professor of Humbug, - - 48
Progress and Prospects of Congregationalism, - - 337
Prosperous Christians, - 395
Puritan Stock, - - - 97
Puritanism in the Episcopal Church, - - - 139
Puseyism, - - - - 286

Quincy's Misstatements Exposed and Corrected, 110, 158, 253, 300, 348, 450, 500, 547

Reviews:
Woods and Pond on Swedenborgianism, - - - - 33
N. Adams' Sermon, - - 80
The Bible, the Rod, and Religion in Common Schools, - 85
Knowles' and Gammell's Lives of Roger Williams, - - 180
Mrs. Dana's Letters on the Trinity, - - - - 221, 274
Typee, a Peep at Polynesia, 280
Bushnell's Christian Nurture, 323
" Argument for Christian Nurture, - - 410
Cobb's Compend of Divinity, 420
Rarity, - - - - - 44
Reformation Reformed, - - 425
Religious Liberty, - - 168
Reminiscences of Coleridge and Southey, - - - - 428
Republicanism of Christianity, 488
Revivals, - - - - 90
Revival Preaching, - 192
Rights of Women, - - 90
Rival Grammars, - - 479
Robinson, John - - 534
Rough Plank Churches, - 47

Sabbath, - - - - 108
Sabbath School Question Books, 335
School Government, - - 335
Sensitive Christians, - 283
Sinai, - - - - - 364
Slavery, - - - 93
Slaves and the Bible, - 235
Statistics of Congregationalism, 337
Swedenborgianism, - 33, 428

Tappan's Poems, - - 190
Teacher's Institute, - 191
Temperance, - - - 72
" Enterprise, 237
" Legislation, - 331
Temple's Daily Treasury, 46
Thanksgiving, - - 568
Theatricals, - - 527
Transcendentalism, - - 18
Tyler's Letter to Bushnell, 381
Tyler's Tacitus, - - 429

Union, Christian - - 289
Unitarian Association, - 331
" Periodicals, - - 286
" Views of the Bible, 170
Unitarianism, - - 516, 524

Van Lennep, Mrs. M. E., 225
Viennese Children, - - 96
Vultures Changed to Doves, 144

War with Mexico, 30, 528, 529
Wilbur's Reference Bible, - 237
Williams, Roger - - 180
Witchcraft, - - - 300
Worcester's Dictionary. - 427

Xenophon's Memorabilia, - 571

Year, New - - - - 42
" Past - - - - - 568
" Coming - - - - 572
Young American's Magazine, 141

Zion, - - - - - - 569

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THE

CHRISTIAN OBSERVATORY.

VOL. I. BOSTON, JANUARY, 1847. No. 1.

INTRODUCTION.

AT the very porch of the OBSERVATORY, as we are entering into its labors, we seem to be called upon to make known in advance, so far as it can be done, what the objects and character of the work will be.

It is true, that there is a multitude of periodicals in existence. But in this very fact, we see a reason for adding another to the number, to maintain the "balance of power." That large portion of our people, to whom the great doctrines of salvation are still precious and venerable, feel themselves pressed in, as it were, on every side, by the growing mass of printed matter, which bears offensively upon them. They need something, whereby they may press out again, and bear back the intolerable weight.

The OBSERVATORY will stand upon a strong doctrinal basis, with the Bible, square and solid, for its corner-stone. It has been sagely said, in the true spirit of the inductive philosophy, "As in nature, the more you remove yourself from particulars, the greater peril of error do you incur; so, much more in divinity, the more you recede from the Scriptures, by inferences and consequences, the more weak and dilute are your positions. The Scriptures stand in the same relation to the theologian, as the world of matter to the natural philosopher."* To the responses of this living oracle, the Word of God, we wish ever to yield

* Essay, Biographical and Critical, prefixed to the works of Jeremy Taylor. London edition, 1835.

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the most implicit and unquestioning faith; accounting such faith to be the summit of wisdom, and the perfection of reason. This only inspired book is to us as the Urim and Thummim, the Divine Lights and Perfections, when we would "seek counsel at the mouth of the Lord." Accordingly, after finishing these prefatory remarks, and the explanation of our design, we shall proceed to lay our corner-stone, in an appropriate article on the claims of the Sacred Volume. We are in the full belief, with Martin Luther, that "while the Word flourisheth, all things flourish with the Church."*

The pages of this work will be open to the pious zeal of such as are "valiant for the truth," and cannot look quietly on, while that hallowed cause is rudely or artfully assailed. In 1577, that patriarch of the Puritans, the illustrious Thomas Cartwright, thus expressed himself with generous courage: "As for the cause itself, I never fear lest it should come too often into the field; for, although through the poverty of the defenders thereof, she come never so naked and unarmed, yet the Lord hath set such a majesty in her countenance, that, as with one of her glances, she ravisheth into her love those which are desirous of the truth in this behalf, so with another she so astonisheth her enemies, as if they were cast into a dead sleep, in such sort that the stoutest of them, when they come to the fight, cannot find their hands."† The light of truth may be long obscured, but not forever. It is the noble vaticination of Southey;

> "The destined hour must come,
> When it shall blaze with sun-surpassing splendor,
> And the dark mists of prejudice and falsehood
> Fade, in its strong effulgence."

But whatever the past may have been, or the future may be, it is but too evident that there has long prevailed a disposition to slide down from the high-places of the field, where our fathers bravely battled with the storms of tyranny, and stemmed the wide-spread deluge of corruption. This was the triumph of the grace of God in them. The secret of their great strength was divine grace. This gave them an elevation of mind, a tenacity

* Florente verbo, omnia florent in ecclesia.

† Address to the Reader, in "The Rest of the Second Replie" to Archbishop Whitgift.

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of purpose, a clearness of vision, a strictness of integrity, and a constancy of devotion, which, in our degenerate times, seem to surpass emulation. Like the everlasting pyramids of Egypt, they have been more admired than copied.

We live in a day of lax sentiments and lax practices; a day of cowardly compromises, of inglorious self-indulgence. This downward tendency is becoming more and more apparent; and we are forced to adopt the lamentation of the excellent William Stoughton, in his Election Sermon, preached in 1668: "Alas! how is New England in danger to be lost even in New England, — to be buried in its own ruins."*

In this publication, we would fain withstand this downward course of things. We wish, if it may be, to rally the whole force of the evangelical community against open recreancy, and against all the forms of disguised infidelity, which are seeking to operate in treacherous concealment. Without being too sanguine as to the measure of our success, we shall "plow in hope."

We find among our grave and serious-spirited fathers, much of the lighter mood with which they relieved the steady pressure of care and suffering. To us, the most conspicuous features of their character are those stern virtues, which make them awful in our eyes; like distant mountains, with hearts of unyielding rock and brows of everlasting ice. But when we ascend the sloping sides, and explore the winding glens, we find many a sweet Alpine valley, healthful and serene, smiling in sheltered loveliness and innocent seclusion. Our stout fathers were wont to soften their rugged lot with their classic studies, their natural recreations by land and water, their friendly intercourse, their sallies of wit and cheerfulness, and their genial glow of fraternal communion.

Though we speak strongly of the downward tendencies of the times, we do not speak despondingly. We know that the race of Puritan spirits is not extinct. There are many among us who, under the same incitements, would act not unworthy of their sires. We see too much around us, which should awaken joy and gratitude, and excite the most animating hopes for the future. And, had we nothing else to sustain our courage, we have the remembrance of the unfailing promises and sovereignty of God.

* He afterwards became Lieutenant Governor of the Massachusetts Colony.

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The prospect, at the present hour, is mingled of light and shade. "The morning cometh, and also the night." Morning to Zion, and night to her foes.

Whoever has sailed into Boston harbor on some fair summer's day, has been charmed by the clustered isles, which stand as faithful sentries around the entrance of the beautiful bay. In passing them, we have often called to mind the striking description of them, by old William Wood: "This harbor is made by a great company of islands, whose high cliffs shoulder out the boisterous seas."* There they lie, as of old, to guard the haven they adorn. Yet we see them not in all their lovely array, as the first settlers saw them. Some of them are quite gone. Yielding to the storms of two centuries, they have "melted away amid the yeast of waves," and left only their sunken ledges, to increase the perils of the mariner. The soil, which once covered them, is gone to augment the flats, which diminish the depth of waters in the ample haven. Others were disappearing, under the same insidious process, but the recent care of the public guardians has defended them with massive sea-walls, which have arrested the work of demolition.

So has it fared with the noble principles of our fathers. The fickle, but furious waves of error, have swept away many of the old land-marks, and left danger where once there was safety and beauty. Even what remains of the old piety and virtue is dwindling, under the influence of the same process, both in extent and prominence. But the alarm has been taken. Already a pious care, within these forty years, has begun to rear embankments, for the protection of the wasted head-lands. We already see large tracts of made land reclaimed from the dominion of the envious and encroaching waves. A sea-wall is first built, and then filled in. And though the rounded outline and verdant surface be not restored, the new level, thus recovered from the possession of the waters, is alive with business or crowded with dwellings. We look for a rapid advance in the work of diking out the streams of error and delusion, from some of the ground they have usurped, and winning back what has been lost to truth. We would be preservers and restorers too. It is an enviable

* New England's Prospect, printed in 1634. Reprinted in Young's Chronicles of Massachusetts, 1846.

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name to be called "The Repairer of the breach; The Restorer of paths to dwell in."

We do not intend that our love for what is excellent in the past, or our opposition to the spirit of reckless change and senseless disorder, which now roams abroad, shall exclude us from the path of progress. We believe in movement. We believe in the advancement of society. But of every proposed movement, we wish to know the ultimate direction; whether it will carry us towards Canaan, or take us back to Egypt. The Puritans, in their day, as need was, were wholesale innovators. The advocates of venerable corruptions and abuses beheld their proceedings with rage and terror; and raised an outcry, which is still feebly echoed by the sorry successors of the Covels and Heylins of old. It would ill beseem the sons of the Puritans to withstand the entrance of new truths, or the progress of real improvement. Their stand-point should occupy the middle ground, between blind submission to human and corporate authority, and blinder rebellion against all the rules and canons of propriety.

Without dilating upon the history and usefulness of such publications as we now commence, we will only speak briefly of what we propose it shall do.

In theology, it will sustain the good old Scriptural orthodoxy of New England, which has reared up so many strong and virtuous minds.

In ecclesiastical order, it will support that free and popular form of government, which the primitive Churches enjoyed, and under which they flourished, till it was gradually buried up by the accumulations of priestly power and pride.

We propose that each number shall contain one life-like sketch of some distinguished Puritan, whether of the mother country or the colonies. The increasing debt of gratitude, which the world is contracting to the memory of those mighty men, is thus eloquently stated by the famous commentator on the Bible, Rev. Thomas Scott, in the first of his "Letters on Conformity:" — "The tree of Liberty, — sober and legitimate Liberty, Civil and Religious, under the shadow of which, we in the Establishment, as well as others, repose in peace, and the fruit of which we gather, — was planted by the PURITANS, and watered, if not by their blood, at least by their tears. Yet it is the

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modern fashion to feed delightfully on the fruit, and then revile, if not curse, those that planted and watered the tree."

The subject of moral reform, on evangelical principles, will not be neglected. The memory of those Sabbath-keeping saints, who settled our churches and commonwealths, will stir us up to plead for the sanctification of the Lord's Day. The cause of Temperance, for which we have not lost our first love, we shall uphold according to the views of the good men from whom it received its first glorious impulse and successes. The rights of humanity, the claims of universal liberty, we desire to vindicate with Christian consideration and zeal, such as becomes the professed admirers of those who were the great champions of freedom in the seventeenth century.

A few pages, at the close of each number of the OBSERVATORY, we propose to occupy with critical "Observations on Men, Books, and Things." In these, we intend to watch "the signs of the times;" surveying the lights of heaven with a view to ascertain our position, as to latitude and longitude, and to help the voyager in finding his course over the face of the deep. In these periodical Observations, we design to use true independence of thought, and the just liberty of the press. Here we propose to sit easily in our chair, to throw off professional restraint, to talk familiarly and without reserve, expressing such opinions as we might utter among friends. Of men, we shall speak only when it seems to be requisite, remembering the remark which Goethe makes on the generality of authors; "Were they books, I would not read them." Of books, we wish to say enough to indicate their real value, and their likelihood of being useful to such as might think of purchasing them. Of things, also, we would take such notice as their importance may require; for, though "books are a world in themselves, they are not the only world. The world itself is a volume larger than all the libraries in it." It ought to be read by the light of the Bible.

We say no more as to the character which we propose to give to this work, and which, we trust, it will speedily acquire for itself. In assuming the duty of forming that high character for it, to which we aspire, we do it "in weakness and in fear, and in much trembling;" and yet with resolution, and a sustaining hope in God.

"The path is plain and straight, — the light is given,
Onward in faith, — and leave the rest to heaven."

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THE BIBLE, THE WORD OF GOD.

A PROMINENT object in this periodical will be to counteract the tendency at the present time to speak disparagingly of the Sacred Scriptures. Some deny the absolute authority of the Scriptures in matters of faith; some speak of them as mere human productions, bearing evidence of infirmity and error; while others sink the credit of the inspired volume, by exalting what they call the revelations of nature, and the efforts of genius, to equal authority and reverence.

We propose to show, in a plain way, in what sense the Bible is the Word of God.

We shall endeavor to prove that the Bible has the same authority and is entitled to the same reverence as though it had been written in heaven by the finger of God, and had been brought down in the sight of men and thus delivered to the world.

The several books of which the Bible is composed, were written by different men within a period of about two thousand years. Many books were written claiming to be inspired, besides those which we have received as such. It is natural to ask in what way the claim of being inspired is to be determined with regard to these different productions.

It is not enough, in arguing the subject, to say that the Jewish people, among whom all the writings appeared, decided, in view of the evidence then existing, what books were inspired. There is a natural desire to see the evidence for and against each book; to know the miracles, and the fulfilled prophecies, and the agreement with the moral sense and the religious feelings of men, by which the several portions of the Old Testament Scriptures were decided to be inspired. Referring the reader who may wish for information of this kind with regard to each book of the Old Testament, to such works as Horne's "Introduction to the Critical Study of the Scriptures," we proceed to state the reasons for believing that the decision of the Jews with regard to the inspired books is right.

Among the faithful and severe proofs which Christ addressed to the Jewish Scribes, in which he accused them of making the commandment of none effect through their traditions, he never accused them of having corrupted or altered the Sacred Scrip-

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tures. On the contrary, he appeals to the Scriptures as the authentic Word of God. He speaks of them to this effect: "Search the Scriptures, for in them ye think ye have eternal life," and Christ did not tell them that they were mistaken in thinking so. By this single expression, not to quote others, Christ sanctioned all the books of the Old Testament, which was the same, as to the books of which it is composed, as now. If, among the received Scriptures, there had been one book or part of a book of doubtful authority, Christ would have taught the people what was the Word of God, and what the word of man. If one of these books had been fraudulently inserted in the Sacred Canon, the great Teacher would first of all have expunged it. He who made a scourge of small cords, and drove out the traffickers from the temple, would not have been less jealous against a false prophet or a lying pentateuch. He knew the power which the Scriptures had over the Jewish mind; he saw those Scriptures on their way through coming generations of men; they were to be, through all time and to all men, the ultimate appeal in religion and morals. Had the Old Testament been other than it claimed to be, the Word of God, we may confidently assert that the Messiah, so far from sanctioning it, would have disabused mankind; and, if necessary, would have given them such a "law," such "prophets," and such "psalms," as would constitute a safe and an inspired directory. He saw no occasion to do so. "Think not," he said, "that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil."

Christ referred to the Jewish Scriptures as the decisive authority in religious and moral questions. On one occasion, "beginning at Moses and all the prophets, he expounded in all the Scriptures the things concerning himself, and said, *These are the words which I spake unto you while I was yet with you*, that all things must be fulfilled which are written in the law of Moses and in the prophets, and in the psalms concerning me." Those who have read Josephus know that the familiar designation of "the Bible" among the Jews, is "the Law," "Prophets" and "Psalms;" the word *Psalms* including all the books which are not included in the Law and the Prophets. In using this designation, therefore, Christ meant the Old Testament, which Jewish Catalogues, existing to this day, prove to have been the same, as to the books comprised in it, as at the present time.

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With regard to the Books of the New Testament, the same process of investigation, comparison, examination of testimony, and experience, was employed by Christians for a considerable time, till at last the Christian world, at the latest, in some part of the second century, became established in the general acknowledgement and reception of the books now contained in it as the concluding part of the inspired Word of God.

The sources from which we draw the proof of this, are, history, the testimony of cotemporaries, catalogues made by them of the sacred books, and the manner in which they are quoted and referred to by the early fathers and writers in the first centuries after Christ. In the same way that we prove that our present copies of Virgil, are in their contents identical with those of Virgil's time, do we prove that our Bible is the same which, as to the first and oldest part, the Jewish Church held as the Word of God, and our Saviour sanctioned, and apostles and early Christians regarded as of divine origin; and the second part of which, or the New Testament, the Christian world early recognized as inspired, and the only books which were inspired. So that when we proceed to show in what sense the Bible is the Word of God, we speak of the same Old Testament which Christ and his apostles and the Jewish Church held to be the Word of God, and of the same New Testament which the Christian world declared not long after the books contained in it were written, to be of the same authority; and to be, with the Old Testament, the entire Word of God.

The question before us is, What kind of inspiration does this Word of God possess? or, In what sense is the Bible the Word of God?

This question will be answered by the following proposition: —

God imparted revelations, guidance, and superintendence to the sacred penmen; so as that the Holy Scriptures were sanctioned by him, as his authorized Word, both in their truths, and in their essential language.

When it was necessary that the sacred writers should know things which the human mind could not discover, as for example, future events, God made them known by special revelation.

When they were writing histories of events long since passed, He assisted and guided their recollections so that they wrote true history.

When they wrote on common things, He superintended them,

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so that they made no mistake, nor inserted anything inconsistent with, the harmony of truth, either in thought or expression.

This, it will be perceived, amounts to what is called plenary inspiration. We will now advance the proofs of it, mention some objections to it, and endeavor to remove them, with a view to establish the conviction that the Bible as we now hold it, is, in the highest sense, the Word of God.

We shall take for granted the *truth* or *credibility* of the Scriptures; that is, the fact that they are an honest record of events, related by men who had nothing of a worldly nature to gain by believing and asserting them; but did, many of them, suffer stripes, imprisonment, persecutions and death in attestation of the things which they had seen and heard. We take the writings of these men, acknowledged to be, at least, honest witnesses, and shall endeavor to show that these writings are as really a communication from God himself as though they had been written in heaven, and had been delivered by the hand of God, in the sight of witnesses, to mankind.

I. Christ promised those who were to write the New Testament, that they should be divinely inspired for their work.

In his last discourse with his disciples before his agony, he said to them: "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive; — but ye know him, for he dwelleth in you, and shall be in you." "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and *bring all things to your remembrance*, whatsoever I have said unto you." "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and *he will show you things to come.*"

Now if we believe that Christ said these words, and that they came to pass, as of course they did, if he were a true witness, we must believe that the Apostles were under the special guidance and inspiration of God. To crown all, after his resurrection, Jesus met his disciples and said, "Peace be unto you; as my Father hath sent me, even so send I you." Nothing could be more

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complete than this divine commission. "*As my father hath sent me, even so send I you.*" And when he had breathed on them, he said: "Receive ye the Holy Ghost."

Christ had already told his disciples, that, when they should be brought before magistrates, they were to take no thought of what they should say: "for it shall be given you in that hour what ye ought to say, for it is not you that speak, but the Spirit of your Father which is in you."

With such promises and such a commission, who can doubt that whatever they did or wrote professing to be the will and the truth of God, was under the full direction of the Holy Ghost? Christ here gives them an unqualified appointment to act in all things pertaining to his religion. But what could be of more importance to the world than a faithful record of what he did and said, and correct expositions of divine truth for the use of all future time. Only admit that Christ made these promises, and the necessary consequence is, that the writers of the New Testament were directed by the Holy Ghost.

Three writers of the New Testament were not included in the number of those to whom these promises were personally made. Paul was, however, called to be an apostle by Christ himself, and of course was invested with all the powers and privileges of apostleship. Luke was the companion of Paul, and is believed to have written his Gospel and the Acts under the eye of that apostle, as Mark is believed to have written his Gospel under the immediate inspection of Peter. Their claims were established in the minds of the early Christians to equal inspiration with the other sacred writers.

II. The writers of the New Testament received and gave the fullest evidence, that, in the apostolic office, they were commissioned from God.

On the day of Pentecost, the most of these men being assembled together, small flames of fire, in the shape of a human tongue, divided or cloven, as some suppose, to represent multiplicity, sat upon each of them; and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. By this miracle, which was soon noised abroad, they were proclaimed to the multitudes who were present at the feast from all parts of the world, as the authorized and

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commissioned apostles of God. So that whether they published the gospel by preaching or writing, to their cotemporaries or to future times, all that they said or wrote was authorized of God, unless we find something which expressly qualified or limited their commission.

The presence and power of God went with them in their ministry. Ananias and Sapphira fall dead at Peter's word. By his touch, the cripple at the temple gate, walks and leaps and praises God. Dorcas is brought back from the dead at his summons. An angel described him to Cornelius, the inquiring Gentile, as the man appointed of God to teach the Gentiles the Christian religion. When Herod would have put him to death, and he was sleeping between two soldiers, bound with two chains, an angel brought him out of prison; the great gate of the prison opened to him of its own accord.

John, the author of the Gospel, and of three Epistles, and of Revelation, being a prisoner in Patmos for the Word of God and the testimony of Jesus, Christ appeared to him personally, and commissioned him to write. Paul was caught up into the third heavens. Is it possible that these acknowledged ministers of God could be permitted to record any thing as direct revelation for the use of men in all ages of the world, and be neglected or forsaken of God while they did it? The same necessity that the Holy Ghost should lead them into all truth while they were speaking, existed in a still higher degree when engaged in so great a work as composing the Bible.

Admitting what the New Testament asserts respecting these men merely as facts of history, remembering that most of them sealed the record of these facts with their blood, and you cannot resist the inference that, in all they did or said or wrote, which is essential to a correct knowledge of religious truth, they have the sanction of Almighty God.

Receiving the New Testament as written by divinely inspired men, we then find that Christ and the writers of the New Testament refer to the books of the Old Testament as of divine authority.

When one asked the Saviour what good thing he should do to inherit eternal life, Christ said: "What saith the Scripture? How readest thou?" He quoted Moses, and David, and the Prophets, as inspired of God, as we have before observed. He

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gave the whole of the Old Testament his solemn sanction, when he said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

The apostles used such expressions as these in speaking of the Old Testament: "Well spake the Holy Ghost by the mouth of Esaias;" "Wherefore as also the Holy Ghost saith, saying in David;" "The prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost;" "All Scripture is given by inspiration of God," &c. The books referred to in these expressions, let it be remembered, were the identical books which now compose the Old Testament. Every one of these books is quoted, or its writer is mentioned with implied approbation, or in confirmation of what he said, in the New Testament.

The following are illustrations of the sense in which the writers of the Bible were divinely inspired.

The writers of the Bible were some of them miraculously informed of future events.

"The burden of Tyre," "of Nineveh," "of Damascus," compared with subsequent history, show that the writers of those prophecies were inspired men. How did Isaiah know that there was to be a monarch on the throne of Persia, whose name would be Cyrus, and that he would restore the Jews from their captivity? Isa. xlv. 1, 4. How could he describe the life and sufferings of Christ so accurately, a thousand years before Christ was born, that Porphyry, an infidel, told the early Christians that the Book of Isaiah was a forgery, because none but an eye-witness could have written thus about the sufferings, death, and burial of Christ? The writers of the Bible were some of them inspired to foretell future events.

The writers of the Bible had divine aid in recording things which were past.

Moses could not have given the history of the creation in so many particulars, without divine aid; nor, if he had received them from tradition, is it probable that God would have left him to the liabilities, to which every unassisted mind is exposed, of injurious mistakes. His account of the creation was written at an age when comparatively nothing was known about astronomy and other branches of science. Yet the Mosaic account says nothing inconsistent with science; but the successive rev-

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elations of science illustrate its beautiful simplicity and truthfulness. The religious books of heathenism, on the contrary, in their accounts of the creation, abound in foolish and stupid narratives. In contrast with them, the first chapter of Genesis is like the well-ordered firmament compared with chaos.

One of the most remarkable things in literary history, as all must acknowledge, is the record of the Saviour's life, and especially of his various discourses. Suppose that we have listened to an impressive and affecting discourse; how much of it could the most of us narrate at the end of three or four years, without the help of notes taken at the time? Especially, who could give the substance of all the discourses which his minister had preached for the preceding three years? But in the Gospels we see a record made by four men, one of whom was a publican, and another a fisherman, consisting of a well-digested narrative of facts; and, more than this, of short sayings, illustrations, arguments, and long discourses, expressed with a simplicity, conciseness, and force, which has no parallel in any human production. As we read, for example, the farewell discourse of Christ to his disciples, in the Gospel according to John, we are forcibly reminded of the Saviour's promise to them: "The Holy Ghost shall bring to remembrance all things whatsoever I have said unto you." Without such supernatural aid, it seems impossible that this discourse could have been recollected and recorded.

While it was by no means necessary that every word which the writers of the Bible recorded should have been suggested by the Holy Spirit, nor that he should inform them, for example, how far Bethany was from Jerusalem; yet it is reasonable to suppose that he superintended all they wrote, so that they should be essentially correct in their expressions and in their statements. This is essential to a professed revelation from God. For what confidence can we have in a professed revelation, unless we know that, while the natural powers and faculties of men were used in writing it, God superintended the use of them, that they might not err? Our reasons for believing that God gave a revelation constrain us to believe, that he so superintended and guided those who wrote it, that it should be his approved and sanctioned word.

It is asked, Whether we believe that all the words of Scripture were inspired? that is, divinely suggested. We answer: Of the direct suggestion of very many of the words there can be no

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question; for the writers themselves in many cases report that which they heard the Almighty speak. In regard to other cases, it should be remembered that words are associated with thought; we do not have definite logical thoughts without the help of silent words. The sacred writers could not, in the nature of things, receive a direct and silent communication from God, except by the suggestion in their minds of words. When a symbol was presented to awaken thought, for example, the figs to Jeremiah, that thought must clothe itself in words before it could become an intelligible thought. When the prophet came to utter or record those thoughts, would he not use those words which shone vividly into his mind at the moment of inspiration? It is but reasonable to believe that he would speak as he was moved by the Holy Ghost.

There are many statements in the Bible which any man could write as well as one inspired; for example, that Nicodemus was a ruler of the Jews, or that Emmaus was threescore furlongs from Jerusalem. But there is nothing irrational in supposing, that the Holy Spirit watched over the minds of the writers, to see that they did not err in these incidental statements. On the contrary, the smaller and the more seemingly unimportant the statement, the more necessary that it should be correct. In cross-questioning a witness, an advocate catches at the incidental expressions, and from them sometimes constructs his most effective arguments. The "undesigned coincidences" between the Gospels and the Acts of the Apostles, as is well known, are made by Dr. Paley a strong proof in favor of their credibility. Suppose that the sacred writers had made mistakes in geography; it would serve to bring discredit on all they said. It is true they could tell without inspiration whether Derbe and Lystra were near together; but suppose that the historian, instead of saying Derbe and Lystra, had inadvertently written Derbe and Iconium, it would disparage his credibility in more important things. It is reasonable, then, to believe, that if we have a revelation from God, there was a constant, superintending, divine influence, extending even to those narratives and observations which needed no suggestive inspiration, but the minute correctness of which was of the utmost importance for the credit of the revelation.

The objection is sometimes made to the plenary inspiration of the Scriptures, that there are discrepancies between the sacred historians in their accounts of the same facts.

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A single illustration, and a striking one, will serve for all.

An evangelist says, that one of the thieves who were crucified with Christ was penitent, and that he rebuked his fellow for upbraiding Christ. But another evangelist says, while speaking of the insults offered to Christ by the populace: "The thieves which were crucified with him cast the same in his teeth." The argument is, that there is a degree of carelessness in the statement of this evangelist which is inconsistent with his being inspired.

We may remark, here that the employment of four men to write and publish the same history would have been useless, had they each recorded the same facts in the same way. But, not to dwell on this, the objection, so far from disproving the inspiration of the evangelist, illustrates the truth, that inspiration follows the common laws of human thought and speech.

Let us suppose that you are giving an account of the ill treatment which an innocent man received from a mob, and from the civil authorities. After describing the indignities offered to his person, you say: "They then hurried him to the common jail, and put him in a ward of the prison where criminals were confined, two of whom were committed for murder. As he passed by their cell, the convicts hissed at him." This narrative having been published, you are brought before a court, and examined as to the facts in the case. "You said that when this man went through the entry of the jail, the convicts hissed at him; please to say whether or not both persisted in the insult." You might then further state, that after a while one of them relented, and rebuked his fellow. This would not invalidate your previous statement, that your friend was insulted by both the convicts. If another man, narrating the incidents, should omit the fact that both of the convicts at one time offered him insults, and should speak only of the relenting on the part of one of them, and his rebuke of his fellow, he would not be considered as conflicting with your testimony. The two narratives would be true, and each of you honest reporters. Thus in the case before us, there is no difficulty or danger of contradiction in the supposition, that, during the first part of the time occupied in the crucifixion, the two thieves which were crucified with Christ cast reproaches upon him, till at length one of them relented.

We read in the newspapers several different accounts of the

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same thing, all varying in some particulars; one giving more details of one part of the story, another passing over that portion with a general statement, and dwelling more upon another part. If we should read four accounts of a transaction, drawn up by four men, all of them alike in the minutest incidents, we should say, These men have agreed on this statement; they are not independent witnesses. We should suspect some plot. Let four separate accounts of a transaction written at different times by different men, be published, agreeing in essentials, but varying in some details, we should say, If these men were rogues, they would have been more careful not to differ so much in their stories; but their various modes of representation show that they gave their independent impressions.

This is one of the signs by which mankind determine whether, in a given statement of facts, there has been a conspiracy to cheat. God employed four men to give us a narrative of the Saviour's life. Ought we not to expect that He would direct them so to write as to accord with the common laws of human testimony? one of them supplying what was omitted by another; one narrating things which chiefly affected his peculiar susceptibilities; and another, passing these by, yet not contradicting them, aiming to give prominence to other parts of the story?

What claims have we thus endeavored to establish for the Bible?

It is the identical book, as to the contents of its first part, which the Jewish Church received and acknowledged as the Word of God, which Christ sanctioned without alteration, which apostles quoted as written by men moved by the Holy Ghost; and whose second part they themselves completed under the influence of the same Spirit of whom Christ said, that he should "abide" with them, and "bring all things to remembrance," and "guide" them "into all truth." We claim for a book thus written, that divine revelations, superintendence, guidance, were so fully bestowed on the writers, that it is fully sanctioned by the Most High, as being, in all its essential truths and essential expressions, his authorized word to man. We claim that, while the men who wrote it exhibited each his own genius and temperament, and manifested such unessential differences as show that they had not combined to forge a story, the Scriptures which they were employed to write are with as much authority the

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Word of God; as though God had written them himself on tables of stone, or had spoken them in the hearing of men.

There are some among us who devote their time and talents to the work of disparaging the Bible, writing and preaching in such a way as to shake the confidence of men with regard to it, and even indulging in sarcastic epithets and terms of abuse in speaking of the Holy Scriptures. Some of the young who think it manly to cast off the restraints of education, listen to these efforts; and, if not corrupted by them, are injured by having bad associations created in their minds with the name and sight of the Bible. Had an unbelieving Israelite mocked at the tables of the law as Moses was bringing them from the Mount, we can have no doubt what his immediate punishment would have been. Modern unbelievers and scoffers live under a dispensation which is marked by grace. The Saviour said: "If any man hear my words, and believe not, I judge him not; — the word that I have spoken, the same shall judge him in the last day." It will be found to have been a solemn and awful thing to have set one's self against the Revelation of the Most High to man.

We propose to resume this subject, in some other parts of it, in the next number.

MODERN TRANSCENDENTALISM.

This is a hard word, but not so hard as the thing it means. We do not propose to speak of the Platonic, or spiritual philosophy, as held and taught in various forms by so many of the mighty dead. We speak only of those fantastical schemes, moral and political, which of late have gone abroad under that name, entitled to bear it only because they *transcend* all the bounds of reason and common sense. When people, who are naturally inclined to dreamy and soaring speculations, have once "cracked the skin of their brain" in that way, there is no theory and no practice too extravagant for them.

> "The active principle within
> Works on some minds the effects of gin."

Like men intoxicated, they see double; and the deceiving image is to them more distinct than the true.

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We have had our suspicions, that Lord Bacon had some such visionaries in view — for such there were in his time — when, speaking of "the several kinds of imposture," he said: "The thirde kinde is of them who fil men's ears with mysteries, high parables, allegories and illusions; which mystical and profounde forme many of the heretics also made choice of." His lordship had but little respect for the whole body of the philosophers. "Their discourses," said he, "are as the stars, which give little light, because they are so high."

The transcendental notions we are speaking of, seem to connect themselves very easily with almost any errors, even such as are of opposite natures, provided they spring from excess, or the urging of points to extremes. It is also very favorable to the religion of imagination, which delights in imposing forms and works of art, and is mad upon Gothic architecture, and "old Gregorian chants," and other matters of that kind, which, indeed, are admirable in their way and place, though the emotions they excite are not to be confounded with true religious affections. This spurious transcendentalism has little relish for the plain and serious piety of faith and repentance, the practical piety of Scripture and experience. It agrees better with the spirit of Puseyism, and has often confirmed the remark of that old worthy, John Norton, "A loose Protestant is just fit to make a strict Papist."

It is our lot, in these times, to witness some new fashions introduced by this new style of transcending the usual maxims of common sense and propriety.

It proposes to carry on moral reforms, not in God's way, of gradual and varied advances of right principles, acting on different men according to their differences of character; but by some sweeping general idea, which is to affect all men alike, and at the same time. Its partisans would promptly risk the sacrifice of nations, if they could, in order to test their favorite notions in politics and morals. "To such men," as Burke said of the Jacobins, "a whole generation of human beings is of no more consequence than a frog in an air-pump."

Scarce believing in the personality of God, they hardly believe in their own. With them, the individual is lost sight of in the race at large; and they sigh, not for the regeneration of particular sinners, but for the regeneration of man in bulk. Impa-

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tient of the old-fashioned process, of converting one sinner after another from the error of his way, they idly wait for some spontaneous movement of the whole mass of mind at once. They have great faith in the omnipotence of education, in which department they show some activity in mischief. They ascribe the difference in the allotments of men to a bad system of social training, which can be remedied only by another almighty method of their own devising. Their plan excludes the rod of correction, the spur of emulation, and the use of motives drawn from the rewards and penalties of a future state. Some of them are in hopes, by bringing men and women to dwell together in herds, or communities, to level the inequalities existing among men. They would melt down the whole heap of human kind, and recast us all of one shape and size, like images from the same mould. As well might they aim to make all the stalks of corn, growing on a score of acres, of equal height and fruitfulness, as to make all men equally "healthy, wealthy, and wise."

Making small account of individuals, they can with difficulty see any vice in the lawless acts of any particular transgressor. They do not consider him as strictly responsible for his misdeeds. He is blended with the multitude about him. Society is in fault. A badly constructed state of society has necessitated him to yield to irresistible temptations. Any one, pure as he may now be, had he been placed under the same circumstances, would have acted like the criminal. They have found out a new sort of fatality, — the fatality of circumstances. Hence, the culprit has all the sympathy they have to spare; and society, against whose peace he has grievously offended, is assailed with indignant remonstrances. Society is accused of punishing the offender, only for being what it has made him. Unlike the good Samaritan, the new order of philanthropists leave the wounded man to welter in his gore, and run after the thieves to screen them from capture and punishment.

The restraints of creeds, laws, established governments, and all other settled institutions, which stand in the way of their schemes, are very offensive to them. They cannot forgive anything of this nature, which cannot be perverted to their purposes. So intolerant and destructive is their temper, that nothing but the smallness of their number preserves well-regulated liberty and social order from sinking under their innovating frenzy.

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Such as are far gone in this disease, usually betake themselves to one of two extremes, — the *despotism* which forces everything to one standard, called *uniformity;* or the *anarchy* which confounds all distinctions among days, men, and sacred things, and abolishes the Sabbath, the ministry and the Church of God, and defaces all things without reforming any. And wonderfully easy is the transition from one of these extremes to the other.

We have not described Modern Transcendentalism in the metaphysical way. We have too much regard for our reader's health of mind, to ask him, as Coleridge sadly said of himself, to delve in the unwholesome quicksilver mines of metaphysical speculation. We have only hammered at the ore where it crops out at the surface, to the light of day, and detached a few specimens to look at. It is the safest, surest, and easiest rule, to judge of the tree by its practical fruits.

REV. JOHN DOD.

This worthy, so famous in his day, and long after, was born in 1549, at Shotledge, in Cheshire, on the borders of Wales. His parents had a comfortable property, which went to the eldest son; but had it descended equally to all the children, he of whom we are to speak would have had but a small portion of the patrimony, as he was the youngest of seventeen! He had a full share, however, of his parent's affection, by whom he was carefully educated, and entered, at the age of fourteen, a student in Jesus College, Cambridge. Here he took his degrees, and became one of the Fellows of his college, where he remained some sixteen years, ripening in scholarship, and maturing for usefulness. Those old divines were enthusiastic students. They never thought it possible to spend too much time in the pursuit of learning. One of them, Dr. Twisse, who was moderator of the Westminster Assembly, exclaimed with his dying breath: "I shall at length have leisure enough to follow my studies to all eternity!"

The circumstances of Mr. Dod's conversion were singular. While he was Fellow, he paid, in behalf of one of his pupils, a considerable sum to the Bursar, or college steward. That officer forgot to give him credit, and accused him to the Master of Jesus

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College as a defaulter. A vehement contest arose; and Mr. Dod's high sense of honor was so deeply hurt by a charge of dishonesty which he abhorred, that he was thrown into a dangerous fever. In his trouble he found that he knew not how to pray. His conscience was awakened by the text: "The law is spiritual; but I am carnal, sold under sin." His sins now arose upon him like armed men. The tide of his thoughts was turned. He ceased to brood upon his wrongs, and dwelt only upon his life of rebellion against God. In deep humiliation, he earnestly sought for peace and pardon in Jesus Christ. After much mourning, there followed great consolation, and he felt in his soul that he was healed. He sent for the steward, and told him that he had held him to be his great enemy; but now he owned him for his good friend; — seeing that the troubles of that accusation had been made the means of bringing him to God. Soon after, the Bursar remembered the payment which he had denied, lamented the injury he had inflicted upon Mr. Dod, and made all the reparation in his power. From that time, a warm friendship subsisted between them. Thus the proverb of Solomon is often verified: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Thenceforward he became an able and faithful preacher of the Gospel in the University and elsewhere. He won as many academic laurels as he desired. "At a disputation at one Commencement, having been for some years a Master of Arts, he was so facetiously solid (wild yet sweet fruits which the stock had brought forth before grafted with grace) that Oxford men, there present, courted him home with them, and would have planted him in their University, save that he declined it." * The writer just quoted says of him: "He was a passive non-conformist; not loving any one the worse for difference in judgment about ceremonies, but all the better for their unity of affections in grace and goodness." This is a just and charming character; but it will be seen that in the righteous cause of non-conformity, he acted as well as suffered, and both abundantly.

During his fellowship in Jesus College, he cherished a close intimacy with the puritan divines whose piety and learning then adorned the University. He was associated with Doctors Fulke,

* Fuller's Church History of Britain; Book XI. Section V. Paragr. 85.

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Chaderton, Whitaker and others, in their weekly meetings for mutual exposition of the Scriptures. He also went to Ely every week, through the importunity of some good people in that city, and preached with a great blessing upon his ministry.

Near the year 1579, when he "began to be about thirty years of age," he was invited, through the influence of Sir Anthony Cope, to preach in the vacant parish of Hanwell, in Oxfordshire. Here he was settled, at the desire of the people, and with the approbation of the neighboring ministers. He continued in this situation above twenty years. He preached twice on the Sabbath, catechising also in the afternoon; lectured every Wednesday to his own people; and was one of five ministers who kept up a weekly lecture at Banbury. He was constant in prayer, fasting, study, and pastoral labor; "and as his seed-time was painful, so his harvest was gainful, hundreds of souls being converted by his ministry." * He was given to hospitality; and on Sabbaths and lecture-days kept open doors, having seldom less than half a score of guests to his frugal dinner.

Soon after he came to Hanwell, he married Anne, daughter of that Dr. Nicholas Bound whose writings were chiefly instrumental in restoring the strict observance of the Sabbath in England. This lady, a devout widow, had been the wife of a son of Mr. Greenham, eminent for piety even among the sainted puritan divines. With her, Mr. Dod lived in the utmost affection till her death. They had the patriarchal number of twelve children, who had a godly education. Mr. Dod contracted a second marriage with Mrs. Cleiton, of Stratford-le-Bow, who was also a lady of uncommon worth.

His popularity at Hanwell brought upon Mr. Dod the envy of some neighboring ministers, who, very rarely preaching themselves, and reading only the Common Prayer and Homilies of the Church of England, were vexed that their parishioners should frequent the sermons of their more laborious brother. For this singular crime, he was several times arraigned in the episcopal courts, and subjected to vexatious suits. He once journeyed to Drayton, to bemoan his crosses and hard usage with his religious father-in-law, Greenham. The good old man, instead of offering the expected condolence, made answer to his plaints: "Son, son,

* Clarke's Lives, annexed to his Martyrologie, p. 405.

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when affliction lieth heavy, sin lieth light." The afflicted man felt the fitness of the reply, and that the sympathy he expected would have done him more hurt than good. As long as he lived, he made this speech useful to himself and others.

He was suspended from his ministry at Hanwell by Dr. Bridges, Bishop of Oxford, for scrupling at some of the ceremonies of the church. Anticipating his sentence, he preached on the preceding Sabbath his farewell sermon, from the text: "I will smite the shepherd, and the sheep shall be scattered." He left his affectionate flock in tears. Driven from thence, he preached a while at Fenny-Compton, in Warwickshire. He then accepted a gratifying call to Canons-Ashby, in Northamptonshire, where he labored for a few years without interruption. Here he was much befriended by Sir Erasmus Dryden, a gentleman of great learning and piety. On complaint made to James I., by Bishop Neile, one of the most shameless sycophants of that miserable monarch, the king gave commandment to Archbishop Abbot to silence Mr. Dod. The arch-prelate, who was disposed to be indulgent to the Puritans, reluctantly pronounced the required sentence.

Though for a time he ceased to preach in public, he still labored from house to house; and he possessed such a heavenly gift in religious discourse, in which he exceeded all men of his time, as to "aptness, freeness, and largeness," that his private ministry seemed to be no less useful than his public services had been.

Under all his troubles, he was a model of patient meekness. He used to say: "Sanctified sorrows are spiritual promotions." During this time of his suspension, when he was in his sixty-third year, he was brought by violent sickness to the very brink of the grave. His physician informing him that the complaint was checked, and that he was like to recover, he replied: "You think to comfort me by what you say; whereas you make me sad. It is as if you had told one who had been sorely weather-beaten at sea, and was expecting shortly to enter the desired haven, that he must return to sea, to be tossed by fresh winds and waves." He called death "the friend of grace, though it were the enemy of nature; and whereas the word, and sacraments, and prayer, do but weaken sin, death kills it." Afflictions he termed "God's potions," which the prayer of faith might sweeten, but which we make more bitter by infusing the ingredients of impatience

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and unbelief. He often said, that nothing but our sins can hurt us, nor they, if we truly repent of them; and nothing can do us good but the favor of God, which we are sure of if we unfeignedly seek it. It was another of his sayings, that there is no affliction so small but we shall sink under it, if God uphold us not; and no sin so great but we shall commit it, if God restrain us not. He held, that all is well which ends everlastingly well; and that no man is utterly undone till he gets to hell. It was one of his common remarks, that no man is in a hard condition, whose heart is not too hard to pray.

Such were the pearls of Christian wisdom, which dropped continually in his ordinary discourse. Many of them were gathered up, and have been often printed on two broad-sheets; and are still to be seen pasted on the walls of English cottages. An aged woman, not very long since, told a clergyman, that "she would have gone distracted for the loss of her husband, if she had been without Mr. Dod's sayings in her house."

He was in great request as a helper of such as were in spiritual distress. That distinguished divine, Dr. John Preston, finding himself in the last stages of consumption, in the year 1628, repaired to the house of Sir Richard Knightly, that he might die, as he did, with the help of Mr. Dod's counsels and prayers. In this most difficult part of a pastor's work, — the counselling of troubled and desponding spirits, — Mr. Dod was endowed by divine grace with a singular faculty, although he was himself in a state of high and constant assurance of salvation. Some very striking instances of his skill, as a physician of souls, are related; but we must limit ourselves to the rehearsal of but one. Rev. Job Throgmorton, a most excellent man and faithful minister, died in the same year with Dr. Preston, and with the same complaint. He also, for the sake of Mr. Dod's comfortable aid, came to the vicinity of Fausley. He was overwhelmed with despondency, and shortly before he expired, he asked his friend, — "What will ye say of him that is going out of the world, and can find no comfort?" Mr. Dod replied: "What will you say of our Savior Christ, who, when he was going out of the world, found no comfort; but cried out, *My God, my God, why hast thou forsaken me?*" This speech greatly refreshed the dying man; and, full of confidence in a Savior who had known

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the same temptations with himself, he speedily went to be with him in his glory.

Of this holy skill which Mr. Dod possessed, it may be said, that this kind cometh not forth except by prayer and fasting. To these duties he was much devoted. In his frequent fasting, his custom was to abstain from the dinner of the day before to the supper of the day after, that is, for forty-eight hours. What he chiefly sought at such times, as himself said, were the knowledge of the Scriptures and a blessing upon his ministry. In both requests, God answered him abundantly.

At last, in 1625, Charles I. succeeded to the throne. While Prince of Wales, and for a time after his accession to the kingdom, he favored the Puritan party. Afterwards, enraged at their systematic opposition to his despotic and perfidious measures, he bitterly persecuted them; till, rising up against that "oppression which maketh a wise man mad," they "wronged the wronger till he rendered right." While the young king was favorably disposed, Sir Richard Knightly, a warm friend, procured Mr. Dod's restoration to the ministry of his life and love. On resuming his labors, he went to Fausley, in Northamptonshire, about a mile from Preston, where Sir Richard resided. Here he spent the evening of his days, in great usefulness and honor. Here, too, as in his former situations, he felt the iron rod of prelatic power, and was for a time suspended from his chosen work.

Our Pilgrim Fathers, when flying from the Old England to the New, to avoid the like persecutions, were warmly befriended and encouraged by Mr. Dod, whom they held in great veneration. To him John Cotton, of the two Bostons, with many of his old parishioners, applied for advice, whether he should remain with them in concealment, or they cross the ocean with him, to the new asylum. Mr. Dod told them, in reply: "That the removing of a minister was like the draining of a fish-pond; the good fish will follow the water, but eels, and other refuse fish, will stick in the mud."* When the wife of John Wilson, the colleague of Mr. Cotton, at Boston, in New England, had consented, after great struggles of mind, to accompany her husband to our shores, Mr. Dod, who was her kinsman, sent her a characteristic present.

* Lives of the Chief Fathers of New England, vol. i. 91.

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It consisted of a brass counter, a silver crown-piece, and a gold Jacobus, each wrapped in a separate envelope. The bearer was directed to deliver first the brass counter; and if, on seeing it, she betrayed any discontent, he was to take no further notice of her. But if, from regard to the giver, she kindly accepted that trifle, then he was to give her next the silver coin, and last the gold. Finally, by way of moral, the messenger was to tell her: "That such would be the dispensations of God towards her, and the other good people of New England. If they would be content and thankful with such little things as God at first bestowed upon them, they should, in time, have silver and gold enough."* It is pleasant to be able to state, that this lady proved to be a good emblem of New England; whose goodly towns and flourishing commonwealths are the reward of the piety of their founders, and of their grateful acknowledgment of God in the day of their weakness.

Though exceedingly beloved, he was not without his enemies, who used to stigmatize him as *Faith and Repentance*, on account of his insisting so much on these things. He was a searching preacher, and came so close to the consciences of his hearers, that they sometimes suspected him of having private information of their sins. But he replied, that it was the Word of God which searched them out. "Shut me up in a dark vault," said he, "where no one can speak with me, and allow me a Bible and a candle, and my preaching will be the same that it is." One person, enraged at the closeness and pungency of his doctrines, smote him in the face, and dashed out two of his teeth. This meek servant of Christ, without the least irritation, spit out the teeth and blood into his hand, and said, "See here, you have knocked out two of my teeth, without any just provocation; but on condition I might do your *soul* good, I would give you leave to dash out all the rest." In his old age he was greatly reverenced, and suffered no abuse, except from the rude soldiery of Prince Rupert in the civil wars.

As an instance of his holy ingenuity, we give here his famous *Malt Sermon*, though it has been often printed. Some Oxford students, who were violent royalists, met him on the road to London, and insisted on his preaching to them from an old,

* Lives of the Chief Fathers, vol. ii. 59.

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hollow tree, giving him the word *malt* for his text. Finding that remonstrance was in vain, he addressed them as follows:

"Beloved, Let me crave your attention; for I am a little man, come at a short warning, to preach a brief sermon, upon a small subject, in an unworthy pulpit, to a thin congregation.

"And now, my beloved, my text is MALT, which I cannot divide into sentences, because it is none; nor into words, because, upon the whole matter, it is but a monosyllable. Therefore I must, as necessity enforces me, divide it into letters, which I find to be these four only, M, A, L, T.

"M, my beloved, is Moral; A is Allegorical; L is Literal; and T is Theological.

I. The Moral is set forth to teach you, drunkards, good manners. Therefore, M, my Masters; A, All of you; L, Listen; T, to my Text.

"II. The Allegorical is, when one thing is spoken and another meant. Now the thing spoken of is MALT; but the thing meant is *strong beer*, whereof you drunkards make M, Meat; A, Apparel; L, Liberty; T, Treasure.

"III. The Literal is, according to the letter, M, Much; A, Ale; L, Little; T, Thrift.

"IV. The Theological is according to the effects which it works, which I find in my text to be of two kinds; first, in this world; second, in the world to come. In this world the effects are, in some, M, Murder; in others, A, Adultery; in some, L, Looseness of Life; in others, T, Treason. Secondly, in the world to come its effects are, in some, M, Misery; in others, A, Anguish; in some, L, Languishing; in others, T, Torment.

1. Wherefore my first use shall be Exhortation. M, my Masters; A, All of you; L, Leave; T, Tippling.

2. Else, by way of Commination, I say, M, my Masters; A, All of you; L, Look for; T, Torment.

"So much for this time and text; only by way of caution take this. A drunkard is an annoyance of modesty, the trouble of civility, the spoil of wealth, the destruction of reason, the brewer's agent, the alewife's benefactor, the beggar's companion, the constable's trouble, his wife's woe, his children's sorrow, his neighbor's scoff, his own shame, the picture of a beast, and a monster of a man.

"Say well and do well, end both with a letter;
Say well is good, but do well is better."

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When this good man was over ninety years of age, during the civil wars, some of the king's party came to his house, and threatened to knock him on the head. He calmly replied: "If you do, you will send me to heaven, where I long to be; but you can do nothing except God give you leave." They broke open his chests and cupboards, and carried off what plunder they pleased. But he told a friend that he would not honor them so much as to say that they took it; "for it is the Lord that giveth, and the Lord that taketh away; blessed be his name." At another time, the Cavaliers found the aged saint confined to his bed by extreme sickness. They tore off the bed-curtains, and pulled the pillow-cases from under his head, with taunts and insults; but he uttered not a murmuring word. On another occasion, the soldiers, who were stripping the house, brought the linen goods down stairs, into the room where Mr. Dod sat warming himself by the fire. While they went out to search for more, he hid one pair of sheets under the cushion of his chair; hugely pleasing himself, after their departure, that he had, as he said, "plundered the plunderers; and, by a lawful robbery, saved so much of his own."

At last, after a most holy life and laborious ministry, the time drew near that he must die. In his last sickness, he was exercised with a most bitter and painful complaint. For two days he was unable to eat or drink; and the last twenty-four hours he had no sleep. Still was he full of prayer and thankfulness, hearing and explaining the Scriptures. About two o'clock of the morning of his death, he told one who watched with him, that he had been wrestling hard with Satan all night; and that the adversary had charged him with having never preached, prayed, or performed any other duty as he ought to have done. "But," said he, "I have answered and overcome him with the examples of the Prodigal and the Publican." With uplifted eyes and hands, he often exclaimed: "I long and thirst to be dissolved, and be with Christ." These were his last utterances. His pains left him, and also his speech, about an hour; and he quietly slept in Jesus, in the year of our Lord 1645.

He was buried in Fausley Church, amid deep lamentations. "With him," says Fuller, "the old Puritan may seem to expire, and in his grave to be interred." Perhaps this sketch cannot be better finished than by a touch from the pencil of the celebrated

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Archbishop Usher, who had an exalted opinion of his learning and piety, and said: — "Whatever some affirm of Mr. Dod's strictness, and scrupling some ceremonies, I desire that when I die my soul may rest with his."

THE WAR.

WHOEVER has read, in Prescott's admirable work on the "Conquest of Mexico," the execrable means by which the Spanish race subdued that country, may think that, if another people were to wrest the dominion from them, it would but form one more historic proof, that the iniquity of the fathers is visited upon the children. But let not this nation be ambitious of acting as the rod, in the hand of retributory Providence. Such rods are usually shattered in the work of infliction, and cast aside or burned when it is done.

The present war originated without any general desire on the part of our people. Most of them were taken by surprise, when the measures which led to it were first announced. What the final judgment of the nation may prove to be, we do not anticipate; for we choose to look upon the business in a moral, rather than a political point of view.

As to the opinions of the poor soldiers, whose life is lavished in carrying it on, no one cares. They are regarded merely as animated machines, — automatons, having no thought, volition, or conscience, in reference to the matter. But it is a singular fact, that most of the commanding officers are said to be opposed to the contest. They have so performed their part, however, that if there is any glory to be reaped in that field, the harvest will be theirs; and if there be any shame, it will be gathered to the garners of those who set them on their unwelcome work. The thought has often occurred to us, — If men have done so valiantly when their heart was not with their hands, what would have been their achievements had they drawn their swords in a less unrighteous cause, and against "a foeman worthy of their steel"?

Here we see one of the deep springs of that demoralization which always waits on war. It trains men to feel, that it is wrong not to do wrong, — that refusing to do the wrong is worse

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than the wrong itself. In camps men are educated to forget their personal responsibility for the work of their hands, and to disregard the claims of conscience. What can be expected of them, if they should survive their training, and quit their school as accomplished graduates? They must learn strange paradoxes there. As Cyprian said, in an epistle to Donatus: "When one alone kills a man, it is called a crime; but when many together do it, it is called a virtue." Well has it been said: "One murder makes a villain; millions, a hero."

It is surprising how little, as yet, the horrors of actual warfare, — "that abomination that maketh desolate," — are felt in this region. "Seeing war is a tragedy, which always destroyed the stage whereon it is acted, it is the most advised way not to wait for the enemy, but to seek him out in his own country." Our rulers, proceeding on this principle, have exempted us, thus far, from feeling the agony which is created by the presence of the demon. The burden of taxation even has not been sensibly increased. That is reserved as an after-clap. We shall bleed more profusely in the pocket-vein than anywhere else, though money is unworthy to be compared with life. When the tidings came of the capture of Monterey, a man was exulting in the acquisition. The simple question was put, — Would you, for the sake of annexing all Mexico, consent to stand up and be shot? The instant the matter was thus brought to his own bosom, he replied by a vehement negative. Alas that we can so foolishly rejoice in gains which cost hundreds of precious lives, and, after all, are not worth one!

It was one of the wise sayings of that foolish-acting king, James I., "No man gains by war, but he that hath not wherewith to live in peace." As we had abundance of wherewithal for peaceful life, we shall assuredly be no gainers by this strife. That country, of such vast extent, and so thinly peopled, is almost invulnerable. It is like slashing a ghost in sunder, or dividing the sea with the stroke of a scymitar. Could a hundred thousand men, in the highest state of equipment and discipline, be planted in the midst of those measureless millions of acres, what would it avail? It would be like a whale grounded on a mud-flat, and perishing in the effort to extricate himself. Even if some vital point, like the city of Mexico, could be reached, what is to assure us that it would not be a ruinous success? The army,

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exhausted in the effort to get there, may sink under elemental foes. Disease and famine may waste it "without hand;" and the retreat may be as disastrous as that from Moscow.

But should we be so happy as to "conquer a peace" from a nation, which can scarce be said to have a government capable of holding it to any stipulations, what will be our gain? What is to become of the territories we have overrun? Shall they be ceded back to the enemy? Then, what are we to show for the expenditure of treasure and blood? Or, are our conquests to be retained, and quietly included within the limits of our republic? Will not this still further diminish the waning political influence of New England, — the salt of conservation in our national councils? But *will* those vast tracts be quietly included? Will the Slave States admit them, unincumbered with that institution, accursed of God and man, — the eating ulcer, which, though they will not know it, is consuming their strength and prosperity? And will the Free States receive these accessions, except it be under the condition, that they shall not still further incline the balance in favor of that slave-power, which has, from the beginning of our government, carried such excessive weight?

No. There is too much reason to fear, that the winding-up of this crimson thread of Mexican warfare will produce a fire-ball of discord, which may set our country in flames. We see not how this business is to be settled, without a convulsion which may heave all the foundations out of course, and rend the walls with breaches which can never be repaired. We will still cling to the hope that God will forefend these evils, and open some unexpected way of escape. But we cannot suppress the feeling, that we deserve no such deliverance from that Just Being, who "of our pleasant vices makes instruments to scourge us." Let it be the prayer of all who know how to pray, that we may not be compelled to "eat of the fruit of our own way, and be filled with our own devices."

Nations, as such, have their existence only in this world; and it is in this world only that national retribution can befal them. History is full of lessons on this subject. She utters her warning voice to nations and their rulers. Her voice is an echo of the teachings of the Bible. "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth."

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REVIEW.

LECTURES ON SWEDENBORGIANISM: Delivered in the Theological Seminary, Andover: Feb. 1846. By Leonard Woods, D.D. pp. 166. Boston, Crocker & Brewster, 1846.

SWEDENBORGIANISM REVIEWED: By Enoch Pond, D.D. pp. 296. Portland, Hyde, Lord & Duren, 1846.

THE defection of Professor Bush from sound doctrine to Swedenborgianism, and his lectures and publications in behalf of his new views, have created, just at present, rather an unusual interest in the writings and theories of the Swedish mystic. Of this fact we have an evidence in the two volumes before us. They are the first formal discussions of the system in this country. They were written by two of the most distinguished divines and controversialists of New England. Each of them was impelled to write by the apostacy of Professor Bush, and his efforts to disseminate his newly adopted errors through the community. Each of them wrote independently of the other, and each published his work without having seen that of the other. Indeed, the movements of each mind appear to have been simultaneous, as well as independent.

The fact is, therefore, not only gratifying, but, to a certain extent, a presumptive evidence of truth, that the two works are not only perfectly harmonious in their modes of assault on Swedenborgianism as a false system, but in their solution of the question, — how can it be accounted for, that such a man as Swedenborg should have promulgated it as a revelation from God?

To a consideration of this point, Dr. Pond devotes one whole chapter of thirty-six pages, — Ch. 13, pp. 246 – 282. It is written with great ability, candor, and discrimination; and, in our judgment, is absolutely conclusive. Dr. Woods does not so formally and professedly enter into the subject; but, on pp. 60 – 64 and 100 – 114, he clearly indicates his views.

Both of them agree in the opinion, that Swedenborg was not a deliberate deceiver and impostor. Both agree in the belief, that the sound and healthy exercise of his extraordinary mental powers was suspended by a morbid action of the brain and nervous system, producing a partial and permanent insanity. That this is so, Dr. Pond argues—1. From what we know of Swedenborg's studies

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and of the state of his body and mind just previous to his supposed illumination, also from the account that he himself has given of the change. 2. From the fact, that Swedenborg speaks often of sensations in his head, and of the state of his brain, in a way to indicate disorder there. 3. From the fact, that he was liable to strongly marked fits of somnambulism. 4. From the fact, that the private habits of Swedenborg, during the last thirty years of his life, as detailed by those who were nearest to him, and most intimate with him, clearly indicated derangement. 5. From the fact, that the opinion extensively prevailed among Swedenborg's cotemporaries that he was a mentally disordered man. The grounds of this opinion are also stated, viz.: that, in the words of John Wesley, "He had a violent fever when he was about fifty-five years old, which quite overturned his understanding. *Nor did he ever recover it, but continued majestic, though in ruins.* From that time, he was exactly in the state of that man at Argos,

> Qui se credebat miros audire tragœdos,
> In vacuo lætus sessor, plausorque theatro.
>
> Who wondrous tragedies was wont to hear,
> Sitting alone in the empty theatre."

The Rev. Mr. Mathesius, also, minister of the Swedish chapel in London, at the period when Swedenborg was so much there, states that, just previous to his pretended illumination, Swedenborg had a violent fever, attended with delirium; and though he recovered from the fever, his reason was never fully restored.

Dr. Pond then produces a number of instances of a similar kind of insanity, — e. g. Nicolai, Mrs. Kauffe, Mary Matthews, and others. Among them he refers to the case of a person in the Lunatic Asylum at Worcester. Dr. Woods, coinciding with the views of Dr. Pond, quotes a series of letters from a young man in the same asylum, whose excited and disordered mind had developed itself in visionary operations, similar, in some respects, to those of Swedenborg, though far less learned and systematic.

The whole of Dr. Woods' and Dr. Pond's remarks on this point merit careful perusal; for there is no part of the argument of Prof. Bush and other Swedenborgians that presents even the appearance of a difficulty to the advocates of evangelical truth.

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But the learning and apparent integrity and disinterestedness of Swedenborg, taken in connection with his solemn and long-continued claims to inspiration, persisted in till death, do create a difficulty in the minds of some persons who have never carefully considered the laws and the varied developments of diseased cerebral and nervous action. If any such will carefully study the argument of Dr. Pond on this point, we think they will be abundantly satisfied of the soundness of his conclusions.

The course pursued by both of the learned professors in opposing Swedenborgianism is substantially the same; although Dr. Pond enters more fully into the subject, and is more radical and thorough in his discussion, as might be expected from the superior size of his book. Yet each work has its peculiar excellencies, and each is adapted to fill an important place in defending the cause of truth. Dr. Woods first considers and exposes Swedenborg's treatment of the canon of the Scriptures; then his principles of interpretation, and his claims to a divine commission. Finally, he considers his doctrines, and exposes his morals to just reprobation. He quotes largely from Swedenborg during the discussion, in order that his readers may have a fair specimen of the quality of his revelations. These extracts, of themselves, are sufficient to furnish abundant evidence of the insanity of their author.

Dr. Pond begins with a brief history of the birth, education, and life of Swedenborg. He narrates his sickness and delirium in 1744, and the beginning of his supposed spiritual revelations soon after, in 1745. He also gives a general account of his theological works, of his personal appearance and private habits, and of his sickness and death. Then, after giving a general outline of his doctrines, he occupies two chapters in the statement of fourteen objections to the truth of his system. This is the main body of his work. Here he puts forth all his energy. The objections lead him to expose the extravagance and falsehood of the claims of the Swedish seer; by showing that they are attested by no sufficient evidence, and that they are at war with acknowledged truths. He considers his reckless and indefensible treatment of the canon of the Scriptures; his false principles of interpretation; his rejection of many fundamental evangelical truths, and inculcation of pernicious errors; his misrepresentations of the opinions

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and characters of others; his contradictions of the facts of science; his absurdities and self-contradictions; his low devotional standard; the immoral tendency of some important parts of his doctrines; and his degrading views of the state of things in the spiritual world.

If we were to specify any deficiency in these works, it would be that they do not furnish any one point of vision sufficiently elevated to enable us to take a comprehensive view of the philosophy of the system as a whole. Swedenborgianism is, in fact, a peculiar theory of the universe, produced by the diseased action of the mind of an educated, intelligent, and scientific man; and, in order to cut up such a theory by the roots, we need to know what the roots are.

We do not, however, say this by way of censure: on the other hand, we think that the learned professors deserve high commendation for what they have done to open the way to others, and to aid them in finding such a point of vision. In particular, Dr. Pond deserves great praise for his indefatigable diligence and Job-like patience in so thoroughly traversing and exploring the whole region of Swedenborgian hallucinations. After circumnavigating such an ocean of absurdities, he cannot justly be reproached with ignorance of the objects to be found in those strange climes; but, with another celebrated navigator, he can say: "All which I saw;" even if he cannot add: "And part of which I was."

In order that we may endeavor to contribute a little to the common stock of knowledge on this subject, we will throw out a few hints on the point already alluded to; that is, the philosophy of Swedenborgianism.

In order to gain any true idea of any system of the universe, we are first to inquire in what manner it disposes of the two great subjects of the system revealed in the Bible; viz., God and the devil. We are next to inquire what relations the material system is made to sustain to the great question of the origin of evil. We are next to inquire when and in what manner the existing conflict between God and the devil is to be brought to a close; and, finally, as it regards the state of the system from that time and onward, even to eternity.

On all these points, the disclosures of the Bible are clear and

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precise; and they form a precise and sharply defined system of the universe, of which all the facts revealed in the Bible are harmonious, component parts; nor can they be made harmoniously to work into any system but this one. It is further to be noticed, that the Apostle Paul was raised up and especially qualified to survey all parts of the ancient revelation, and to present the whole system in its full symmetry and proportions.

Two most significant facts now meet us at the outset, as it regards Swedenborg: he utterly rejects the devil from his system of the universe, and he utterly rejects the Apostle Paul as an expositor of that system.

Now it is not to be supposed that Swedenborg had any clear idea of what he was doing when he took these steps. But there is abundant reason to believe that the devil well knew what he was about, when, by philosophy and vain deceit, he led the morbid mind of the Swedish philosopher contemptuously to throw away the main key of the system of the universe, and to reject the chief guide whom God has raised up to lead us through its mazes.

Let us, then, notice a few things that God has revealed by Paul, concerning the devil, and his relations to the system.

Paul states explicitly that the great end of the Son of God in becoming incarnate, viewed in its relations to the system of the universe, was to destroy the devil, Heb. ii. 14. With him, also, John coincides, 1 John iii. 8. Paul also states, that, so soon as that great work is completed, the present system will close. By destroying the devil and his works, is, of course, meant the prostration of his kingdom and principles; and, concerning this, Paul explicitly informs us that when Christ shall have put down all rule and all authority and power, *then cometh the end;* for he must reign till he hath put all enemies under his feet. Then he gives up the kingdom, and God is all and in all.

By these simple, but wide-reaching and sublime statements, the apostle has sketched a vivid and clearly defined outline of the system of the universe.

God is the great first cause and final end. Of Him, and through Him, and to Him, are all things. The true state of the universe is one in which He is all and in all. The chief end of all creatures is to glorify God, and enjoy Him for ever.

Such was the state of the universe till Satan revolted. Then came in the principle of worshipping and serving the creature

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more than the Creator, when Satan said, I will be as God, and led off the hosts of heaven in guilty revolt. This was THE ORIGIN OF EVIL, about which there has been so much debate. It originated in a spiritual system, anterior to the existence of the material system; the devil was its author. For it he must account to God and to the universe. This he well knows. Hence his ceaseless efforts to hide this view of the origin of evil, and to teach that the material system is the true cause of evil. This has been the doctrine of the devil in all ages. We find it in Platonism, in Gnosticism, in Manichæism. To it the simple Scripture doctrine, concerning the devil, is the great antagonist. *This doctrine Swedenborg denies;* thus did the devil gain his main point, and render it impossible for him ever after to construct anything but a false and delusive theory of the universe. Henceforth his theory must be like the play of Hamlet, with the omission of the part of the Prince of Denmark; or the history of Europe from 1793 to 1815, with the omission of Napoleon Bonaparte. If the devil is omitted, of course the great cause of the present state of the universe is omitted: the great end of God in the present dispensation is omitted, — viz., to destroy the devil's kingdom and works, and to establish his own kingdom on its ruins: and the means of gaining this end, by the redemption of the church, are omitted: the execution of God's plan is also omitted. And what have we left? Truly, we have neither more nor less than Swedenborg's theory of the universe; or, if you prefer it, one of the devil's manifold theories, designed to hide the real system of the universe, and the real issue between himself and God, and the certain overthrow of the powers of darkness.

Let us now descend to details. By the revolt of Satan, the power of God's law — the great uniting bond of the universe — was weakened, and sin spread among created beings. The human race fell. Then, to destroy the works of the devil, God determined to unfold his character, by the redemption of the church. To do this, it was necessary that new power should be added to the law, and to justice as well as to mercy, by an atonement; and that, by new spiritual influences, sinners should be induced to return to God. Hence the incarnation and death of the Son of God, and the regenerating and sanctifying influences of the Holy Spirit. Hence, too, the disclosure of the Trinity, and the doc-

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trines of justification and predestination. It is therefore plain, that the whole system is temporary, and tends to a day when the redeemed church shall inherit the kingdom prepared for her; and Satan and his angels, and all their adherents, shall be cast into the lake of fire. Then, also, the present material system shall end, and the new heavens and new earth, in which dwelleth righteousness, be called into being by the creative power of God. Then the present, brief, and peculiar mediatorial dispensation ends, and the dispensation of eternity begins; and God is once more all and in all, as he was before Satan revolted.

All this, of course, Swedenborg utterly denies and rejects; for, beginning as he does, he cannot do otherwise. He admits of no great revolt, which, for a time, broke up the established order of the universe; of course he cannot look forward to the era of its final suppression, and of the utter destruction of its authors, and say with Paul, THEN COMETH THE END. No; for all that we can find in Swedenborg or Professor Bush, the present dispensation is the natural state of things, and is to be eternal. Look at it, as they set it forth. There is no future resurrection, or judgment, or any great era, or any end of the system. The law of the whole universe is, to begin by the existence of a spiritual body in a natural body, and then to drop the natural body, and rise in a spiritual body into the spiritual world. In accordance with this law, the whole universe is arranged. It exists in the form of a grand man; the component parts of which are worlds, which exist in infinite space, so arranged as to present to the eye of God the shape of a great man. The qualities of the inhabitants of these worlds vary, according to the place occupied by them in the body or limbs of this great man, according to the doctrine of correspondences; and from each world there is a stream of spirits, entering corresponding portions of the spiritual world; and, for all that appears, this system is eternal, and there are no spirits in that world, good or bad, that did not come through material bodies, as in this world. Hence the fundamental idea of the system excludes a fall of pure spirits, existing without bodies, in a spiritual system. Of course it has no place for the fall of the devil, or for his conquest, and the close of the present dispensation.

Here, then, we have a theory of the material system and of

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the universe, essentially, radically, and totally at war with that of the Bible. It rejects the whole of what God is doing, according to the Bible. It renounces the vital and fundamental idea of the present dispensation; it renounces the system of means, of which the atonement is the centre, and the redemption and exaltation of the church, and the destruction of the devil and his kingdom, the end; and in its place puts the dreams of Swedenborg, or rather the delusions of the devil through his dreams.

Of course he has no room, or use, for the Trinity, or for the atonement; and much less has he any room, or use, for the Apostle Paul. Indeed he can hardly command his spirit to treat him decently; and, if he dared, would have consigned him to hell with John Calvin, whom he hated with equal sincerity, and towards whom he was not afraid to express his hatred.

But now the question comes up, What shall be done with the Bible? This is the stone of stumbling and rock of offence to all infidels, Romanists, Transcendentalists, and Swedenborgians. It stands erect, and, in the name of God, boldly and incessantly gives the lie to all their theories and delusions. What, then, shall be done? There are two courses: one is direct assault and destruction; the other is to seize it and retain its influence, and then to gag it, or mutilate it, or add to it, till it can be compelled to speak as the exigencies of the case demand.

The work to be done by Swedenborg was a desperate work, according to any sound principles of interpretation; and the course that he took was no less desperate. First, he contrives entirely to drop some of the most refractory materials, especially the Epistles of Paul; and, to cover up this barefaced deed, he drops the rest of the Epistles and the Acts, and with them a portion of the Old Testament which he could easily spare, and reserved a certain portion, out of which to elaborate his system. Then he brings in his theory of triple senses, and correspondences; and immediately, like the cuttle-fish, he darkens the waters of truth and common sense, and escapes all pursuers. Nothing can be more unfounded, more nonsensical, more ridiculous, than his principles of interpretation. It is a mental degradation even to be called on seriously to refute them, and yet it is a work that ought to be undertaken for the public good. The public are, therefore, under great obligations to Dr. Pond, for the thorough manner in which he has done it in his fourth chapter;

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and to Dr. Woods, for the exposure which he has made of the same subject, in his second lecture.

It is perfectly plain, that the reasons assigned by Swedenborg for rejecting the writings of Paul, to say nothing of other portions of the Word of God, are perfectly arbitrary. He gives no reason but his own assertion, that they do not contain certain hidden senses. The real reason, however, is plain, — at least to the devil, if not to Swedenborg, — viz., that they do contain certain senses not hidden, and which it is a desperate work to undertake to hide. Accordingly he does not hesitate to contradict, in express terms, the doctrines of Paul, as to the devil, the atonement, justification, predestination, and decrees. He detests them himself, and makes all his spirits detest them, but those which are in the hells, or tending thitherwards.

It would be interesting, did circumstances permit, to show how Swedenborg's antecedent philosophical views of the material system and the universe, moulded and gave shape to his theology; but our limits forbid.

I will only say, in the words of a German writer, that his descriptions of the spiritual world, "even in the minutest points, bear the stamp of the age in which he lived, and those views of the external world which he had gained as a natural philosopher." Hence the numerous contradictions to the sciences of the present day, which Dr. Pond has so ably exposed, and which are an integral part of his professed revelations.

It would also be interesting and instructive, did time permit, to show how his low and degrading views of the spiritual world grow directly out of his theory of the universe, and of the rejection of the Scriptural view. We may, perhaps, revert to this topic hereafter.

It is sufficient, in conclusion, to remark, that Swedenborg is but another illustration of what the whole history of theology shows, — that rejecting the Scriptural doctrine concerning the devil and his angels, always involves, in its ultimate results, the rejection of the whole system of God. We would also say that it is no less true, that all who are shallow and superficial in their views of this great doctrine, will, of necessity, be equally shallow and superficial in their views of the whole system of God. How is it possible to deny or to overlook God's great end in the present dispensation, and yet to understand the dispensation itself?

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Still another word, as to the morals of Swedenborgianism. Men may be pure in spite of it; but when Swedenborg licenses fornication and adultery, on a multitude of grounds, and then leaves every man to be his own judge, as to the existence of those grounds in his own case, and that under the influence of an excited passion, he has done all that in him lies to repeal God's law, and in its place to establish the law of the devil. Who that notices this fact, and its wide range, corrupting, as it does, the very foundations of human society, can doubt as to the parentage of the system?

THE NEW YEAR.

EVERY moment ends a year, and begins one. The year is always new and always old; or, rather, the year is a circle, which has neither beginning nor ending. But the convenience of society requires, that some particular day should be fixed upon, by common consent, as the commencement of the annual round of the seasons. And when that day returns, it seems to place us upon an eminence where we may pause for a moment, to throw back a glance over the past, and look forward to the future with the eye of anxious anticipation. Thus the ancients depicted Time as having two faces; one aspect for the past, and another for the future.

Let us gaze, for a moment, upon the past. It is gone; and how swiftly! Precious, indeed, was the year that is past; and did we get the full value of it? One of the sands in the hour-glass of time is, beyond comparison, more precious than gold. In nothing is waste more ruinous, or more sure to bring unavailing regrets. He who squanders this treasure will feel the need of it at last, and own the truth of the motto over the English nobleman's kitchen chimney,

WILFUL WASTE MAKES WOFUL WANT.

Better to throw away money than moments; for time is much more than money. As we lose our days, we incur an increasing risk of losing our souls. "The life-blood of the soul runs out in wasted time." The years which have winged their flight have

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gone to be recording angels; and what is the "report they have borne to heaven"? Will the record testify for us or against us, when the throne of the Son of man shall be set, and *the books shall be opened?*

But we have only space to turn, and cast a momentary glance toward the future. But there all is wrapped in mist. We know not what a day may bring forth. We can only see, as it were, a step or two before us; and can only know that a boundless hereafter is coming.

Looking either way, we see two eternities, with their ceaseless surges rolling evermore. Ere time began, infinite ages before what we call "the beginning," even from everlasting, God dwelt in himself, glorious in his own light, and blessed in his own infinite perfections. And when "time shall be no longer," a measureless immortality spreads itself far out, beyond our keenest sight. Here we stand, upon a little barrier of quicksand, which one of these seas is continually throwing up, and the other as constantly is washing away. This moving bar, thus incessantly fluctuating between the opposing tides, is human life, the earthly state of man, which continueth never in one stay, but is always rising out of the infinite future, and always sinking into the infinite past, as they rush over it into each other.

"Vain, weak-built isthmus, which doth proudly rise
Up betwixt two eternities!
Yet can nor winds nor waves sustain,
But, broken and o'erwhelmed, the endless oceans meet again."

So soon to be absorbed in an eternal state, why do we live for anything else? In that awful gulf, centuries are infinitely less than drops of water. It is a flood without a bound,

"Without dimension, where length, breadth, and height,
And time and space, are lost."

Let every one consider what, to him, shall be the elements of that eternity, how his unending existence there shall be employed, and what shall then be the unchangeable condition of his soul. *Eternal!* It is an amazing word, when applied, as it is applied in "the true sayings of God," whose word cannot be broken, either to heaven or to hell.

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OBSERVATIONS ON MEN, BOOKS, AND THINGS.

A RARITY. — A man has lately been heard of, with an appendage to his moral nature, once more common than now, and called a *conscience*. The fact was strangely discovered. There is in this city a religious society, which was originally a Presbyterian Church: having continued such for half a century, it became Congregational, and after that it became Unitarian, and has so remained for near forty years. Among other changes, this society wished to build a new house of worship. An application was made to a celebrated architect, for a plan of a building, to be erected under his superintendence. He made answer, that, having considered the subject with prayer, he had come to the conclusion that he, as an Episcopalian, could not, in conscience, have anything to do with the construction of a Unitarian place of worship. The prints of that denomination take the matter in deep dudgeon, uttering many outcries against Episcopal bigotry and narrowness of mind. This strikes us as being neither wise nor dignified. It is certainly not very consistent, in those who have ever styled themselves "liberals," and have professed to be first-rate champions for conscience, and for all its rights and liberties. The architect had given the surest proof of sincerity, that can be demanded in this cash-loving age. He lightened his purse, as well as his conscience; giving up a very profitable employment, rather than do what *he* felt to be wrong. The disappointed applicants ought to have been disinterested enough to rejoice in the discovery, that there is one man yet alive with a conscience of proof against praise, reproach, or money. In most men of our times, what is termed their consciences seems to be a substitute made, for the most part, of some kind of gum elastic, capable of indefinite expansion, and of being twisted all sorts of ways; so that the owners can sincerely hold that profit is principle, and "gain is godliness."

AMERICAN SCHOLARSHIP. — In looking over the last number of that most valuable quarterly, the Bibliotheca Sacra, we were struck by the display of erudition on its pages. There is, in particular, an article from the Rev. Mr. Withington, every way excellent; and also as "quotationipotent," to borrow a word

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coined in the Carlyle mint, as old Bayle himself could desire. We were led to think of some facts, which show, that, in the opinion of literary men in Britain, we have among our American books some which are *stalworth;* which word, according to its Saxon derivation, means stealworthy, or worth the stealing. By this felicitous phrase the old Saxons indicated their sense of the value of an article. The rapacity of our plundering ancestors has descended, with their language, to our cousins over the water. One of them, some years ago, republished as his own a translation of "Jahn's Hebrew Commonwealth," made by Professor Stowe. Not content with this huge prey, the pilferer had the cool effrontery to pretend, in his preface, that Mr. Stowe was not acquainted with German! Dr. Robinson's "Greek and English Lexicon of the New Testament," had a similar fate. It was republished, with slight alterations, by Greenfield, as his work; and was so well received by the British public, that a publishing house in New York imported a set of the stereotype plates, at a very considerable expense, which plates were rendered useless, by the threat of an injunction on the part of the American owners of the copyright. In like sort, Dr. Robinson's translation of the Hebrew Lexicon of Gesenius, containing the corrections and additions made by its indefatigable German author, during an interval of twelve years, which improvements had never been published in Europe, was seized upon by one Tregelles, to help out what purports to be a version of his own, printed in London last year. There was the more audacity in this "act of appropriation," because Crocker & Brewster have exported to England more than seven hundred copies of the Boston edition; thus increasing the risk of detection to the wholesale plagiarist. But the cunning thief, to frighten his British friends from looking at Dr. Robinson's work, tells them, in his preface, that it is terribly infected with pestilential neology! We have recently had another whimsical case of the same kind. Professor Conant, a few years since, published a very excellent translation of the eleventh edition of Gesenius's Hebrew Grammar. This work was reprinted by some one at London, as his own translation. The same respectable publishing firm at New York, to which we have already alluded, reprinted from the English copy; when, to their surprise, they found the American author coming down upon them with the copyright law. The matter was

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adjusted in a manner highly honorable; and, we hope, profitable to both parties. The work now bears a title, importing that it is a version of the fourteenth edition of Gesenius, with the improvements made under his direction by Rödiger. The value of the work, thus arrayed in English garb, may be further evinced by the fact, that still a new translation of it has just been issued, from the pen of Professor Stuart. Here the lines of Ben Jonson may well apply:

> "Such bookes deserve translators of like coate
> As was the genius wherewith they were wrote."

Some have marvelled why Professor Stuart should repeat a literary job, which had been already so well done. We cannot explain the matter. We noticed that Mr. Conant, in his first preface, made no allusion to the veteran Hebraist of Andover, the patriarch of Biblical studies in this country. For this naughty and ungracious omission, he is punished in kind, "receiving in himself that recompense which was meet;" for Professor Stuart, who can best afford to have his name left unmentioned, makes no allusion, in *his* preface, to the labors of Mr. Conant. Thus has the grand rabbi, in the phrase of Grynæus, "revenged himself by a Christian taciturnity."

THE CHRISTIAN'S DAILY TREASURY: A Religious Exercise for Every Day in the Year. By Ebenezer Temple. From the Second Revised London Edition. Boston: Gould, Kendall, and Lincoln.—This work is of the same class with Mason's "Spiritual Treasury," Bogatski's "Treasury," Hawker's "Morning and Evening Portions," "Jay's Exercises," and some others. They are intended to furnish the devout mind with a subject of reflection for each day of the year; and, doubtless, such "daily food," statedly received and duly digested, must promote spiritual health and growth. The peculiarity of the work we are noticing is, that the remarks on each text are condensed, and thrown into something like the plan of a sermon, though without any of the formal stiffness of those bony, fleshless, and lifeless anatomies, which are commonly and fitly called "skeletons." We recommend this book to everybody but *ministers;* for we would not have them tempted to use an axe which does not belong to their own handle, lest it may fly off at a tangent, and cause the

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by-standers to exclaim: "Alas! master, for it is borrowed." A preacher, who cannot block out the plan of his own sermon, is evidently not called to the work. The Lord never sent a messenger without putting a message into his mouth.

SELECT TREATISES OF MARTIN LUTHER, in the Original German, &c. By B. Sears.—This book is printed as a help to those who have begun to learn the German language; and when they have perfected themselves in that tongue, they will hardly find anything else in it so good. We well remember the time, when this aid would have been invaluable to us. But, though we had to stumble over the roughness of the way without such assistance, we are not so selfish as to wish all who are coming after us to go through the same tribulation. If they would have this "rooty road," to use a Southern phrase, smoothed for their feet and adorned to their eye, let them procure this book, and bless the kindness of Professor Sears, for putting it in their hands. He has here set out some of the fairest of the growth in the great forest of Luther's writings, with copious editorial notes, to aid the student to understand the peculiarities of that language, which was chiefly wrought into its present shape by that mighty man, who reformed all that he touched. It has been said,

> "That the more languages a man can speak,
> His talent has but sprung the greater leak."

But never mind. Let them be learned, for all that;

> For the more languages a man can read,
> The more the rivulets his pond to feed!

The work we have spoken of is from the Andover press, and published by John P. Jewett & Co.

ROUGH PLANK CHURCHES. — There is no accounting for tastes and fashions; and perhaps it is hardly worth the while to say anything of these deformities which are beginning to show themselves in some of our villages. There is, of course, nothing to be said against them, when the pecuniary resources of those who choose this style are such, that it is "their poverty, and not their will, consents." The humblest edifice is the temple of the Most High, when "the poor in spirit" pay their devotions there. But

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the affectation of poverty and roughness is rather worse than a poor conceit; for the devil, according to Southey,

> "Once owned, with a grin,
> That his favorite sin
> Is pride that apes humility."

Let all building-committees, with the deacons and church-wardens concerned, take warning. Let them not be beguiled with the fancy, that there is a pretty contrast between the coarse, unpainted outside, and the elegant interior with its imitations of oak, or walnut, and numerous decorations. There is nothing to admire in that "pride above pride," which sometimes leads a fop to sport some shaggy garment, of which a plain-dressed man would be ashamed.

THE PROFESSOR OF HUMBUG. — The noted O. A. Brownson lately delivered himself of a very able lecture, on the subject of "Humbug." He must have felt *at home* in it, for few men have ever dealt so largely in the article. Besides his natural aptitude for the business, he served a long apprenticeship at it, in its Universalist shape; he then became a master-workman, in the Transcendental modification of the thing; and now he is become "dean of his craft," in the oldest, most comprehensive, and most ultra-quizzing system of humbug that the world has yet seen. What delicious times he must have, in revelling on such intellectual food as "holy shirts;" adorable knuckle-bones; miracle-working cross-bones; whole casks of St. Apollonia's teeth; the annual liquefaction of St. Januarius's blood; double-headed St. Jameses; wood of the true cross, sufficient in quantity to build a three-decker; masses for the souls of rich sinners, whose estates can afford to pay; purgatory, whose fires have so long heated the priests' kitchens and made their pot boil; indulgences and absolutions for sins, taxed with regular bills of costs, — the *syntax* of the Romish grammar; auricular confession, (alas for the father-confessor, whose mind must be made the sink and receptacle, when our neophyte professor and lecturer of humbug cleans out his conscience!) transubstantiation and lifting up the "cake-idol," — the "breaden god;" and all that immense apparatus of money-nets, for filling the bags of the Pope and his shavelings. The professor must luxuriate in his theme. His stock of matter can never give out, while his present college flourishes in all its old "deceivableness of unrighteousness."

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THE

CHRISTIAN OBSERVATORY.

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THE DISEASE OF THE TIMES.

NEVER, since we became an independent nation, has the evidence of moral degeneracy been more apparent than at present. Never have there been such frequent exhibitions of juvenile depravity, and of flagrant sin in almost every form, as we are now compelled to witness, even in the midst of the best preserving and redeeming influences. There are eating ulcers on the body politic; as indeed there always have been. But when the divinely appointed remedies have been seasonably applied by faithful and competent men; and when the patient has also ministered to himself, as is essential to his own recovery, then the disease has been arrested and cured. But when the hurt has been but "slightly healed;" when the cause of the difficulty has been merely skinned over, and not eradicated; then such fatal effects as we now witness must inevitably follow. To speak without a figure, our present degeneracy is, to a great extent, owing to *improper moral and religious instruction.*

Multitudes have employed their faculty in prescribing for the wasting malady. They have proclaimed themselves as the appointed of Heaven and the anointed of the Lord, and have put their vaunted skill to the test. They have wrought a superficial healing, and have pronounced the patients safely cured; while the latent disease was entirely untouched. The morbid matter was left in the system, to circulate through every vital part.

During the last fifty years, there has been a great and notorious change in many places of influence, in respect to moral and religious teaching. At the beginning of that period, there were

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few who dared to proclaim a different standard for admission to the kingdom of heaven than the Bible presents. There were few who ventured to administer such remedies as are now become common, for the ills of the heart, or the sins of the life. He who ventured to publish sentiments at war with the public interests, and with the generally received truths of the Bible, was regarded and shunned as a kind of monster. Books or papers containing teachings adverse to the plain declarations of the Bible, were no more admitted into the houses of the religious and upright, than a generation of vipers would have been. The readers of such things were comparatively few, and almost none of them had been religiously educated. It was found, that, to make the poison popular and acceptable, it must be insidiously spread. Infidelity must be put into a different dress, and be clothed in a sort of religious garb, before it could insinuate itself into Christian families.

This disguise has been adopted with sad success. The artifice has prospered, till the number is now very large which clamors for such moral and religious teaching, so called, as would have been termed rank atheism fifty years ago, and repudiated with the utmost loathing. The priests and the prophets prophesy falsely, and utter deceit; and the people love to have it so. To an alarming extent, the pulpit and the press of our times are divorced from the Bible. Man's wisdom is set up in the place of the wisdom of God. Man's remedies for the plague of sin have excluded the divine and only salutary means of cure. A species of religious instruction has been adopted, which sets aside such fundamental doctrines of the gospel as man's total depravity, the necessity of an atonement, justification by faith, the sanctions of the divine law, and particularly the eternal punishment of the finally impenitent. In the place of these Bible doctrines, we have the dreamy fancies and philosophical schemes of men who themselves need an entire change of heart to become fit for the heaven of which they so ignorantly and confidently declaim. Here we have the cause, to a great degree, of the present moral degeneracy of which universal complaint is made. In evidence of this fact, a few particulars will be stated.

Observe the stress laid upon *mental training* as a remedy for sin.

We are told officially that the child is put into our hands as pure as Eve in her innocence, though, alas! surrounded by "the apples of temptation." They tell us, that the heart is as

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manageable as the mind; and that, as the latter increases in knowledge, the former will increase in holiness. Nothing is needed but what we can impart. It is denied that the heart of the young is depraved. It is loudly and frequently affirmed, and the printed affirmation is in many of our houses, that it is the ghost of an iron-hearted priesthood, — the dogma that we are "by nature the children of wrath." The necessity of regeneration, in the Bible sense, is declared to be an absurdity unworthy of consideration in this enlightened age. Only educate mentally and morally, and the children are safe enough here and hereafter.

Such is the usual strain of much that has issued from the press, and the popular lecture room, and from many of the pulpits, for a long time past. And the virus *takes*. It takes, because there is a wonderful susceptibility in the human heart to such infection. Let the young once feel that they need no change to fit them for heaven; let them hope that the fires of hell are quenched for ever, and that there is no place of final retribution; and what check remains for inflamed passions and corrupt desires? If a common mental and moral training on the new plan is all that is needful, in the estimation of the teacher and the taught, to qualify men for all that is pure and blissful on earth and in heaven, then it will soon be practically found that every barrier to vice is demolished. The young will be seen, as we see so many of them now, growing up in profligacy and crime. We shall also see their seniors, either partaking in their corruption, or looking on with terror, but without the power, or even the disposition, to bring them under due restraint.

The result of such teaching is certain. It exhibits a superficial remedy. The disease may be thinly covered, and hidden under painted plasters; but it will break out again in a more deadly form. No one, who has not given his attention to the subject, is aware of the commonness of this fallacious mode of treatment. In places of high trust as to the interests of education, this miserable nostrum is vended with an air and semblance of religion which might almost disarm suspicion. It is this that makes the deceit so dangerous. Were the imposture easy of detection, it would be spurned at once.

As another instance of the unsound teaching, to which we refer the moral degeneracy of the times, we would mention the confidence which is placed in mere *sincerity* as a security against the fatal effects of sin.

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We are abundantly taught, that it matters but little what we believe, if only we are sincere. Believe what you like, and practise accordingly: provided your confidence be entire, it shall advance you to the chief seats in the celestial temple. On this plan, truth has no exclusive advantage attached to it. Error is quite as potent. "Truthfulness" in adhering to error, and following its guidance, is as saving as sincere obedience to truth. If we can be persuaded to adopt with the whole heart any one of the fond schemes of delusion wherewith the world is filled, we are secure.

According to this theory, there was no need that Saul of Tarsus should cease to be a bloody persecutor of the church; for he was entirely sincere in those proceedings, and verily thought he was doing God service. What an abominable idea he must have had of God! How corrupt must have been the heart which could cherish such an idea! *Such* sincerity, sincerity in wicked and blasphemous error, can only arise from dreadful depravity. And all sincerity in error springs from the same source of pollution. It was not because he was sincere, that the apostle "obtained mercy;" but, as he says, because he acted "ignorantly in unbelief." Though it was a culpable ignorance and a sinful unbelief, he obtained mercy through the sincerity of his repentance, and not of his error.

This notion about the safety of sincerity obtains in nothing but in the affairs of religion. Let a man beware how he mistakes arsenic for meal, oxalic acid for epsom salts, a serpent for a fish, or a scorpion for an egg. No matter how naturally he may have fallen into the error through misleading circumstances. No matter how undoubting his delusion may be. It is at his peril. If he eat, he will be forced at last to cry out, — "There is death in the pot!" All analogy, as well as common sense, is against the weak and silly figment, that error, which is so hurtful in every thing else, is harmless in religion. A man who wanders from the only road will not reach his journey's end all the same, merely because he felt so very sure he was going right. The longer his delusion lasts, the farther will he go astray. God, who has liberally given us the means of obtaining accurate knowledge, requires us to use them properly. We cannot evade responsibility for our opinions. We are twice warned in the Proverbs: "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

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The unprincipled teaching that matters of faith are the smallest of all our concerns, if we are only sincere, is the seed which has ripened into an abundant harvest of crime.

Another cause of this sad harvest we are reaping, is false teaching upon the subject of *punishment* of crime.

There prevails extensively a state of feeling which rejects with scorn all the old-fashioned and scriptural rules on this point. The means of restraint and reformation prescribed by divine wisdom, and designed for all ages, are now remodelled or cast aside. The modern wise men begin in the nursery, of course. They first burn the rod, the sparing of which, as God hath said, spoils the child. You must pity the poor little innocent which means no harm, when it passionately smites you in the face, or stiffly refuses obedience. Be patient. Maturer years, with a proper education and the regenerative influence of moral suasion, will correct all that seems untoward and unseemly.

The sympathy of such philanthropists is not with the injured individual or the injured community, but with the offender; and is but little removed from sympathy with his crime. Crime is regarded by them as a mere moral mistake, for which a badly constructed state of society is responsible, rather than the culprit.

This sickly, deranged sympathy goes from the nursery into the public school, and into public life; and cannot rest until all corporal or capital punishment is for ever abolished. This is some of the fruit which is gathered from the uttermost boughs of that tree, whose thick branches throw into the deepest shade the eternal punishment of the incorrigible sinner. Men fear the penalty of their sin. Conscience intimates, and the Bible abundantly proclaims, a day of judgment and endless retribution. The fears thus aroused lead to theory, to speculation, to doubts, to fallacious hopes, to perversions of truth, and finally to an artificial conviction that men cannot be eternally punished for their sins against an infinite God. The next thing is to ask, If God shall have no capital punishment for capital offences under his government, why should a parent have any such in his, so far as one can answer to the other? And why should there be any in the commonwealth?

The tendency of such teaching is plain. This repugnance to all penalty for crime does amazingly detract from the objection to crime itself, till it comes to be regarded as no more than a moral negation, and the young and thoughtless easily become its

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perpetrators. It is frightful to see how the world is filling up with moral instruction which has in it this anti-penalty element. Like some of the reptiles which plagued Egypt, it covers the land: it comes into our houses, and into our bed-chambers, and upon our people, and into our ovens, and into our kneading troughs. The criminal is held up as the chief object of our compassion; while violated law, and injured justice, and bleeding innocence, and God's most sacred requisitions, meet with no regard.

This kind of instruction has become common only within the present generation. The fathers of our day were trained in a different school in their childhood. Hence such of them as have adopted the new views, are under an habitual restraint; though, perhaps, scarce conscious of its cords. That early influence happily controls their deportment, so that they go not to all the lengths towards which their new-fangled notions obviously tend. But their own offspring have had the benefit of no such restraint. Hence they act out in practice the theories in which they are trained; and thus it comes that crime is so rampant, at the present time, among the young. In the fashionable literature, they daily read, in effect, that crime is not crime. In the books and newspapers which their fathers buy and bring home for them, they find more said by way of compassion and admiration for the most desperate villain, than for thousands of his innocent victims, or for the public welfare, endangered and bleeding under his atrocities. We say again, *the virus takes*, and often where it might be least expected.

We have a deplorable proof of the utter disregard for the divine teachings in the infidel schemes for the wholesale regeneration of society. What rhapsodies are uttered about the new plans for herding men, women, and children together, in promiscuous intercourse, severing the holy and beautiful ties which God has formed; and creating in their place relationships of heartlessness, sensuality, and infamy!

Such are some of the abominable nostrums which are vended abroad for the healing of the maladies of sin. Who can wonder, that a community where they are extensively used, should be nothing better, but indefinitely worse?

Oh that parents would consider how virulent is the venom of infidelity; and how dangerous when disguised in sirups and sweetmeats! Can they deem that their children can taste without

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detriment? They are not so much in peril from open impiety and vice, as from such as may assume the airs of a sentimental religion and a newly refined morality. Such pernicious reading ought to be banished from our homes, and from the sight of our children. Let us know what comes into our houses; and suffer nothing there which militates against the Word of God, and teaches that any outward graces, or external correctness of demeanor, can render them fit for heaven and acceptable to God, without a heart entirely changed by a new and spiritual birth.

Above all, let the Bible be the chief element in the moral culture of the young. Let it teach them that they are sinners, and tell them how to be saved. Let the Bible be the grand instrument of reform, and the work will be rightly done according to the mind of God.

INDEPENDENCE OF MIND.

THERE be few that do their own thinking. Opinions are taken on trust. The irksome labor of investigation is commonly shuffled off. Stagnation of mind is mistaken for settled conviction, and a sluggish reluctance to struggle for the prize of truth is misnamed a love of peace.

Yet were it not for the great and conflicting differences of opinion on all subjects, society would be a miry marsh, diversified only by standing pools, infecting the air with stupifying and deadly miasma. Personal controversies and party strifes help to break up the dismal level, and dissipate in some degree the pestilent vapors which must be the result of universal agreement on all points. While man is the indolent and self-indulging creature that he is, there can be no greater curse than general unanimity of views. It would cause a general apoplexy of souls, a deadening of all the powers and activities of the human mind.

Still it is to be regretted, that the agitations which sweep the surface and stir up the depths of society, are, for the most part, mere blasts of gregarious feeling. A few noisy trumpeters set on the rest. The mass follows its leaders. The mass, strong and blind, pulls down any pillars, as directed, be they of Dagon's temple or the Lord's. Even when it crushes the Philistines, it performs an unintelligent and infuriate feat of strength, at the

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dictation of some demagogue, or the behest of a secret junto. Self-will, whether in one man or in multitudes, is a sorry substitute for mental independence.

There is another delusion on this point. Some vehement spirits, in their zeal to be independent, tangle themselves in knotty paradoxes, and get completely wound up in the meshes of their own metaphysics, where they lie "as a wild bull in a net." They have a dread of agreeing with anybody, especially in matters which have long been considered as settled past all reasonable question. Unless they can strike out something which they think to be original and peculiar to themselves, they are haunted by an uncomfortable fear of not being truly independent. Forgetting that the most necessary truths must be the most obvious, they will cavil at mathematical axioms, and the multiplication table itself, rather than appear to be in the least like other people. This is a most abject and degrading servility, a refinement in cowardice, a miserable counterfeit of true freedom of thought.

The only liberal mind is that which can throw off the shackles of prejudice and the yoke of passion, in pursuing its inquiries for the truth. It is glad to go with the popular current when it can: it is willing to go against the stream when it must. It takes up its sentiments, not because certain men have favored them, nor because certain other men have opposed; but because it sees in them the beauty of truth, and feels in them its power. The free spirit of Christianity, in whatever bosom it abides, is a law unto itself, a perfect law of liberty. The less that spirit is interfered with, the more it is left, untrammelled and unchecked, to act in its own natural and spontaneous way, the more orderly are its workings, and the more peaceful are its fruits.

A free, firm mind is a noble spectacle. Such a mind, based upon the Bible, and established with grace, has enough of independence for all possible occasions. It can cast off an old prejudice or an antiquated error, without losing its balance, and falling to the opposite extreme. It does not take on a new opinion in such a way as to give the appearance of a huge wen or tumor; but so as to increase in strength and symmetry, as when healthy flesh is acquired. And what is more, it can withstand the wild onsets of innovation, and not be swept from its proper station. New theories and new practices may come in like a flood, as if all the fountains of the great deep were broken up; but here is a barrier which will not

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give way. The breakers may lash it, and roll over it, till the deluging tide shall cover it from sight. But when the gale has gone down, and the waves are assuaged, the brave old rock, well washed and quiet in itself, is *there*. As matters now stand, it requires incomparably more of true vigor and independence of soul, to keep fast by tried old truths, old-fashioned and unpopular as they may be, than to rush on in the career of reckless change, and start a thousand fanciful notions. It needs a stouter heart and a brawnier arm to stem "the floods of ungodly men," than to swim fast and far with the stream of corruption.

A mind of real freedom of thought and purpose is like a star, self-poised, moving in its high orbit of duty. It may be hidden by the envious clouds of passion; but it cannot be stopped, nor lose its inherent brightness. Well-balanced and serene, it trembles not at the glorious march of improvement, in which it leads its steadfast way. Neither does it "pale its ineffectual fires," when disastrous revolutions seem ready to "bring heaven and earth together" in ruinated heaps.

Oh for that Christian liberty which is equally free to embrace every beneficial change, and to reject every unholy attempt to subvert the ordinance of God! Planted on that eternal rock, "the Word of the Lord, which abideth for ever," it "bids earth roll, nor heeds her idle whirl."

GOVERNOR BRADFORD.

William Bradford was emphatically a *self-made* man. And he was very completely made too: unlike many of that class, in whom great inequalities of character are seen, excellences and imperfections being uncouthly mingled together. Our noble pilgrim, in the midst of sore afflictions and persecutions, grew up to a mind of eminent stature, fair proportions, and vigorous health.

We shall not need to speak much of the events of his life, which have been often sketched by able hands, and which would well nigh constitute a history of that remarkable settlement of which he was so long the presiding genius. We wish only to say enough to present him as a full-grown and ripened sample of the ancient Puritan.

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He was born, in 1588, at Ansterfield, an obscure village in Yorkshire. His parents were in easy circumstances; but, being early left an orphan, his relatives afforded him no other education than what was usually given to such as were trained to "the innocent trade of husbandry." There can be no higher nobility than this venerable calling, if it may take rank according to the order of seniority:

"When Adam delved and Eve span,
Where was then the gentleman?"

His natural thirst for knowledge, which was quite intense, had no other source from whence it could be slaked but the Bible. Drinking deep from this pure fountain, he fully imbibed its spirit, and was thoroughly imbued with its sacred truths. This early Bible-lore was what made him the man he afterwards became.

While yet a boy, but little more than twelve years of age, after a protracted illness, he attached himself to the congregation which was formed, about 1602, on the borders of the counties of York, Nottingham, and Lincoln; having for its ministers, Richard Clifton and John Robinson. Long afterwards, Gov. Bradford described this Clifton as "a grave and fatherly old man, having a great white beard." He was a very able and useful minister; and died, an aged exile, in Holland. Of John Robinson we must not begin to speak, till we can allow more space to the description of the illustrious pastor of the Leyden flock. As to the youthful Bradford, it is interesting to see him, undeterred by the bitter opposition of all his relatives, and the scoffs of his acquaintances, firmly joining himself to this little band of persecuted disciples. If such the boy, what must have been the man! How does this heroic devotion to religious principle rebuke the degeneracy of those who are ready to yield their pliant necks to that yoke of prelatic forms and usurpations, which their fathers "were not able to bear!"

The infant church, worn out with constant sufferings, resolved to seek repose by a flight to Holland. This was an undertaking scarcely less difficult than the attempt to live according to their consciences at home. The execrable tyranny which tormented them in England, forbade them to fly from its clutches. All ports were strictly guarded, and all ships rigidly searched, to prevent the departure of such fugitives.

It was only after repeated attempts, that Bradford obtained the hard relief of expatriation. In the autumn of 1607, when he

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was eighteen years old, he went with a large company to a place near Boston, in Lincolnshire, where, by agreement, a ship was to take them and their effects on board. After keeping them in long and anxious waiting, and at great expense, the captain at last took them in at night. This disciple of Judas Iscariot then betrayed them, as he had previously plotted, to the police. The officers put them into open boats, where they searched and rifled them of all their money and valuables, and then, landing them at the town, paraded them through the crowded streets. The magistrates committed them to prison, where they lay a month, till they were released by an order in council, except seven of the principal men, who were detained for trial at the assizes. Bradford, who was arrested upon this occasion, was released in consideration of his youth. What anguish of spirit these hapless captives, both men and women, must have endured!

The next spring, some of these and others, with unbroken resolution, made another attempt. They made a contract with a Dutchman, who agreed to take them from a large common, a lonely place, remote from any town, between Grimsby and Hull. At the appointed time, the women and children, with the goods, were sent to the place in a small vessel, while the men repaired thither by land. The small vessel arrived the day before the ship came; and the weather being rough, and the women very sick, the seamen were persuaded to put into a creek near by, where they grounded at low water. Next morning the ship made her appearance; but the smaller craft could not be got afloat till about noon. Meanwhile the Dutch captain, seeing the men walking on the shore, sent his boat for them. One boat-load was brought on board, when the captain spied a great company of horse and foot, under arms, in pursuit of the fugitives. At this he uttered his common oath, swearing "By the sacrament!" that he would wait no longer; and, having the wind fair, he weighed anchor, and sailed off. The weeping passengers, destitute of clothes and money, and distressed at being parted from their wives and children, would gladly have submitted to any hardships to be on shore again; but there was no help for them. The ship was soon overtaken by a terrible tempest, which lasted for fourteen days together, during seven of which they saw neither sun, moon, nor stars. They were driven as far as the coast of Norway. Several times the seamen gave up in despair, and once filled the air with shrieks as they thought

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the vessel was foundering. But the pious passengers, even while the seas were rushing over them, cried out, "Yet, Lord, thou canst save!" He upon whom they called in their trouble, brought them out of their distresses to the haven they desired. Among these delivered sufferers was Bradford himself, as appears from the tenor of his narrative.

But we must return to the poor creatures who were left behind. The men, excepting a few who stayed to assist the women, effected their escape. The distracted females, weeping, some for their husbands who were carried off in the ship, and others for their little children, not knowing what was to become of them, and quaking with fear and with the cold, presented a piteous spectacle. They were seized, and hurried from place; for nobody knew what to do with them. To send these mothers, with their little ones, to prison, seemed unreasonable and cruel; for their only offence was the desire to follow their husbands. And to send them to their homes was out of the question; for homes they had none, having sold their possessions. At last, after passing them from constable to constable, their oppressors were glad to let them go where they would: "though, in the meantime," as Bradford writes, "they, poor souls, endured misery enough." What living miracles of holy zeal were these our pilgrim fathers and mothers! It may truly be said of them, that, regarding all things else as secondary, they "sought FIRST the kingdom of God."

Young Bradford had no sooner landed in Zealand, after his stormy passage, than, as Mather says, "a viper fastened on his hand." He was arrested, at the instance of a malicious fellow-passenger, who accused him as a fugitive from justice. But the magistrates, on learning the cause of his emigration, protected him, and permitted him to join his friends at Amsterdam.

Here, finding himself in no condition to follow his proper calling of agriculture, he learned the art of silk-dyeing from a French Protestant. When he came to be of age, he converted his estate in England into money; and, entering into commercial affairs, was unsuccessful, and lost most of his property. This he felt as a divine rebuke upon him for having fallen into some decays of piety. He rejoiced that the wasting of his estate became the means of preventing his spiritual declension.

When Mr. Robinson removed with his flock from Amsterdam to Leyden, young Bradford went with them, sharing their toils

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and their poverty; and enjoying with them, as he says, "much sweet and delightful society and spiritual comfort together in the ways of God."

He was one of the most zealous of the adventurers, when the Leyden church undertook to remove to America. He came with the first company of emigrants who, in 1620, immortalized the Plymouth Rock. A few days before the pilgrims disembarked, while Mr. Bradford was absent on a perilous exploring excursion, his wife was drowned by accidentally falling into the sea. All that is known of her is, that her maiden name was Dorothy May; and that she left one son, John Bradford. In 1623, Mr. Bradford married Alice Carpenter, a lady of extraordinary capacity and worth. It is said that an early attachment had subsisted between them; but her parents had prevented the union, on account of his inferior circumstances. They had both married, and now were widowed. He made overtures of marriage, which were accepted. And because he could not go to England for her, without great detriment to the new colony, she, with generous resolution, embarked to be united to him here. She brought with her a handsome estate, and her two boys, Constant and Thomas Southworth, who became useful members of the rising community. By her, Governor Bradford had two sons, William and Joseph; and a daughter, Mercy. His descendants are numerous, and many of them have risen to distinction.

To continue the history of Gov. Bradford, would be to write the chronicles of the Old Colony, in all whose affairs he took a prominent part as long as he lived. Suffice it to say, that, on the death of the excellent John Carver, the first governor, who died in about five months after entering on his office, William Bradford was elected in his place, being then about thirty-three years of age. Through the thirty-five succeeding years of his life, he was annually rechosen; except for three years, when the office was filled by Edward Winslow; and two years, when it was occupied by Thomas Prince. In these five instances, Gov. Bradford was, at his own earnest request, reluctantly excused from serving. As Gov. Winthrop said, "He got off by importunity." In those unambitious times, any person who refused the office of governor, unless he had been chosen the previous year, was liable to a fine of twenty pounds. Under the wise, gentle, and vigorous administration of Bradford, the feeble colony was guided safely through

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many dangers, which threatened its existence, from savage foes, from royal aggressions, from priestly persecution, from traitors in its own bosom, from the inhospitable elements, from destitution of the necessaries of life, and from desolating sickness. Its governor could with propriety adopt the language of the apostle, and speak of himself as having been "in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

It is a memorable fact in respect to him and his associates, that when the Mayflower sailed for England in the spring of 1621, though more than half their small number had perished in the course of that first and fatal winter, by reason of the bitter and intolerable hardships under which human nature sunk, yet not one of the survivors returned in her to their native land. This fact forcibly expresses the spirit of these men, who through much tribulation were entering the kingdom of heaven.

As to Gov. Bradford, he was a man of strong and practical mind, with a judgment that rarely erred, a resolution that never yielded, and a kindness of heart that never failed. He excelled in study, as well as in action, and overcame all the deficiencies of his early education. He became so conversant in languages, that, had he been present in the confusion of tongues at Babel, he might have been very useful as a sort of interpreter-general. A ten years' abode in Holland had made him nearly as fluent in the Dutch as in the English speech. He also understood the French, which was spoken by the Walloons with whom he was conversant in Holland. He became master of the Latin and Greek; but the *Hebrew* he studied most of all. He delighted especially in this language, "because," as he said, "he would see with his own eyes the ancient oracles of God in their native beauty." This one expression, so enthusiastic and so elegant, is enough to prove at once his fervent piety, and his refined and classical taste. This studious layman was skilled in history, in church antiquity, and in natural philosophy. That he was a powerful disputant in questions of theology, is amply evinced by his writings. But his highest and most vital attainment was his saving knowledge of God in Christ, cherished through a whole life of prayer and zeal in the work of the Lord.

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Such a life was the happy prelude to a blessed death. Religiously tuned as it was throughout, his life made the sweetest music at its close, and died away in a soft seraphic strain.

His health was good till the autumn of 1656, when it gradually declined through the winter and spring. It was not till the seventh of May, that he regarded himself as really sick. That day his bodily suffering was great; but at night his soul was filled with unutterable joys, as of one brought quite to the verge of heaven. In the morning he said to his friends: "The good Spirit of God hath given me a pledge of my happiness in another world, and the first-fruits of eternal glory." He died the day following, May the ninth, 1657, in the sixty-ninth year of his age. "All New England shook, when that massive pillar fell."

This was a man to think upon. Think upon him well. Of poor and miserable sinners, what noble beings the grace of God can form! It can take a weak, fluctuating mortal, the creature of selfish impulses and guilty passions, and, by a new creation, make him *a man of principle!* Fixed principles, drawn from the gold-mine of inspired truth, and with unvarying constancy, carried through all the seas of affliction and persecution, are the cross of Christ, which his noblest followers have ever borne after him to the Calvary of their death, and the Olivet of their ascension.

THE BIBLE, THE WORD OF GOD.

It is a fact of no ordinary interest, that the Old Testament, as it exists at the present day, is identically the same as when the books which compose it were first collected, either by Ezra the scribe, or near his time, that is, about 450 years before Christ.

It endears a particular copy of the Scriptures to us to know that it was owned and read by some departed friend. When one of the first men who crossed the ocean by the help of the compass came home, we may suppose that his family and friends looked on that simple instrument with wonder and also with love. It had guided the husband, the father, the brother, the son, across the deep, in foreign seas, and found a path for him on the trackless wastes of the ocean. But the copy of the Bible which has been

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the constant companion of your friend on the voyage of life, is an object far more interesting and precious to a Christian's heart.

Christ needed no written word. The Spirit of God was given without measure unto him. Still the fact that he was familiar with the same Scriptures of the Old Testament which we now have, that he read them in the synagogue, that he referred his hearers to them for answers to questions, and that he himself used their sacred truths to sustain and comfort his heart as a man of sorrows, gives the Old Testament a hallowed interest to every true Christian.

It was to these books, this Old Testament, that Christ gave his sanction when he said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

He never accused the scribes of corrupting the Scriptures. He had no occasion to warn men, in giving them directions for learning the truth, that a single book of the Old Testament, or any part of it, was of doubtful authority. He never cautioned his hearers against "the injudicious use of the Old Testament," lest they should receive the whole of it as the Word of God. He nowhere instructs his hearers, that the Old Testament "is not a revelation, but the record of a revelation." He never inveighs against "amatory idyls," and legendary fables, and war-songs; as though some of the sacred writers were to be regarded as mere men of genius, whose words were to be received with a discrimination between their own thoughts and their messages from God. So far from this, his whole testimony and all his influence with regard to the Scriptures went to confirm the minds of men in the genuineness and authority of every book which they, at that age of the world, had received as the Word of God.

One of the great, subordinate, ends of our Saviour's coming was to cause the Word of God to be completed. The books of the New Testament could say of the books of the Old Testament, "That they without us should not be made perfect." Before completing the Word of God for all future ages of time, Christ would of course have corrected the Old Testament for an harmonious and suitable agreement and union with the New Testament, if he had seen that there was any need of so doing. He only "fulfilled," and did in no particular "destroy," the law or the prophets. He fulfilled the prophecies which related to himself; he taught the meaning of the "passover," and the "brazen ser-

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pent," and the "sin-offering;" he showed the spiritual extent and application of the commandments which evil men had greatly restricted, by their traditions, to outward acts; and having so discoursed to people under the common and various incidents of life, as that what he said should accord with the wants and feelings of people in common life in every age of the world, he commissioned his disciples to compose the New Testament, by telling them that the Comforter, which is the Holy Ghost, should be with them, and abide with them, and should bring all things to their remembrance, whatsoever he had said unto them.

The impossibility of remembering accurately the discourses of Christ during the three years of his public ministry, engaged as the disciples were in labors and travels, is beyond dispute. We have only to look at our Saviour's last discourse to his disciples, in the fourteenth, fifteenth, and sixteenth chapters of John's Gospel. What condensation of thought and expression! what variety, and pertinency, and correctness of illustration! what delicacy of touch in some of its gentle and affectionate parts! If any one says, that the disciples could have remembered that discourse without preternatural aid, so as to record it as they have done, he surely ought never to charge a believer in the miracles or doctrines of the Bible with credulity. The only explanation of their having faithfully recorded the words of Christ, is, the promise of Christ, that the Holy Ghost should bring all things to their remembrance.

These men wrought miracles. God interposed in a miraculous manner to deliver them from death. One of them was caught up into the third heavens. Another received immediate communications from Christ in the isle of Patmos. Most of them died by martyrdom in attestation of the truths which they had preached and written. The argument from this is, that these men were honest and true in declaring that God was with them, and sanctioned all they wrote; because, if they had written what God could not sanction, or if they had made false pretences to inspiration, God would not have wrought miracles by them.

By the testimony of some who were cotemporary with the apostle John, and by well-known proofs, in those days, of inspiration, the early Christian world received and acknowledged the books of the New Testament, such as we have them, as inspired. Discussions continued for some time with regard to some of the

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books; but this served to strengthen the confidence of the Christian world in joining to accord inspiration to them, and to them only.

We recur again to the fact, that Christ, and the men who wrote the New Testament, declared the Old Testament to be the Word of God. Since their day, prophecies, uttered of old, and recorded by the sacred penmen, have been fulfilled to the astonishment of every one who compares the fulfilment with the prophecy. God would not have employed men to utter prophecy, he would not have permitted men to be known or authorized as his prophets, who would write any thing inconsistent with truth. In the case of Balaam, the prophecies which he was compelled by the Most High to utter contrary to his wishes and expectations, only confirm the truth, that good men alone are authorized and recognized as prophets of the Lord; — Balaam's real character and motives being too obvious to be concealed by his devout wishes and his prophetic utterances.

The Bible, then, is the Word of God. Christ sanctioned the whole of the Old Testament as we now receive it, and promised the writers of the New Testament the continued presence and aid of the Holy Ghost. If they needed him at all, it must have been in recollecting what Christ had said, so as accurately to record it for all future time. We may truly say, that, if special divine aid was ever important, it must have been in composing "the New Testament of our Lord and Saviour Jesus Christ." Nothing was ever done in this world, by mere men, of greater importance than the making of that record respecting the Gospel, and the preparation of those subsequent illustrations of it in the Epistles, which were to spread the knowledge of Christ among men. These men gave signs that the Holy Ghost was in them. If we have any thing which can be called the Word of God, it must, in the nature of things, be a pure word; for if the benevolence of God is a presumptive proof that he would give us a revelation, the presumption is equally strong that he would not mock us by giving us such a revelation as some believe it to be. For what man is there among you, who, if his son ask bread, will give him a stone? If God has given a book which can be called with any truth his Word, it must be one in which men may have implicit confidence that it is all given by inspiration of God, and that the whole of it is profitable. Else they need another revelation to guide them in

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reading the first. Christ made no such appendage to the Old Testament, but sanctioned the whole of it, and then inspired other men to complete the Bible. Now, if these men gave signs by miracles that the Holy Ghost was in a special manner in them, we must receive their writings as the Word of God.

In reply to the question, In what sense, and to what extent, is the Bible the Word of God? we say, God revealed and suggested to the minds of the writers whatever their own faculties could not attain, and guided and superintended them constantly in all other parts of their writings, so that they should not err. He watched over them, for example, in their common geographical and statistical facts, lest a mistake in these well-known things should bring their more important truths into discredit. His presence with them in all they wrote, to suggest or to superintend, was such as to give their writings the authority of plenary inspiration.

While men of various talents, of different kinds of genius, were employed to write the Bible, and each used the style of writing accordant with his genius, we believe that in all their expressions they were under the suggestive or superintending aid of the Holy Spirit. Some of their communications profess to be the Word of God. If a man could truly say, "Thus saith the Lord," he would not dare to utter a word which was not in strict accordance with the thought which God had inspired him to express. His powers of speech, moving by his own volition, would report with perfect accuracy that which God wished him to say; else he could not be truly called "the prophet of the Lord."

Many expressions in the Bible required no suggestive aid from God; but as all the writers of the Bible either professed to speak in the name of God, or are declared, some of them by the others, to have done so, or as they all profess to relate facts and give instructions connected with man's eternal welfare, it is reasonable to believe that no expression was recorded in the Bible of which the record was not sanctioned by the Spirit of God; — so that the entire Bible should be his Word, even as though every expression had been immediately suggested to the mind, or spoken in the ear, of the writer.

In employing men to write the Bible, God made use of the various characters of their minds to give variety to his written Word. So far from its being inconsistent with the inspiration of these writers, the fact that each wrote in his own style illustrates

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that same benevolence of God which, instead of giving the earth one unvarying color, has thrown a pleasing variety over its surface.

It is also the case, that, while the writers of the Bible agree in all their truths, they, like other honest and faithful historians, differ in some of the minute circumstances of the facts which they relate. Such differences are, in the common judgment of all men, a proof of honesty, and the absence of conspiracy to deceive.

Having illustrated these several propositions in this and the preceding number of this work, let us proceed to consider some further objections to plenary inspiration.

It is said, that inspired men sometimes did wrong. Aaron made a golden calf, and led Israel into idolatry. Peter used dissimulation, because, when he had some Jewish brethren on a visit to him from James, he refused to eat with the Gentiles, though he had not refused to do so before; and for this conduct Paul says he withstood Peter, "because he was to be blamed." It also appears that Paul and Barnabas had a sharp contention, and separated in consequence of it. How shall we explain these things in consistency with the inspiration of these men?

Our theories must always bend to facts. He who maintains that the apostles, or any inspired men, were always right, confounds inspiration with sanctification. A man may be inspired, who may yet retain the infirmities of human nature. No one doubts that Elijah was inspired when he built the altar, and poured water upon it, and called fire from heaven, and afterward took the prophets of Baal and put them to death. And yet we find him soon after under a juniper-tree, afraid and faint. We know that God commissioned Aaron to go to Pharaoh, that he publicly appointed him as the founder of the priesthood, and so conferred on him the most sacred honors. Yet he taught Israel to sin. What is the inference? Not that he was never inspired; for the proof of his inspiration is as clear as that of his sin. But it proves that inspiration did not make the inspired person wholly perfect; neither did his inspiration shield him from censure when he did wrong. But how does this interfere with the doctrine that the Bible is fully inspired? When God wished to make these fallible men act and speak in perfect accordance with his will, it was done. At other times they were left, as other good men are, to temptation and the infirmities of human nature. When they did wrong, we are notified of it; and their rebuke accompanies the record of their sin.

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Again. It is said that there are many things in the Bible which obviously needed no inspiration. How shall we always know when we are reading words which are uninspired, if indeed there be such intermixed with the record? For example: Paul sends messages at the close of his Epistles to his private friends. "Greet Aquila and Priscilla, my helpers in Christ Jesus." "Salute Apelles approved in Christ." "Greet one another with a holy kiss." "The cloak which I left at Troas with Carpus, bring with thee when thou comest, and the books, but especially the parchments." Are these passages inspired? If not, how are we to distinguish between that which is inspired and that which is not?

It would be difficult to say, with regard to these and similar passages, which would be the most absurd, to maintain that they could only have been suggested by inspiration, or to contend that they were not.

The apostles needed no supernatural aid, any more than common men, in giving salutations and messages about secular things. But if any one should insist on more than this, and say it is absurd to suppose that the mind of the apostle was guided or superintended in sending these messages, we may ask for his proof. How will it be shown, that the apostle was not prevented by the Holy Ghost from forgetting those messages of affection so well suited to cherish Christian love? or that Providence did not specially suggest to his memory that cloak which his health may have required; those books, the means of relieving the tediousness of his confinement as a prisoner; those parchments on which epistles to the churches were designed to be written? If a man undertakes to prove that God did not specially direct the insertion of these messages in the Epistles, he undertakes a hard task. Reserving, then, this defensive answer for the advocate of plenary inspiration who may have occasion for it, we may explain the secular messages of Paul in the Epistles in another way, consistently with the proposition that the whole Bible is the Word of God.

We have only to ask ourselves, If God designed to give men a Bible, may we suppose that he would give one written in an unusual and repulsive way, or in accordance with the ordinary ways of speaking and thinking? The latter would evidently agree most with the benevolent purpose of giving a revelation. With a view, then, to give the Bible an obvious connection with

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common life and common things, the apostle, for example, is permitted to speak about his cloak, his books, his parchments. While nothing is said inconsistent with revealed truth, these things are permitted to show that the apostle used his natural faculties in writing the Epistles. In these instances, his state of inspiration, for various good and useful purposes, admitted of this natural and familiar way of speaking.

If one should point out to you the wisdom and skill of the Creator in the hues and tints of a flower, would you say in answer, that God's hand did not adorn this flower; here are unsightly roots and fibres at the bottom of the stalk, and earth upon them; this flower cannot be the work of God? Now, the secular things in the Bible, and the private and familiar expressions directed to friends and acquaintances, are the fibrous roots and adhering earth, indicating the soil in which the inspired Word grew. Had the Word been spoken by angels, no doubt some angelic and heavenly peculiarities would have cleaved to their inspired communications.

With regard to the question, How may we know when the words we read were actually suggested and inspired? there are two answers. First, It is only a useless and vain curiosity that would apply a scale to ascertain the precise measure of inspiration in any particular passage. "All Scripture is given by inspiration of God, and is profitable." The messages at the end of the Epistles are profitable, among other ways, to illustrate the beautifully familiar influence of inspiration on the mind and heart of the sacred writer.

A second answer is, That, if we knew in any cases that things which are either obviously true or else indifferent were not actually inspired, it ought not to detract from our confidence in the Bible as an inspired book. This may be illustrated as follows.

A sculptor, intending to make a marble statue, gives a block of marble to his workman, who with his chisel brings the statue to perfection under the suggestion, guidance, and superintendence of the artist. It is well known that the artist, in making a statue, seldom, if ever, takes a chisel and hammer into his hand; his workman performs the manual part of the labor. The workman can use the chisel as skilfully as the artist; but he could not make the lines of the face, nor turn the features accurately, without the guidance of the artist. Yet he can smooth and polish a

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plain surface without minute directions or suggestions. Suppose now that we should see a man standing before the finished statue, and hear him complain, I cannot tell what part of the statue the workman wrought, and what parts were done by the genius of the artist. You say to him, The workman did the whole of it, and yet the artist did the whole. It is the production of Michael Angelo. But the man puts his finger on a level and plain part of the surface, and says, Do you pretend to say that the workman needed the genius of the artist to direct him how to smooth and finish that part? Was that inspired? I cannot enjoy the sight of this statue, unless I know precisely where the genius of the artist helped the workman, and where the workman used his unassisted skill. This would be a foolish quibble, when the whole perfect statue was suggested, superintended, and guided in its whole progress by the artist, and finally owned by him as his work.

Thus, though human powers and faculties, in the natural and various methods of their operation, are employed by the Spirit of God to compose the Bible, and some things are said in it which the writers might have said of themselves, the Bible is declared to be, and we are to receive the whole and every part of it as suggested, guided, superintended, and acknowledged by the Holy Spirit.

Another objection against the plenary inspiration of the Scriptures relates to what is called the morality of the Scriptures. I will allude to only one particular at present. David's curses against his enemies are thought by some to be inconsistent with the full inspiration of the Bible. He imprecates vengeance upon them, body and soul, for this life, and the life to come. It is said, "A man who violates the command in another part of Scripture, 'Love your enemies,' 'Bless and curse not,' surely cannot be inspired of God; surely the portions of Scripture containing these curses cannot be inspired."

When Christ said to his hearers, "Love your enemies, bless them that curse you, bless and curse not," David's curses were then in the Bible, and were read and chanted in the synagogue sabbath after sabbath. If they were immoral, unchristian, or at least in the spirit of a more barbarous and less softened and refined age, Christ would not have omitted to purge the Bible of them, or to have made some comments by way of correcting them. The same may be said with regard to other things in the Old Testa-

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ment to which any may object. The fact that Christ did not purge the Psalms of these imprecations, but, on the contrary, quoted the Psalms as the Word of God, which he repeatedly did, shows this truth most clearly, that David did not curse his enemies merely as his personal foes, or from private vindictive feelings. The natural inference is, that he cursed them in the name of God as bad men. The hostility of these men to David was owing to their hatred of religion and of the divinely appointed government. The Almighty may pronounce curses against his enemies. Of course he may direct and inspire a man to record those curses. He may curse them in the form of prayers addressed to him by good men. The cry and imprecation of innocence against the wicked is a terrible curse. God has permitted such imprecations to be recorded in his Word as an encouragement to his oppressed and afflicted people, and as a terror to evil-doers. Those imprecations in the Psalms remaining under the silent sanction of Christ are a proof that David was inspired; for had he given expression to his mere private vindictive feelings in them, he would have been corrected by him whom David in Spirit called his Lord, saying, "The Lord said unto my Lord, 'Sit thou on my right hand until I make thy foes thy footstool.'"

The subject of the alleged "Corruptions of Scripture" will be considered in a subsequent number.

CONRAD: AN ALLEGORY.

Sir Conrad reclined in his chair of state, in the hall of his spacious castle, whose high Gothic windows overlooked the celebrated valley of the Rhine. Before him stretched the long table surrounded by his military followers. The young lord and his gay train had that day arrived from the imperial court to take possession of this newly granted domain. The shout which announced the toast, "To the long life of their new lord," rang loud from hall to court-yard. The excited Conrad sprang to his feet. "My brave and trusty followers," he said, "ye have greeted me with right joyous welcome; and I pledge you the honor of a true knight, that I will deserve it at your hands. My heart and sword, according to a chieftain's duty, shall be devoted to your protection

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and welfare. And I seal my solemn pledge to you by this goblet of rich cordial from the tun which our illustrious neighbor of the Black Tower has sent to greet our arrival. By the mass! but our neighbor brews a most enticing beverage. We must fill again to his health. Fill, my friends, fill higher, to the health of the good Baron Von Alcohol!"

But a warning cry now struck his ear, and stayed his hand. It came from the aged priest of his household, who was in the act of retiring from the tumult of the hall. "Beware, my lord, of this man of sin! There is pollution in the air which is tainted by his breath. Have nought to do with that stain to knighthood, that disgrace to man. Oh! by thy love of honor, by thy devotion to the lady Ermengard, close thy castle-gates for ever against his treacherous gifts."

"How now!" cried Sir Conrad, vexed at the interruption: "shall the friend who proffers us courtesy be treated as a foe? The cordial," he continued, sipping from his goblet, "is pleasing to the eye, and grateful to the taste. Ay, while I drink of it, my hall grows larger to my view; its fretted ceiling is more varied; my festive board seems to extend itself; and my gallant followers appear in *doubled* files. Long life, say I, to the Baron Von Alcohol! Drink, friends, drink!"

Again the shout rang through the vaulted halls; again the menials in the court-yard sent it to the echoes, and the echoes wafted it to the Baron's distant ear. The Baron Von Alcohol was pacing the leaden roof of his central and loftiest tower. This massive tower was thought by many to have been built by fiends, and to have been called by the magic art of its master from the bosom of the volcanic mount on which it stood. Its gloomy walls of black lava gave evidence of demoniac origin. The shuddering boatman crossed himself, as he guided his boat over its sable shadow on the river. The Baron paused at the battlements, and caught the echoes that syllabled his name. "Spirit of my Arab ancestors!" he muttered, "your charm works well. But when, indeed, doth it ever fail me? And now to horse! I must meet this young aspirant, and demand his first sacrifice to my power."

He hastily descended a winding stair-way in an angle of the tower, and entered the Sorcerer's chamber, which was directly under the roof. He threaded his way among stills, crucibles, retorts, and alembics, to a small altar at the upper end of the apart-

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ment, on which were spread three black volumes, whose parchment leaves were made of dead men's skin. These volumes he inherited from the Arabian sorceress who gave him birth. Whoever could be induced to sign his name in the first, forfeited his *property*. In the second, he signed away his *honor*. In the third, he renounced his *love*.

Placing the first of these volumes beneath his vest, the Baron descended into the court-yard. He mounted an impatient steed, which stood in readiness, and galloped furiously down the craggy path, and along the verdant vale, till he reached the gate of Conrad's Hall. Here he announced his name, and demanded of the warden a private audience of his lord.

The intoxicated Conrad came rushing at the summons, and threw himself into the Baron's arms. "Thou art come," cried the infatuated man, "in good season. Hasten to our feast, and be assured that my castle, with all that it contains, is for ever at thy service." The Baron answered: "Not as yet may I join in thy festivity. I am attired for a distant journey, but could not depart without a sure token of thy friendship. Here is the record of my friendships. Behold the names of the wealthy and the proud! Add thine to the noble list, and so confirm the loving declaration that thy castle, with all it contains, is for ever at my service." The insensate Conrad seized the proffered pen, and, with mistaken eagerness, confirmed the fatal charm.

The morning sun beamed on the couch of the feverish knight, and woke him from his unrefreshing slumber. As he unclosed his heavy lids, his eyes rested on a pursuivant, who presented him with a mandate from the emperor. How unstable is the greatness which rests on the favor of princes! The emperor had capriciously revoked his gift to the gallant Conrad, and made a new grant of the same domain to his trusty and well-beloved cousin, the Baron Von Alcohol.

"So be it," said the sanguine youth: "what my *friend* gains is no loss to me. My good sword and untarnished honor shall soon win me a better heritage. Bid the seneschal summon my followers to a second banquet. We took joyous possession yestermorn, and joyously will we resign it to-night. Weave a motto of flowers over the canopy of my seat, and let it proclaim, 'A SHORT CAREER, AND A MERRY ONE!'"

The revels were about to commence again, when an affrighted

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sewer hurried into the hall, and whispered to his lord. The Baron Von Alcohol's present of the previous day had been carelessly secured, amid the confusion of the former wassail, and the seductive liquor had run to waste in the court-yard. Ere Sir Conrad had time to express his vexation at the loss, a horn resounded at the castle-gate. It was announced that the Baron Von Alcohol requested another interview at the warden's tower, and that his servants had brought a second tun of the same generous beverage. "In good sooth," said the knight, "the Baron is a friend in extremity." He hurried with new ardor to embrace the welcome visitor.

The Baron again declined to join in the festival, pretending that his journey had been delayed, and that he was just setting forth again. But he could not depart without one more token of friendship, and entreated that the present brought by his servants might be accepted.

"My Lord Baron," answered Conrad, "I cannot deny that thy offer is well-timed, and right happy should I be to exchange courtesies with thee. But my sovereign has passed the estate I hold to thy more worthy hands; and I may not incur a debt for which I lack the means of payment."

"Heed not that," said the Baron, with a social laugh; "the only object of the emperor, in revoking his gift, is that he may bestow on thee a favor more worthy of thy merit."

"Thou hast convinced me," replied the credulous Conrad. "I gladly accept thy precious beverage, and pledge my knightly honor to repay the favor when thou wilt."

"We speak not of *payment*, like base Jewish traffickers," cried the false-hearted Baron; "but if thou *must* discharge thyself of the obligation, promise, as is wont between friends so true, to grant the first boon I may demand of thee."

The knight responded, "Most cheerfully do I swear, by my honor as a loyal knight, to grant thee the first boon thou shalt seek at my hands."

"Thanks," interrupted the Baron, "thanks for this assurance of thy love! My delight is in making others happy, and their tokens of acknowledgment I preserve in this volume which I bear in my bosom. See, it contains the names of the wise and honorable. Add thine. I am rich in the pledges of my friends; but, like the miser, I hoard them only to be counted."

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Again the deluded Conrad seized the proffered pen, and signed to the second charm of the insidious tempter.

The friends parted, and Sir Conrad returned to the festal board. The banquet was held with renewed zest; but the servants of the Baron Von Alcohol had dropped whispered insinuations against the lord of the castle. It was known that this revel must be the *last*, and it soon degenerated into drunken orgies. The peasants and castle menials joined in the general license. All honor and respect were forgotten; the meanest lackey clapped his drivelling lord familiarly on the shoulder; and when the last goblet of the enchanted liquor was drained, some of the rioters were slumbering on the marble floor, and others were reeling to their couches.

Sir Conrad arose, on the following morning, to an oppressive sense of degradation. Springing at last from his couch, he seized his bugle-horn, and sounded the martial strain which had so often summoned his followers "to horse, and away!" But its notes, alas! had lost their power; they fell on listless ears. Some grumbled their curses at being disturbed of their rest. Others boldly avowed that they would no longer adhere to the broken fortunes of their lord.

With mingled sorrow and contempt, the deserted chief saddled his steed with his own hands, and passed unattended from the castle he had won and lost. He rode on, mournfully thinking of the forfeited confidence of his sovereign, and the base desertion of his followers. But when he thought of the lady of his love, his own affianced bride, he was overwhelmed with grief and despair. The fair Ermengard was a virtuous orphan, and a ward of the emperor. She had known Sir Conrad at court, and esteemed him. She had seen him in the tournament, and admired him. She had the command of her sovereign to unhelm him, when he returned from victory, the hero of the war; and she loved him. They had been affianced by the emperor's command. And now the disgraced Conrad had passed two days of carousal within sight of her ancestral towers, and yet had not hastened to her side to breathe his vows of love and constancy. It was now too late. Impoverished and dishonored, what could he hope from her high merit and unsullied purity? The thought was a death-pang to the miserable knight; when, glancing wildly around, he beheld that deceitful Baron riding close at his side.

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"Thou ridest at a strange, unequal pace, friend Conrad," said the Baron; "and, on nearer view, I see that thou art much disordered. I boast some *medical* skill. Let us alight under these clustered vines; and do thou take a draught of this restorative which I bear at my saddle-bow. It will cheer thee as the summer's shower revives the withered laurel."

The poor knight had pangs to contend against, both corporeal and mental. He drank deep and free. Then joining palms with the Baron, he exclaimed: "Most noble physician! thou hast indeed an art 'to minister to a mind diseased, and make the bosom's lord sit lightly on its throne.' Thou didst find me a solitary wretch, landless, degraded, and guilty of unpardonable sin against the sovereignty of love. But thou hast inflamed me with a reckless desperation, which holds fortune and fame, and love itself, at defiance."

"Brave Conrad!" cried the exulting Baron, "now are we friends for ever. The past is unworthy of a thought. We will spend together a new life of careless self-indulgence. A boon! Sir Knight; thou owest me a sworn boon. I claim of thee a service which shall render thee invulnerable to the shafts of fate. See, here is the third and last volume of my thrice-honored friends. Look, it contains the names of the gallant and the gay. Add thine to the happy list. So shalt thou renounce for ever the ignoble burden of earthly cares, and live devoted to thyself alone."

The bewildered victim seized the ready pen, and madly filled up the measure of the tempter's charm.

Suddenly a new character appeared in the scene, and the very atmosphere seemed to grow pure at her presence. The lady Ermengard was at hand; and, leaving her attendants, she hastened to her bewildered knight. She knew the full extent of his disgrace, and of her own wrongs. She felt that deep abandonment of woe which woman endures, when the idol of her affections first proves a false or fallen deity. Her heart also glowed with that sort of pity which is nearest akin to love. While the unhappy knight was seeking to avert his mournful gaze, she found voice to address him through her tears.

"Not for my sake, Sir Conrad, — not for the sake of her whom thou dost spurn, do I sue at thy feet; but for thine own more valued sake, do I beseech thee, if thou hast ever spent a sigh on

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the unfortunate Ermengard, to fly, — fly with detestation, from this arch deceiver, this foul enslaver of souls!"

The repentant knight replied, "Dost thou still regard thy recreant and dishonored Conrad? I am no longer worthy of thee. Yet will I make at least one sacrifice to thy past affection." And casting his gauntlet at the Baron's feet, he continued, "As for thee, base deceiver, a new light breaks upon my mind. I see thee, what thou art, thou faithless foe to fortune, honor, and virtue. I renounce thy fatal friendship, and hurl my scorn and defiance at thee."

The Baron calmly took up the gage of battle, and placed it, as the custom was, in the crest of his helmet. "Struggle," he grimly responded, "strive as thou wilt, mad youth! thou art sold to me for ever, thou and thine. Farewell, thou beggared noble, recreant knight, and forsworn lover!"

"The emperor, dear Conrad," said the rejoicing maiden, "shall adjudge this quarrel. He loves thee well, whatever he may do to prove thy fortitude. At this moment he requires thine aid on a high enterprise, which shall entitle thee, on thy successful return, to greater favor both from him and me. Take this sealed despatch. I was this morning delegated to bear it to thy hands."

Overcome with shame, and gratitude, and reviving hope, the knight joined the emperor's officers, who accompanied the lady Ermengard; and together they bent their course to the imperial court.

The emperor listened to the knight's sad story. "My whole court, Sir Conrad," he said, "shall be thy godfathers in this quarrel. The lists shall be forthwith prepared, that thou mayest redeem thine honor from this grim Baron, before thou shalt enter on the new career to which I destine thee."

The day of combat came. The lists were graced with the presence of all the rank and beauty of the court. The emperor himself held the marshal's baton. The lady Ermengard sat, as queen of love and beauty, to crown the victor. The two combatants appeared in full armor, mounted on their chargers at the extremities of the lists. The armor of the Baron was as sable as his own lava tower; and his shield bore for a device a bird with a loosened snare around its neck, and the motto, "SAFETY IN SUBMISSION, DEATH IN RESISTANCE!" The hue of Sir Conrad's

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plaited mail was grey, as emblematic of mingled purity and pollution; and his shield bore for its device a sleeping lion, with the motto, "STRONG IN RESOLVE!"

The marshal proclaimed the law of the combat, which decreed that the contending parties should run one tilt with sharpened lances, after which the discomfited party, if he chose, might claim the battle to extremity; that is, to the death, with lance and sword.

The trumpets sounded the signal for attack. The knights spurred furiously to the charge, and met in mid career. The spear of Sir Conrad, aimed at the Baron's crest, struck the helmet from his head, without forcing him from his saddle. The Baron's more fortunate spear, levelled at Sir Conrad's shield, instead of glancing off, pierced through the feeble defence, and struck on the bosom of the young knight, with sufficient force to bear him, slightly wounded, to the earth.

The emperor threw down his baton, as the signal for the combat to cease, and demanded of Sir Conrad if he acknowledged himself defeated. The bleeding knight refused submission, and demanded the extreme trial. The combatants rode slowly back to their respective barriers, and prepared for the fatal contest. Sir Conrad cast aside his useless shield, and looked around for another. An obscure but true-hearted mechanic started from the crowd, and presented his rough targe to the embarrassed knight. The mechanic's shield was unpolished; but it was of the strongest workmanship, and bore for its device *a linked chain*, with the motto, "UNION IS STRENGTH!" For a moment, Sir Conrad hesitated to accept the offered weapon. His pride scrupled to present so homely an equipment to the sight of the fair. But the lady Ermengard's womanly perception, intuitively quick, had marked how the Baron recoiled and grew pale at the sight of this plain shield. She made an eager motion, to signify to Sir Conrad that he must take it. Her knight then acquiesced; and, with this new defence, awaited the trumpet's call, which soon summoned the champions to the charge.

The fate of the second encounter was speedily decided. The Baron's lance again smote heavily against Sir Conrad's shield; but instead of piercing it, or even glancing from it, the weapon flew to splinters in the air. Sir Conrad's lance failed of its aim; but one of the flying fragments of the Baron's own weapon was

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caught on the young knight's shield, and driven on in such a manner as to enter a joint in the Baron's breastplate, and pierce his false heart; and the Baron Von Alcohol was hurled to the earth, from which he was never more to rise.

Sir Conrad, with modest exultation, received the wreath of victory from his Ermengard. New honors and wedded happiness rewarded his after services to his gracious emperor.

REVIEW.

A Sermon occasioned by the Death of Rev. William J. Armstrong, D. D. delivered in Park Street Church, Boston, December 9, 1846. By Nehemiah Adams, Pastor of Essex Street Church. Boston: Press of T. R. Marvin, 24 Congress Street. 1846.

We had the pleasure of listening to this discourse, as it came from the lips of the preacher; and thought then, as we think now, that it was one of the most appropriate and faithful funeral sermons we ever heard.

Although rhetoricians teach us, that it is best, usually, to begin our addresses to an audience, without immediately approaching the intended subject; but to prepare them by a suitable introduction for what we have to say, and, if possible, conciliate their favor by some well-timed preliminary remarks; this rule may sometimes be happily disregarded. It was advantageously unheeded in the production before us. In the case of a great calamity, which has made the ear of every one that heard of it to tingle, it is better for the preacher or the orator to enter at once into the scene of which all minds are full; and then, from the midst of the ruins, begin that train of reflections they appropriately suggest.

This was done by Mr. Adams, in the affecting picture in the beginning of his discourse:

"The journey begun by our friend and brother, in health and with pleasant anticipations, has been completed on the bier. The funeral rites have been performed in another city. He has lain down, 'till the heavens be no more.' His companions in death are distributed to their last resting-places. The storm is hushed. The fragments of the wreck are disappearing. I was prepared to say, the wind and waves no longer toll the bell which, for several days, was lifted above

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the waters on a portion of the wreck; but I learn this evening, that the bell, though sunk beneath the surface, is now and then urged up by the swell of the sea; and thus imitating, as it were, the expiring efforts of the dying, tolls with a convulsive stroke. The full moon has many times walked in brightness over the scene of desolation, where the equal pulses of the sea now seem to deny the well-known agony and ruin."

This is painting, beautiful moral painting. It brings the scene of trial and suffering on board the Atlantic immediately before us, and prepares us to follow the speaker in his meditations on the event.

That event he proceeds to speak of as having been ordered in the sovereign wisdom of God, without such reference as we, in our contracted view of things, might naturally suppose he would have to human character. This sentiment Mr. A. illustrates by the history of John the Baptist:

"It would have been natural to expect, that such a man as the forerunner of Christ would be honored, if not by a translation to heaven, at least with the death of Moses in the arms of his God, or like that of Aaron upon Mount Hor. Instead of this, he is cast into a prison; and a wicked king, at the suggestion of a vile woman, and through the effect which a dancer produced upon him, sends with summary haste to the prison to have the head of that Elijah brought in; and straightway his head is in a charger, and the damsel delivers it to her mother."

This recognition of the sovereignty of God, always so necessary to account, satisfactorily, for the dispensations alike of divine providence and grace, gave Mr. Adams a great advantage in leading the minds of his hearers in a submissive, calm, and mellowed state, to the illustration of the main proposition of the discourse.

So important is this recognition of the divine sovereignty in the kingdoms of nature and grace, that we cannot but devote to it, in passing, a few words. We are glad to see, of late, a tendency in good men, and particularly in preachers of the gospel, to exalt this truth of the sovereignty of God; by which we mean, what Witherspoon happily defined as his own meaning, in using the term, that "God acts upon the best and strongest reasons, and for the noblest and most excellent ends; but which are, many or most of them, beyond our reach and comprehension; and, particularly, that there is not the least foundation for supposing that the reasons of preference are taken from comparative human merit."

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We repeat, that the distinct recognition of this sovereignty is the only satisfactory way of accounting for the many inscrutable dispensations of God's providence and grace. We have heard it suggested of late, with great pleasure, and on an interesting occasion, that our churches, in reference to revivals of religion, need to keep in mind this sovereignty, that they may be safe from the dangers of discouragement and censoriousness. It needs to be remembered by professors of religion, and by preachers too, that not always is it right to conclude, when the influences of the Holy Spirit seem to be suspended, that the cause is to be found mainly, and certainly, in the state of the members of the church. The reasons in the divine mind for the suspension, for the time, of the visible evidences of the presence of the Holy Spirit, may respect other considerations than the existing state of the church. While the professed disciples of Christ cannot, for a moment, reasonably permit such a truth to paralyze their faithful efforts for the promotion of his kingdom among men; still, its distinct and constant recognition is adapted to keep them patient, prayerful, and active, so that nothing may be wanting on their part to insure outward and visible success, whenever it shall please God in his wisdom and grace to grant it. The sentiment to guide them should be that of Ecclesiastes: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." In the kingdom of grace, as well as of nature, our uncertainty of the end is a motive for increased diligence in the use of the appropriate means. This places man in the position best suited of all others to call forth the vigorous exertion of his noblest powers; by encouraging him ever with the general law of success, if means are used; and yet affecting him favorably throughout his efforts, by a conviction of his dependence on God. This conviction will lead to constant prayer, patience, humility, and a holy dignity, instead of any thing like that fretful censoriousness from which even good men are not always exempt.

Leaving this point to the reflections of our readers, we proceed with Mr. Adams's interesting and profitable discourse. After this scriptural and advantageous introduction, he announces the topic drawn from his text, viz.: "That the death of good men, under all circumstances, is deeply interesting in the sight of God." This

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truth is illustrated by the four following considerations: "That the death of such an one is a great and important event in the history of his redemption; that it is intimately connected with the interests of the kingdom of God in this world; that the effect of the affliction upon survivors cannot but render the death of a good man precious in the sight of God; and that it is so commonly a means of glorifying God, that it cannot be otherwise than important and interesting in his sight."

These several propositions the preacher enforced in a chaste and felicitous manner. Were we to select the illustration which affected our own mind with the deepest interest, we should point to that under the second of the four specifications we have named, which is drawn from the doctrine of a particular providence:

"I look away from the dwelling when the messenger conveys to that family the intelligence which is to clothe them in sackcloth. I cannot trust myself to hear that burst of grief, as one member of the household after another receives the tidings, — I cannot even think of the scene with composure. But God knew beforehand how it would break the heart; he had written beforehand all those tears in his book. The death of that saint, bringing such an effect with it, must have been precious in the sight of God. He is the Father of the fatherless, and the widow's God and Judge. He knew how it would affect and grieve multitudes of his people; it must have been appointed, therefore, and fulfilled by him, with a consideration which an event so important for its immediate and its future influence on near and dear relatives and friends required."

The latter part of the discourse gives a clear account of the leading incidents in the life of Dr. Armstrong, accompanied by just commendations of his meek, unostentatious, and persevering piety. He is accurately delineated "as a holy, humble, self-denying, meek, affectionate man;" — "as one who deserves and has secured our best affections, our deepest respect, and our most tender and endearing recollections."

It has been said, and not without some foundation for the remark, that there is a tendency in zealous, benevolent action, if the heart be not kept with all diligence, to produce a degree of harshness of character. A true benevolence, indeed, ought to include the loveliness of the passive and social, as well as of the active, graces of the Christian. What we love to call the passive graces of Christian character, — like patience, long-suffering, forbearance, and meekness, — are too often overlooked in the eager

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cultivation of a generous and praiseworthy activity, which is often impatient, and sometimes overbearing. We want activity; but we want meekness, and kindness, and modesty too. We deprecate pusillanimity; but we want the mildness and tenderness, as well as the firm, moral courage of Jesus. We think there are those who lose sight of such qualities, in too great a degree, in the zeal with which they prosecute any great, benevolent enterprise. We never saw any thing of this kind in Dr. Armstrong, and Mr. Adams's sketch fully brings out this trait in his character:

"He impressed different friends, of course, by different qualities; but one thing in him was peculiar, and obvious to all who knew him, — the union of intense feeling with mildness of demeanor. .... His constant smile, and his gentle, humble, conciliating manner, were like beautiful waters over volcanic places, imaging the heavens above them, but concealing the depths beneath."

We rejoice in Mr. Adams's increasing excellence as a preacher of the gospel of Jesus Christ. There is much in him we admire, and from which we desire to learn. His sermons are characterized by purity and severe taste. There is what we once heard called "a repose of manner," in his delivery, accompanied by an unaffected solemnity, which make us feel that he is deeply interested in the eternal welfare of his hearers, and that he has ever resting on his conscience the care of souls.

We cannot close this review without a few words respecting the great missionary work to which the labors and life of him whom the discourse commemorates, were so faithfully devoted. As the blood of the martyrs is the seed of the Church, so we believe the death of those engaged, whether in foreign or in Christian lands, in the enterprise of missions, will only fix it more firmly in the affections of its friends. In reading, of late, Mackenzie's interesting life of Commodore Decatur, and admiring the chivalric fortitude of that distinguished commander, we could not but ask, "Why, oh! why cannot the strength and fervor of Christian faith, in the minds of the disciples of Christ, and particularly in those of preachers of the gospel, beget a heroism in spiritual things, as high and true as that which animates the bosoms of the children of war? 'Now they do it to obtain a corruptible crown, but we an incorruptible.'"

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THE BIBLE, THE ROD, AND RELIGION, IN COMMON SCHOOLS. The Ark of God on a New Cart: a Sermon, by Rev. M. Hale Smith. Review of the Sermon, by William B. Fowle, Publisher of the Massachusetts Common School Journal. Strictures on the Sectarian Character of the Common School Journal, by a Member of the Massachusetts Board of Education. Correspondence between the Hon. Horace Mann, Secretary of the Board of Education, and Rev. Matthew Hale Smith. Boston: Redding & Co. 1847. pp. 59.

THIS title-page reminds us of old times, when such page was expected to give a sort of table of contents of the work. The several articles comprised in the pamphlet, with the exception of the third, grew out of the somewhat celebrated Sermon which stands first in order. The latter and larger part of the pamphlet is occupied by a correspondence, not before published, between Mr. Smith and the able Secretary of the Board of Education. The controversy between them relates to certain charges which Mr. Smith, in his Sermon on the "New Cart," brought against Mr. Mann. These charges refer to the systematic efforts of the Secretary to undermine the belief of our children in the Bible, as a book *wholly* given by inspiration of God; to exclude all corporal punishment, thereby contravening the counsels of Scripture; and to supplant the religion of the Bible, by teaching in the schools the pantheistic, alias transcendental, alias deistical system of morality, under the assumed name of Christian piety. Mr. Mann is considered as having, by these measures, contributed largely to the recent overflowings of juvenile depravity.

As this discussion is not yet, probably, brought to a close, we refrain from entering into the merits of the case; and refer such as are desirous of understanding the position of the parties, to the perusal of this pamphlet, which we hope may obtain an extensive circulation. Whatever the result of this particular discussion may be, we rejoice in any thing which may call the public attention to one of the worst evils of the day. Our space will not allow us, at this time, to go into an examination of the matters thus presented. We have taken up this pamphlet chiefly with a view to give some utterance to our own feelings upon the subject to which it relates.

Viewing the world from the Bible, as our stand-point, it appears to be divided into two main parts, Christians and unbelievers. All men, naturally, are on the side of unbelief; and there

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they remain, till, by the grace of God, they come to the exercise of Christian faith. Many approximate to this faith, and even come very near it, who yet have never felt its vital power, and rest merely in outward forms, or lifeless convictions of the understanding, or strong impressions of the imagination, or gross mistakes as to the teachings of the gospel. Hence it comes to pass, that there is a vast amount of real infidelity, which goes under the Christian name. Hence it comes, too, that there are great numbers of actual unbelievers, who, wholly unconscious of their true condition, and blinded as to its results, zealously claim to be called disciples of the Saviour, and are sincerely indignant if their claim is questioned or disallowed. It is from this class, rather than from open infidels, that the chief dangers which threaten Christianity arise.

Unbelief is the ruin of our race. It leads those who are under its power to reject the salvation which the gospel brings to the lost, and to bring upon themselves swift destruction, by denying the Lord that bought them.

The workings of the spirit of unbelief are exceedingly dark and subtle. It is that sin described by the apostle as the sin that doth so easily beset us, and hinders us from winning the prize of the Christian race. Its activity is most dangerous when it borrows the garb of piety, and shelters itself under professions of attachment to the gospel. In this part of the world, avowed infidels are few in number, and their influence is small. We stand far more in dread of the destructive sentiments of those whose unbelief is concealed even from themselves, and who, in all the fervor of self-delusion, are destroying the faith, and are doing it, as they fancy, in the name of the Lord.

At the close of the last century, and at the beginning of the present, there was much open infidelity, which greatly alarmed the good men of that day. About that time, the spirit of unbelief began to take on another form, and to offer itself for our acceptance as a *rational* faith, quite subversive of the evangelical ideas which were said to have driven men off into open apostacy. The old spirit of opposition to the great revealed doctrines of the gospel became very popular, within certain limits, in this new shape. But it resorted to some singular modes of concealing its true character from such as were captivated by the charm of its pretensions to enlightened liberality. It professed to accept the Bible as

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the record of a religion revealed by God, but resorted to all the contrivances of criticism to evade its obvious teachings. With the help of various readings, conjectural emendations, amended versions, and grammatical juggling, it cast out all the essential doctrines of the cross, the distinguishing tenets by which the gospel is known from mere natural religion. And even so, the work could not be completed without rejecting large parts of the sacred canon, as interpolations and corruptions on the part of copyists and editors, or as discrepancies, mistakes and prejudices, on the part of the inspired writers themselves.

But now, within a few years, the infidel spirit has crept in among us, more in the attitude of that "old serpent" whose progeny it is. It is seen, with its diamond eye, its glistening scales, and its graceful coils and convolutions, in the new apostles of the transcendental school. This is the most perilous form of infidelity. It disarms suspicion, by acknowledging that the Bible is a divine and inspired book, when, by this acknowledgment, no more is meant than that it contains some truths, which, of course, are "divine," wherever found, and some genius, more or less, like that which "inspired" Shakspeare and Milton. So far as the same truths may be found eloquently expressed in the writings of Cicero or Mohammed, they too are "divine" and "inspired." All those portions of the Bible — being very much the greater part of it — which do not conform to the ideas of these gentlemen, are no more to them than so many pages of an old almanac. It is plain, that, with such persons, the Bible can have no authority as a rule of faith and practice, given by plenary inspiration. It would be more convenient for them to dispense with that blessed book altogether, did not public sentiment — and, much more, the inherent excellence and manifest good fruits of the book itself — forbid.

In this class of men we include Theodore Parker, Dr. Howe, W. L. Garrison, and many other of the wild schemers, who would commence operations for the regeneration of society by sweeping off all that the Bible has given us. So far as the Bible can be enforced and wrested in such manner as to aid their unhallowed purposes, they condescend to respect it, and no farther.

Not many years since, it seems to have occurred to some of these men, that great use might be made of those two detached clauses in the law which require that the principles of piety be

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taught in the public schools, and that all sectarianism be excluded. They would have every thing branded as sectarianism, which has been embodied in the confessions of faith of almost the entire Christian world, and without which Christianity would have been to this hour almost unknown on earth. After burning out all this evangelical substance of the gospel, the calx or residuum, left to be taught in the schools, would be merely those few general sentiments of a religious nature which are common to all religions, and are held by infidel moralists, and by those sects which border on infidelity, and lap over on it, — such as Universalism, and the like. To carry out this fine scheme, and make it efficient in every school-district of the state, the Board of Education seems to have been devised. The ostensible reasons for forming it were highly commendable. It is true, also, that most of the members are gentlemen of the greatest excellence of character, and are justly in the enjoyment of the highest confidence of the religious community. But this only helps on the insidious plan, so long as a man who has its success at heart is their sole executive officer. The Board, as thus constituted, has formed one of the greatest obstructions in the way of such as would avert the danger which to them appears so imminent. They have hoped that all might yet turn out well, while matters went on under such auspices, worthy, as they are, of all confidence. But it has been a mystery to them why such a Board should employ such an agency as Mr. Mann's, unless it be for "reasons of state," not proper to be divulged. It has been another mystery, that the Board should sustain, at the expense of the public treasury, an institution under such influences as those which predominate in the normal school at West Newton. It has been still another mystery, that such a Board should put the seal of its sanction on such school-books and school libraries only as inculcate the negative system of deistical religion, and falsely hold up this cold and hollow system as the essence of Christianity when purged of all "sectarianism." But such is our reliance on the wisdom of the evangelical members of that Board, that we cherish no doubt that they are constrained by some unhappy necessity; or could assign reasons, which, when known, will fully justify their course.

But we can hold our peace no longer on the ground of personal confidence, even in the best of men. We apprehend danger nigh, — danger assailing the dearest interests of the young

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throughout this commonwealth; and it is our duty to speak out our fears. The influence of the Secretary of the Board has long been regarded by many judicious people, instructors, clergymen, and others, with an agonizing distrust. It is known that his religious views were once decidedly sceptical, and it is not known that they have ever been changed. It is also known that he is on the very best of terms with many gentlemen whose sentiments are notoriously such as we have roughly sketched; and it is not known that he differs from them in their unbelieving notions on the subject of education. It is further known, that his whole official course, so far as it can be traced, is agreeable to those notions, and tends to give them currency and success. The fact that he has not laid himself equally open to public conviction is, *under these circumstances*, only an additional cause for deep and painful suspicions as to his ulterior designs. If those designs are what they are suspected to be, he is aware that, for the present, a careful concealment is necessary for their success.

It may be gravely questioned, whether it comports with the genius of our institutions, or with the temper of our people, to create an office for distinguishing between "piety" and "sectarianism." Who that preaches or professes what, to the full conviction of his soul, is the pure gospel of salvation, is willing to be stigmatized as a sectary by a public officer of the state? Who that is opposed, as all are, to the union of church and state, is willing that the state shall be united by law to a system of religion, lean as famine, and as fatal, which finds full acceptance with Universalists and infidels? Who will endure that the rising generation throughout our state shall be taught that genuine, catholic, and essential Christianity, consists only of such meager sentimentality as alone can find a place on the pages of the common school libraries and class-books which the Board of Education approves? Who can bear that, in the minds of all our youth, the glorious doctrines of redemption, without which they must perish for ever, shall be branded with the odious name of "sectarianism?"

With the opinions of Mr. Mann, as a private individual, we have no concern. But if there must be an office like that which he fills with such alarming activity, the religious community have a right to demand that it be not occupied by any "mysterious man," but by one who is known to be a friend to the *whole* Bible. It is time for the watchmen on the walls of Zion, for religious

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editors, and for all who love the *entire gospel*, to sound an alarm in God's holy mountain. It is one of the main designs of this periodical to *observe* the movements of the enemies of revelation, and do all that can be done by it to counteract their purposes. If the warning be loudly given, we believe that the united voice of the people of God, of every name and order, will utter its thunders of reproof. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem."

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

REVIVALS. — The greater part of the churches of this land have now, for a long time, been wearing the garb of mourning, and sitting in sackcloth and dust. "The children of the bridechamber" have been lamenting the absence of the Heavenly Bridegroom. And yet it has been a singular fact, that revivals have been somewhat numerous all this while within the bounds of the slaveholding states. We cannot suppose that there is any thing in that "peculiar institution" which is favorable to the work of the Holy Spirit. Far otherwise. We may explain the matter, in part, by the fact that the churches there are free from "exciting discussions" on almost any of the subjects which have agitated the North; and it is well known that such discussions are nearly certain to interrupt the progress of a work of grace in a community. It is better to refer the explanation to the distinguishing grace of a sovereign God, which often abounds the most where sin has most abounded; making the last to be first, and the first last. But now, the gracious visitation of the Holy Spirit appears to be returning to us at the North in gentle and refreshing showers, falling here and there on the thirsty valleys. There seems to be "a sound of abundance of rain." There is a more hopeful tone in the language of ministers, editors, and others, who have occasion to speak upon the subject. The watchmen of Zion, who have been waiting more than they that watch for the morning, think that they discern some cheering signs that the night is far spent, and the day is at hand. God grant that these harbingers may prove true! May the Sun of Righteousness burst forth in his strength, as in a morning without clouds; and waken each slumbering church with the rousing call: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!"

RIGHTS OF WOMEN. — There is a very interesting and useful book under this title, written by Edward D. Mansfield, Esq. of Cincinnati, and published by J. P. Jewett of this city. It has not had the circulation it deserves. Some pass it by, because the title raises unpleasant remembrances of a foolish clique who, a few years since, in the

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Chardon Street pandemonium, insulted the common sense of the land, with the absurdities of the "Women's Rights party." They threatened to dissolve the union, to abolish churches and ministers, and to do diverse other dreadful deeds, unless this country would attend to its duty, and turn women into men by the omnipotence of an Act of Congress. Thus did they, in defiance of the wise Arabian proverb: "When a hen crows like a cock, it is time to cut her head off." It was found easier to turn men into women, though they made by far the poorest kind of "weaker vessels;" and so the business has been pretty much dropped. Others have been deterred from reading Mr. Mansfield's very agreeable work, by the impression that it is a dry legal treatise. This is a mistake. The reader, instead of stumbling over the sterilities of Stony Arabia, will find himself wandering amid a wilderness of sweets, and inhaling the spicy breath of "Araby the Blest." The ladies ought to know what sort of a book it is; how it goes into the literature and religion of the subject; how instructive a view it gives of the history of woman, and her domestic and social condition in different ages and nations; and how it states and explains, in the simplest manner possible, all the laws of the land relative to persons, property, inheritance, marriage, divorce, dower, parentage, liabilities, exemptions, and all other matters concerning the sex. Most ladies, sooner or later, are sadly puzzled about something which this book would make intelligible to them; thereby saving them from much anxious suspense, cruel perplexity, and gross imposition.

THE LITTLE FOXES. — "Many are the afflictions of the righteous," and among the saddest of his sorrows, is the existence of such vermin as "spoil the vines" which are the hope of the Lord's vineyard. For instance, the good man grieves, that any can be so depraved as to issue such a sheet as the "Chronotype;" and grieves still more, that there is depravity enough in the community to sustain it. It has many bad features about it; but its ugliest lineaments are its Universalism and its transcendental infidelity. Of the two traits, we consider its transcendental doctrines as to the inspiration of the Bible, to be considerably the most odious. This form of infidelity, which clutches the Bible with the murderous grasp of feigned affection, kissing it, like Judas to betray, and like Joab to destroy, is the most subtle, sneaking and satanical, that has yet been contrived. A hoary old infidel, of the Abner Kneeland stamp, is far superior in respectability to one of these palpable hypocrites, who steal the name of Christ in order to crucify him afresh. The old free-thinker is the bold rover of the seas, the daring buccaneer; the modern philosopher is a combination of the lurching pickpocket and the dark assassin.

The editor of the "Chronotype" may be sketched with two strokes of the pencil, — a surprising sprightliness of wit, and a reckless disregard of common sense. But for the spice of his wit, the drugs of his folly would nauseate every man of sense, as indeed they do every day. As we see him, in fancy's eye, surrounded by his motley multitude of readers, he seems to us like a boy, melting a shovelful of lead, and dashing it into a pail of water. He then seizes the random castings; mistakes them, by their glistening, for silver; imagines in them

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resemblances to various objects; and holds them up for inspection. Meanwhile, the admiring group around see just what he sees: "this is a fish," and "this is a fowl;" and so they help to delude one another. But, alas! though boyishly done, this business is no boy's play. The lead, whether molten by fervid excitement, or hardened again in fantastic shapes, is not silver; and, more than that, it is coated with a sweetness which lures the taste, and proves that the "sugar of that lead" is deadly poison.

We can only account for the popularity of a journal so replete with absurdities and demoralizing tendencies, by the help of Dr. Johnson. When some one asked him, how it was that a certain ridiculous preacher could draw such crowds after him, he answered: "Why, I suppose that his nonsense suits their nonsense." Let every father of a family, before he purchases the Chronotype, ask himself two questions: — Is it right for me to give my money to encourage such a publication? Is it right before God for me to put in peril the principles of my children by laying it before them?

THE CHRISTIAN EXAMINER. — We have read the January number of this able work. The writers in its pages seem to be terribly haunted by a certain goblin, which they call "Calvinism." It occupies the same place in their lively apprehensions that the foul fiend did in the intense imaginings of Luther, when he hurled his inkstand at the intruding demon. They use the reformer's weapon, though without his generous courage. To the common spectator, however, nothing of the conflict is visible, except the black splashes on the wall. We wonder how the terrified gentlemen of the Examiner can sleep of nights, seeing that they are utterly unable to cast this strong spirit out of the multitudes of whom he keeps such obstinate possession. One of them, though he cannot work that particular miracle to seal his prophetic character, yet undertakes to do something in the way of uttering predictions. In the last sentence of the more elaborate articles, he says: "We only add the prediction, that the time will come, when Calvinism, and Swedenborgianism, and Fourierism, and Mesmerism will be alike forgotten." It pains us cruelly to see Calvinism thrust into such bad company; and that, too, sorely against its will. We believe it will be the death of its three fellow-prisoners, who bitterly hate it; and who are, all of them, in some degree allied to Unitarianism, but are full-blooded foes to orthodoxy.

Another thing we took knowledge of in examining the "Examiner," is the manner in which the ever-blessed Trinity is spoken of. The writers who refer to it, will not allow that any who merely receive the plain, clearly defined, and matter-of-fact doctrine as to the existence of God, which is derived from the Bible, are Trinitarians. They insist that we shall take with it all the speculations, comparisons, metaphysical refinements, and philosophizings of all who have held it, from the Nicene fathers downward. The policy of this mode of treating the subject is highly commendable: the honesty of it is another thing. No truth can well be opposed, without first distorting and disguising it till it looks like folly and fallacy rather than like itself.

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There is a review of several writers on the subject of Swedenborgianism. We advise such as would like to see the difference between the unitarian and the orthodox way of doing the same thing, to compare that feeble piece of non-committalism with the strong article on the same subject in the January number of this Observatory.

CYCLOPÆDIA OF ENGLISH LITERATURE. — This work, edited by Robert Chambers of Edinburgh, and republished in Boston in the serial way, by Gould, Kendall, and Lincoln, is one of the remarkables of the day. The preparation of it is one of the most enormous literary jobs ever undertaken. To go through one thousand authors, many of them very voluminous, to cull a sufficiency from each of them to serve as a "taster," and to arrange and bring out the whole mass in a form so cheap, appears to us like one of those giant efforts which make common scholars feel as if they had never done any thing. This work will answer a variety of useful ends. It is the very thing for persons who can afford only a small collection of books, and who wish that collection to contain the greatest possible amount and variety of reading. It will serve as an excellent biographical dictionary of English writers, to which its possessor can turn for information whenever any of their names come in his way. Moreover, it is in literature what a cabinet of minerals is in geology; containing samples from every period, and from every author in it, duly arranged and labelled for inspection. Here we may see all the changes through which our mother-tongue has passed; and may, at a glance, compare the intellectual lights of one age with those of another. Here, too, we obtain a wide view of the great world of books: of books, which were sublimely termed by Sir William Davenant of old, "those monuments of vanished minds." As our older English literature is notorious for having been replete with indelicacies and impurities, and as it even in our days produces some very unclean samples, we felt a degree of solicitude as to the character of the selections in this Cyclopædia. After examining them, so far as republished, with some care, we are satisfied that they are made by a man of pure mind, as well as good taste; and do not think that any extracts will occur to which the strictest moralist need object. Fastidious people, of course, will always have some fault to find, either in regard to what is admitted or what is excluded; but such persons will never give us any thing better than that at which they carp. We must add here one word of caution to any young gentleman or lady, who may purchase and peruse this work, not to suffer the conceit to take possession of them, that they have thereby mastered the whole subject. If they do, and if they should happen to betray that conceit in the presence of "one who knows," they may depend upon making a very ridiculous appearance. They will seem like some fresh-water sailor, boasting of his voyagings, in the company of an "old salt" who cannot remember how many times he has crossed the line.

SLAVERY. — In spite and sight of all that has been done, for the last twenty years, to banish slavery from among us, it has been steadily consolidating its strength, and gaining in extent of territory and political influence. And now these States, with united strength, are

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waging an execrable war, to extend its dominion into Mexico. Ought we not to be convinced, by these alarming facts, that the methods of opposing it, which have been in use, are worse than unavailing? Must not some other means be tried to arrest its giant strides? Immense efforts have been expended at the North; which is very much like trying to stop the distilling of rum in Massachusetts, by convulsing Florida or Arkansas on the subject. Far be it from us to discourage any agitation, having a practical tendency to abolish this great evil. But most of what has been attempted, has been like curing a gouty patient by applying eye-salve to his back, or a blister to his bed-post. Remedies have been abundantly used, but too remotely from the seat of the disease, which, meantime, rages with increased violence. May God yet raise up a deliverer in the midst of slavery itself, — a man like Wilberforce, with such an established character for Christian wisdom and moral worth, as shall enable him to withstand every onset, and to rally all the latent feeling against slavery, which is widely dispersed in the slave States, but is dormant, for want of courage, or an available opportunity to act. "There is no more hazardous enterprise than that of bearing the torch of truth into those dark and infected recesses, in which no light has ever shone." But we are persuaded the hero will yet arise, who will "penetrate the noisome vapors, and brave the terrible explosion." We are persuaded, too, that his first endeavor will be such a spreading of the gospel among the slaves, as has proved in the West Indies, the chief instrument of preparing them for emancipation, and of securing it to them when prepared. The history of the white race, in Europe and in Southern America, teaches us that no people can pass at once from a state of vassalage to one of self-government, without a terrible succession of disorders and disasters. "A nation grown free in a single day," says Rev. Sydney Smith, "is a child, born with the limbs and vigor of a man, who would take a drawn sword for his play-thing, and set the house in a blaze, that he might chuckle over the splendor." This point is illustrated in a lively manner by Count Stolberg: "Political chimeras are innumerable, but the most chimerical of all is the imagining that a people deeply sunk in degeneracy is capable of instantly recovering the ancient grandeur of freedom. Who tosses the bird into the air after his wings are clipped? So far from restoring it to the power of flight, it will but disable it the more."

These principles commend themselves to common sense, and are as applicable to the colored race as to any other. It were absurd to say, that the prolonging of their bondage can render them fit for liberty. But what Christian does not believe, that the light and liberation which the gospel brings to the soul is the highest qualification for civil freedom? Can we hope that God will reward this nation with so great a gift as entire freedom to all classes of its population, till the grand and paramount duty of preaching the gospel to them is substantially performed? It is certain, that they who are endeavoring to emancipate the slaves by rooting up the institutions of the gospel at the North, would do infinitely more to accomplish their professed object by striving to plant those institutions at the South. The universal emancipation of our race is a wreath which infidel philanthropy

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will never win. This garland is destined to grace the brow of Christian love alone.

"But there is yet a liberty, unsung
By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whoso tastes can be enslaved no more."

BIRDS OF A FEATHER. — There is in this city a small paper called the "Prisoner's Friend," which goes for all sorts of moral reform, and especially for placing the whole community at the mercy of thieves and cut-throats, to whom it virtually proposes to abandon the conduct of affairs, by taking off the long-established restraints on crime. This poor concern lives on galvanism more than on food; that is to say, it is supported by contribution and begging, rather than by its subscription list. The editors sometimes acknowledge gratuities in the form of *boots*, and the like. Its conductors seem to be bewitched by a sort of weak "goodyship," as it is called in Hudibras. They have a sickly sympathy with crime in all its shapes, and pollution in all its varieties. They ascribe these things to a badly constructed state of society, which has created the circumstances whereby poor and unfortunate culprits are fated and necessitated to behave as they do. Hence all pity is reserved for these culprits, alias prisoners. As for society, whose existence is struck at by their crimes, no matter; it only suffers what it deserves. These revolutionizers will never be satisfied, till they can make heads and heels exchange uses; while they who bear them must live in houses so built as to stand on the chimney-tops, in the midst of orchards where the trees grow with their roots in the air; and what were formerly their tops, in the earth. Their maxim seems to be borrowed from Wordsworth's radicals:

"Of old things, all are over old;
Of new things, none are new enough:
We 'll show that we can help to frame
A world of other stuff."

As we have said, this little gasping paper goes for every kind of reform, no matter what. It contains a curious exemplification of the gregarious nature of these movements, in a standing advertisement of books to be sold at its publishing-office. Here is a singular assortment of literature, comprising not only all that has been printed against capital punishment, and other legal preventives of crime; but also books on clairvoyance; books on certain vices which ought to be nameless, teaching ten to practise them for one who may be persuaded to abandon them; Theodore Parker's prolific sermons; water-cure for debilitated young men; slave-holders' religion; phonography; new systems of penmanship; non-resistance; transcendental theology; hydropathy; animal magnetism; the Fowlers' writings on temperance, matrimony, and tight-lacing; infidel phrenology; prurient books for lovers and for the married; engravings of Garrison and O'Connell;

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squibs against the Sabbath; Graham on chastity; Professor Upham's works; and Professor Arthur on "sweethearts and wives!" Here is a precious gallimaufry, though it be but a small part of the mess. In conning over the list, we were struck by one reflection which it suggested; and it is this:— Let these ultra-men start with whatever pet reform they will, they are quite sure, by some irresistible gravitation, to "bring up" on matters which come under the cognizance of the seventh commandment. This seems to be a law of fanaticism, as exemplified in the ancient Gnostics, the old monks, the German anabaptists in the sixteenth century, Emanuel Swedenborg, and the swarms which are now buzzing all abroad, communitists, vegetable-diet men, no-government men, no-punishment men, and all the rest of the corrupt unbelievers of our day. If such infecters cannot, by the power of correct and virtuous public sentiment, be put into some sort of spiritual quarantine, then every good man must quarantine himself and his own dwelling; and not suffer one rag or potsherd, which has been tainted with such plagues, to enter his doors till it has been thoroughly fumigated, or purged by the fire.

THE VIENNESE CHILDREN. — The votaries of the theatre among us are in raptures at the performances of forty-eight dancing children, from four to twelve years of age, who have been recently imported for the entertainment of the public.

Like the good old Puritan, Bolton, we have had no good opinion of dancing, since the daughter of Herodias danced John Baptist's head off. But, in this case, we feel a touch of sorrow for these poor children. In our younger days, we were not quite so ignorant as Dominie Sampson of the nature of the "saltatory motion;" and we are *sure* that these young things could never have been trained to the skill they are said to manifest, but by a rigid and laborious discipline. To the beholders it may look like pleasure; but when pleasure becomes a toil, there is no weariness like it.

Whence did these children come? Did German mothers sell their babes into this slavery? Or are they orphans, whose unfriended lot has subjected them, through public guardians of the poor, to such servitude as this? The captive hero, enforced to make sport for the Philistines, is not so much to be pitied as one of these little ones.

Who can look upon this lovely group of homeless children, hurried about over land and sea, for the lucre of gain, without compassion? Here is a flock of lambs, as it were, fattened for the slaughter, and loaded with rosy garlands and streaming fillets, and led up as victims to the shrines of folly and fashionable vice. They are bred in a "school of morals" which has ever been notorious for the impurity of its teachings and examples; and where the instructors, with rare exceptions, have been noted for dissipated and profligate manners. As a sample of the moral influences under which this numerous infant-class is placed, we may refer to the hiring of an extra Long Island Railroad train, to transport them *on the Sabbath of the Lord* from one scene of dissoluteness to another. Alas! poor children, may the Providence of God rescue you from the breach of the rest of the decalogue, and from all your enslavement to compulsory mirth, and the temptations of youthful depravity!

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THE PURITAN STOCK.

THE seed or principle of a man's character is in existence before him. He, it is true, acquires his character in a responsible way, and is guilty or innocent according as it is evil or good. Yet it cannot be denied,— such is the connection of every individual with the race,— that, in order to a full apprehension of such character, we must go back of the individual. His character as a sinner, for example, cannot be understood in all its *depth* and *totality*, unless it is connected with the sin of the first man; and so with that of all men. No man stands entirely alone; and, while we insist upon his personal freedom, and his responsibility for his character, we must not, and we need not, deny the connection of that character with what has gone before, and what is yet to come after,— with the character of the race.

These remarks are true of the character of a nation. Every national character is, in an important sense, the result of what has preceded it. It is not the result in such a sense, that the nation is not free and responsible in possessing it; but in the sense that former times and nations exerted a great, *though not a necessitating*, influence upon its origin and growth. All are united together; equally free and responsible, equally receiving influence from the past, and equally propagating it to the future. Does a nation form a settled national character, entirely independent of the past? A new star sometimes appears in the sky, shining with its own light, differing from all other stars in glory, and seemingly independent of all the rest of the host of heaven. But not so with national character. It does not emerge into

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existence suddenly and independently; but is a slow formation, in great measure shaped and tinged by former times, institutions and characters.

These remarks are true as to the Puritan character; and, before proceeding to contemplate its prominent trait, let us consider it in its origin, and its relation to what preceded it.

The main elements of the Puritan character are *Old English*. They came down from the early periods of England's national existence. The great Alfred was essentially a Puritan. That which led him to devote one third of his time to religion, and the remainder of it to a severe and strict discharge of the duties devolving upon him, in the course of a reign strewed all through with dangers, obstacles and discouragements, is intimately allied to that which made the Pilgrims so deeply religious and so strictly dutiful men.

This character continued, but underwent some modifications, through the influence of the Norman invasion, and far more through the influence of advancing civilization. The primitive English character, thus modified, continued through the times of Elizabeth, producing great men in divinity, philosophy, statesmanship and poetry. After this period, it began to be withdrawn from the mass of the nation, into a narrower circle. The nation, as a body, ceased to be animated by the vigorous and pure life of their fathers; and the result was growing superstition and unspirituality in religion, and increasing despotism in government. But there did remain an inner circle, in which the old spirit dwelt and reigned. Driven from the extremities, the life retreated to the heart; and, in the age of the first Charles, the old English character, of which Alfred was the type, existed in a most pure and condensed form, in a small and despised portion of the English people, called the Puritans.

Thus was the Puritan character a thing of slow and solid formation. It did not start into existence in an instant. Its beginnings must be traced to the union of the best elements of the British with the best elements of the Saxon character; and its development is the history of the spiritualizing influence of Christianity upon these two excellent and prime ingredients, for eight hundred years. It grew with the growth, and strengthened with the strength, of the nation. In times of trial and danger, it gave clearness to the head, determination to the will, and nerve

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to the arm, of the best of the people. It was ever on the side of liberty and law, of learning and religion. As it went along through the mutations of ages, it became more and more pure from foreign particles. Gradually narrowing the limits of its existence, by choosing for its residence the very soundest heads and the very purest hearts, in the age of Charles the First, it exhibited as noble traits as have ever been seen in human beings.

England made the term "Puritan" a reproach, and took special pains to expel from itself this excellent character. Degenerate England drove out the Puritans. They sailed over the ocean which separates the two worlds. They put the Atlantic between them and their father-land; and then calmly, proudly, piously deposited the elements of a great empire on the western hemisphere.

We now inquire, What is the prominent trait of the Puritan character?

The fundamental trait of the Puritan character, upon which all its excellencies rest, and by which even its faults are to be explained, is *spirituality of mind*. By spirituality of mind, we do not now mean what is denoted by the theological definition of the phrase. Most of the Puritans were regenerated men, and were spiritually-minded in the New Testament sense of the term. But apart from this characteristic, which results only from the new birth, there was a peculiarity in the Puritan mind, which perhaps cannot be denoted better than by the term "spirituality."

In accommodating the word to our present purpose, we mean by it that disposition which leads its possessor to believe in the invisible world, and to refer to it, both in his thoughts and actions. Though man, by creation, is a spiritual being, and is destined to spend the infinite part of his existence in the invisible world, yet he knows but little about that world, and it occupies but little of his thought. Man generally has no sense of the reality of that world which is to be his eternal dwelling-place.

Sin is the chief cause of this ignorance of the invisible world. If man were pure of heart, eternity would not be as a dim or undiscovered country. It would possess substantial reality for him, and he would think and act with reference to it, as the most permanent of all realities.

But, besides this main and universal cause of man's ignorance

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of the spiritual world, there is a minor one, arising from the mental constitution. We sometimes meet a man thoughtful by nature, serious-minded, and inclined to contemplate the mysterious and invisible. Unseen things have more reality to him, than to the thoughtless and volatile man. He naturally believes, that there are more things in the universe than can be seen by the eye, or touched by the hand. Such a man differs from the mass, by this disposition to find reality behind the visible and material. It is not difficult for him to believe in the supernatural. He is, in this sense, spiritually-minded; and predisposed to believe in, and think about, unseen things.

The same difference of constitution appears in nations, as well as in individuals. We find some nations naturally inclined to believe in spiritual and unseen realities, while others are disinclined. The former do not need, or make use of, the visible symbol, but rest satisfied with the idea; while the latter find it difficult to apprehend the idea at all, and need and use a material sign, by which it shall be signified. The former are spiritual, the latter material, in their modes of thought.

It has been observed by writers upon this subject, that, as a general rule, this difference of mental construction follows, and accords with, the difference of climate. The nations of the torrid zone are sensuous in their conceptions, while those of the cold zones are spiritual. For this reason, the Paganism of the south of Europe was very different from that of northern Europe. The southern heathen had gods many and lords many; but he must see them and handle them, in order to believe in their reality; and therefore he carved numerous idols, and builded many temples, in which his divinities should dwell. The northern heathen had fewer gods, and could believe in their reality without the aid of the visible form. He hewed no idol, and he erected no temple; he worshipped his divinity in spirit, beneath the open sky, in the free air. The keen vigor infused into the body by the northern winter, and the influences which rained down from the cold northern sky, glittering with intensely bright stars, and gleaming and flashing with the northern lights, seem to have induced spirituality of thought and conception in the northern heathen; while the languid air and enervating influences of the warm zone tended to make the southern heathen sluggish, earthly and sensuous, in his modes of thought.

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From their northern extraction the Puritans derived what we have styled, in an accommodated sense, spirituality of mind; or the disposition to believe in the supernatural, the ability to realize it without the aid of visible things, and the inclination to refer to it in thought and action. This, we think, is the ground and native principle of the Puritan character. From this sprang the many virtues and the few faults of the Puritans.

That we may more fully apprehend this, their fundamental characteristic, let us contemplate it, as we see its manifestation in the three main relationships of human life, — the social, civil and religious.

I. Every one knows that the social life of the Puritans was extremely simple in its structure. Their customs, manners and habits were singularly severe. They made little of fashions, and the outward appendages of society; and that long list of modes and conventionalities, which is the sum and substance of much of modern social intercourse, was unknown to them.

Their inborn disposition to believe that the inward and invisible is the substantially true and real, led them, in their social relations, to regard the feelings and sentiments of the heart, rather than the actions and appearance of the body. Therefore, though the social life of the Puritans exhibits an exceedingly simple, in some respects a bald and uncouth, appearance, it would be a great error to deny, that underneath the outward appearance there was a noble, kind and generous courtesy. There has never been a human society in which there was more of genuine gentility, than there was among them. The social charities and neighborly sympathies never had a more free play than in the Puritan heart. Good will, which is the essence of politeness, animated the Puritan community; and exhibitions of kindness and courtesy in that society could be depended upon, as the manifestation and true index of its spirit.

This state of society was the natural growth of that disposition, native to the Puritan character, to believe firmly in the unseen, and to make more of that than of the visible. The neighbor cared little for the outward demeanor of his neighbor, but every thing for his inward temper. The friend took but little notice of the dress or manners of his friend, but directed a most keen and piercing glance to the tenor of his feelings. The citizen paid but little attention to the visible and outward appearance of his fellow-

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citizen, but deemed the invisible and secret feelings of his heart to be the main object of attention. What cared the Puritan for the mean apparel and the rustic manner, if there were only an honest, upright and kind heart throbbing in the bosom? And what cared the Puritan for the most gorgeous apparel and the most polite demeanor, if within the breast there were nothing but cold indifference and hypocrisy?

Thus there grew out of this disposition to regard the invisible, a singularly sincere and simple state of society. All of its arrangements referred to what is within, and unseen by the material eye. It is not denied that the Puritans, under the impulse of this strong tendency to regard the unseen, neglected, in too great a degree, to regard what is seen and outward. But this is always a minor fault, and one which is committed only by a very spiritual mind. It is better to go to this extreme than to the other; and it is more easy to reach the golden mean from this end than from the other. It is far more easy for the intensely spiritual man to cultivate himself into a due regard for the outward and apparent, than it is for the intensely earthly man to school himself into a spiritual way of thought. Indeed it may be said of these two courses of cultivation, that the former alone is really feasible. Man can come down from heaven to earth, but he cannot go up from earth to heaven.

Taken as a whole, therefore, the social life of the Puritans is a fair and admirable structure. If, in some minor respects, it is deficient,— if there is not so much finish and adornment laid out upon the exterior as there might be, — still the great plan of the edifice is noble, and the architecture lofty and beautiful. It has the beauties and faults of the great edifices of the natural world. Like the mountain, it rises into the clear sky in grandeur, and with a beautiful outline; like the mountain, it has spots which are rugged and bare.

II. We come now to the exhibition of this trait of character, as seen in the Puritan government.

The principles by which the Puritans were guided, in the establishment and maintenance of government, were in the highest degree rational. Those principles were spiritual; that is, they flowed from Pure Law and Pure Reason, and not from an earthly and material source. The Puritan felt that government is a great and solemn interest; that it is an ordinance of God; that

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its organizing principles must be drawn from the invisible world, and that its sanctions must come from heaven. All the reverence and fear, which come down upon man from the supernatural world, he felt, must be brought to bear in upholding human government. Thus did the tendency of his mind lead him to refer to the unseen, in his civil relations, and to found government upon purely rational and spiritual principles.

Hence the spirituality of the Puritan government. As soon as we compare it with that of the European nations, from whose atmosphere the Puritans had just departed, we see a striking difference. It is simple in its structure, its arrangements, and its working. The European mind, accustomed to a material and unspiritual mode of thought, because its faith in the invisible was weak, and its vision of pure principles was dim, had established government not mainly upon law and reason, but upon forms, precedents, arbitrary will, and absolute power. The structure of government in Europe was complicated, its arrangement irrational, and its working exceedingly despotic. It presented to the eye of an observer a long array of forms and ceremonies, under which it was difficult to discover the first principles of law and right, even if they were originally at the bottom, and by which those principles were straitened and confined in their effectual working. A philosophical observer of the governments of Europe, at that time, would be led to suppose, that man had either entirely lost sight of the pure, spiritual principles of government, or else, as was most probably the case, was unwilling to let them have a free and unhampered operation. Such an observer would see that there was but little faith, among the nations, in the great invisible principles of reason and law, and that the state depended for security upon things seen and material; — upon the trappings of royalty, the appendages of nobility, the pomp and circumstance of office, the sword and the cannon.

It was reserved for the Puritans to found a government on pure principle. They established but few offices. They stripped off from governmental institutions the forms in which they had been for so many centuries encased, and let men see the steady and beautiful operation of just principles, as applied to the regulation of human society. They were not afraid to rest so great a superstructure, as the national government, upon what appears to the earthly-minded to be a very weak and unsafe foundation,

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a few invisible and rational principles. They had faith in the invisible, and knew that Law and Reason, though not visible to the outward eye, are full of "the power of an endless life."

The more we contemplate the system of government established by the Puritans, the more clearly shall we see the native spirituality of the Puritan mind exhibited in it. The disposition to appeal to what is within man, and so to subject him to wholesome restraint, by means of rational principles, is very apparent in it. Law, in its pure, naked reality, was brought before the inward eye; and men obeyed freely, and like rational freemen, as they were. Throughout the whole Puritan commonwealth, so safely and beautifully did government do its perfect work, that peace and order prevailed; and the interference of the officer, the *outward* and *visible* representative of government, was rarely needed. Government was, in the best sense of the term, self-government; a voluntary subjection of self to those great principles of Reason and Conscience which are invisible, and which connect man with the unseen world and the invisible God. Thus did the prominent trait of the Puritans' character manifest itself in their government.

III. We come now to the religion of the Puritans.

In this, too, we find their fundamental characteristic manifesting itself, with great power and intensity. Christianity never appeared in a more spiritual form, than it did in the first periods of the history of New England. It was despoiled entirely of all in which it had been clothed by Superstition and Formalism, and stood out unencumbered by rites and ceremonies, a free, pure, and spiritual reality. New England felt that God is a spirit, and worshipped him in spirit and in truth.

But let us scrutinize more narrowly the different parts of the Puritan religion, and we shall more clearly see their natural disposition exhibited in it. For be it ever remembered, that, although Christianity is a living principle coming down from heaven, and is therefore essentially one and the same in all men, yet it will receive some slight hues from the native character of the mind in which it takes up its residence. Christianity in the French mind, though not essentially, yet in its manifestation, is different from Christianity in the English mind.

The Christian religion presented a remarkable appearance, when it lodged itself among the native energies of the Puritan

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character. Naturally inclined to regard the invisible world as the chief reality, and disposed to make but little of things seen and material, it was natural that the Puritan should make religion a matter pertaining mainly to the invisible world, and should strip it, as far as possible, of all earthly conceptions, and all material forms. Hence the spirituality of their mode of worship. They had no form of prayer, but spake as the spirit gave them utterance. They laid no stress upon postures, but "let the body bend naturally to the movements of the soul." They were afraid, to a fault, of devotional music and poetry, except the singing of the psalms; for they feared lest their thoughts should be drawn away from the pure and naked realities of another world. They made much of the sermon, because they felt that truth is spiritual, and is a revelation from the invisible God.

Again: if we consider the scheme of doctrine received by the Puritans, we shall see their spiritual tendency. It was strict and pure. It was the theology of such spiritual men as Augustine and Calvin. This theology brings man into the immediate presence of God. It allows of no mediator between God and man, except Him who is God-man. The Deity is thus brought into direct contact with humanity; Heart to heart, Spirit to spirit, Life to life. Man is ushered directly into the eternal world; and, in view of its scenes and realities, is led to make his peace with God, through the atonement of God. This theology is exceedingly spiritual and soul-searching. It charges utter sinfulness upon man, convicts and eternally damns him, brings him, trembling in his guiltiness, to the foot of God, where he ought to be, and then bids him look up, to see if indeed there may be mercy for him.

There have been milder types of Christian doctrine than Calvinism. There were such in the times of the Puritans; but their native spirituality of mind, among other causes, led them to the reception of the strictest and purest theology in the church. They desired to see the plain and naked truth of God. It was their disposition to remove all coverings, and get at the core. They did not shrink from the consequences of such thorough scrutiny, and they did not fear the results of seeing the bare, conscience-searching truths of the invisible world. Though the intolerable brightness should blind and blast them in that guiltiness which they shared in common with all men, they knew that

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in this way alone would they be prepared to stand the fires of the last day. Their spirits obtained no rest until they had known the worst of their case, and the direst rigor of divine truth. And when they had once thoroughly known the whole pure truth of God, they stood firm. They could never again be moved; they could never again be terrified. They were ready, then, for the blast of the archangel's trump, for the resurrection of their own bodies, for the burning-up of the world, for the passing away of the heavens, and for the irrevocable sentence of the final day of doom.

Thus, possessing naturally a disposition to slight the formal and visible, and having this disposition intensified and energized by the in-dwelling presence of a most severely spiritual theology, is it any wonder that the Puritans abhorred formalism in religion? Is it any wonder that they dissented, to the bottom of their souls, from all showy and seeming Christianity? What satisfaction could men find in hollow rites and unmeaning ceremonies, whose spirits were hungering for pure spiritual food, for the living word of God? What peace could men find in false and shallow exhibitions of truth, whose consciences had been set on fire by the clear vision of the Divine Law? No! these men had made thorough work in searching their own spirits; and now, nothing but the pure gospel could give them rest. These men had looked into the other world, and they felt that *a formal religion and a lax theology cannot prepare a man to enter into its pure, soul-searching light.*

Thus by nature, by education, and by regeneration, the Puritans were spiritually-minded. That original trait in their character, of which we have spoken, reached its very height of life and absolute intensity of power, through the influences of the Holy Spirit. In society and in government, we found them to be highly spiritual; in religion, we find them to be absolutely spiritual.

Having thus contemplated the prominent trait of the Puritan character, it is readily seen that all the excellence and glory of New England must be directly referred to it, as their origin. Our present comparative simplicity of manners, and purity of social life, must be referred to it. The freedom and beauty of our government must be referred to it. The spirituality of our mode

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of worship, and the purity of our scheme of religious doctrine, must be referred to it. That we are Protestants, is owing to our Fathers. That, as a people, we dissent from formalism in religion, is owing to their instruction and prayers.

Burke said of New England, when, as a people, it was still in the gristle, to use his own phrase, that it possessed "the dissidence of dissent, — the Protestantism of the Protestant religion."* If that great statesman could rise from his grave, and look upon us now, when the gristle has become hardened into bones, well strung with thews and thickly netted with sinews, he could still say that New England is largely possessed of the very dissidence of dissent, against all formalism in religion; and that the veriest Protestantism, — the pure, defecated essence of the Protestant religion, — is its animating life and its actuating principle.

But although we have reason to be thankful, that so much of the vigor of the Puritan character is still felt by us as a people, we have reason to fear lest that vigor wane away and die out, under the unfavorable influences to which it is exposed. That vigor, though it still animates us, is not so intense as it was two hundred years ago. We have lost much of the spirit of our Fathers. We have lost much of their faith in invisible things, and are too much engrossed in things seen and temporal. Luxury and ease, the results of advancing civilization and improvement in the arts, are enervating us. False principles in social organization, in government, and in religion, are stealing, like slow poison, through our arteries. We are beginning to lose the Puritan reverence for the Word of God, the Church of God, and the Sabbath of God.

It becomes us, therefore, to make the Puritan character a model for imitation. We ought to study it, until we see it in all its massive strength and simple beauty. We ought to invigorate ourselves, by drawing fresh life from the spirituality of our fathers. Let us remember that our fathers were spiritually minded, and were greatly under the influence of the other world; that they read God's Word, kept God's Sabbath, and feared God himself with a solemn awe. Their blood flows in our veins; let their spirit dwell in our breasts.

* Speech on Conciliation with America. Works, vol. i. p. 229.

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A WORD FOR THE SABBATH.

THERE is a beauty in the Sabbath. Even the agrarian leveller and the infidel have felt its charm. It comes to the weary and the heavy laden, with the benevolent gift of rest. It hushes the wild and stunning roar of earthly cares, and stills the distracting tumult of the world. It bids the soul to be thoughtful of itself, and mindful of those ennobling and eternal truths on which alone it can repose. It is the poor man's friend and comforter. And to the poorer rich man, who has nothing but his wealth, with its infinite anxieties, it brings as much relief as he is capable of feeling.

The worth of the Christian Sabbath, as already intimated, has been owned by infidels. We cite an instance from Gibbon, that bitter enemy of the gospel, which ought to be a lesson to all who seek, by various sophistries, to weaken the sacred obligations of the Lord's Day:

"The devotion of the poet or the philosopher may be secretly nourished by prayer, meditation, and study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit. The interruption of that public exercise may consummate, in the period of a few years, the important work of a national revolution. The memory of theological opinions cannot long be preserved, without the artificial aids of priests and of books."*

It may be doubted whether it were not the historian's intention, in these remarks, to give a dark hint that the suppression of Christianity may be best effected by the subversion of the Sabbath. It is sometimes well, according to the Horatian proverb, "to learn from the enemy."

It is with great pleasure that we present the following deliberate opinion of Sir Walter Scott, given in opposition to the idea, that part of the day may be spent in the duties of religion, and the residue in amusements:

"If we believe in the divine origin of the commandment, the Sabbath is instituted for the express purposes of religion. The time set apart is the 'Sabbath of the Lord;' a day on which we are not to work our own works, or think our own thoughts. The precept is

* Decline and Fall, vol. iv. p. 83.

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positive, and the purpose clear. For our eternal benefit, a certain space of every week is appointed, which, sacred from all other avocations, save those imposed by necessity and mercy, is to be employed in religious duties. The Roman Catholic Church, which lays so much force on observances merely ritual, may consistently suppose that the time claimed is more than sufficient for the occasion, and dismiss the peasants, when mass is over, to any game or gambol which fancy may dictate; leaving it with the priests to do, on behalf of the congregation, what further is necessary for the working out of their salvation. But this is not Protestant doctrine, though it may be imitated by Protestant churches. He who has to accomplish his own salvation, must not carry to tennis-courts and skittle-grounds the train of reflections, which ought necessarily to be excited by a serious discourse of religion. The religious part of the Sunday's exercise is not to be considered as a bitter medicine, the taste of which is, as soon as possible, to be removed by a bit of sugar. On the contrary, our demeanor through the rest of the day ought to be, not sullen, certainly, or morose, but serious, and tending to instruction. Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church, and the evening, according to your taste or rank, in the cricket-field or at the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the psalms. Religion is thus treated like Lear, to whom his ungrateful daughters first denied one-half of his stipulated attendance, and then made it a question, whether they should grant him any share of what remained."*

Would that no meaner sentiments had ever dropped from the pen of that matchless "Wizard of the North!" They are commended to the consideration of such as may have profaned any part of God's holy day, by the reading, perhaps, of the "Waverley Novels," or of books or papers not tending to the good of the soul. Henceforth let it not be called puritanical bigotry, if any one shall desire, like our godly fathers, to reverence and hallow the Lord's Day throughout. The men and women of the Mayflower, worn by a tedious three months' voyage, crowded in a small vessel, and naturally eager to see the new home whose shores they had reached at last, yet restricted themselves to the little island where "they rested the Sabbath-day, according to the commandment." It is, indeed, an honor to be descended from such ancestors, if we have not parted with the best of our birth-right, but still hold fast the inheritance of their pious regard to the word and ordinance of God.

* Critical and Miscellaneous Essays of Sir Walter Scott, Bart. Collected by Himself. Vol. iii. pp. 93, 94. American edition.

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PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. I.

SCARCELY any work has, of late years, proceeded from the American press with greater pretensions, than President Quincy's History of Harvard University. The age, standing and character of the author; the deeply interesting nature of his subject; the abundant materials within his reach; the stirring circumstances under which the work was commenced; and the solemn parade with which it was ushered into the world; all contributed to draw attention to it, and to give it currency and authority with the public. And yet, no historical work has been published in this country, for a long period,— perhaps never was,— which is less faithful to the great objects of history, and the statements of which are less entitled to an explicit confidence. We charge not the venerable author with intentional misrepresentation: towards him, personally, we cherish no feelings but those of kindness and respect. Whether he was misled by his guides or by his prejudices, or whether, in the ardor of composition, he stopped not, in every case, to consult authorities, and to measure his statements by the exact line of truth, we pretend not to say; but certain it is that, in very many instances, plain matters of fact are distorted and misstated, the characters of the holy dead are slandered, and deep injury is inflicted on the cause of truth.

Under these circumstances, there is an obligation resting on the friends of truth to stand forth in its vindication. Especially does it belong to those who are alive, to watch over the ashes of the dead, and to protect them, so far as may be, from assault and injury. If it would be unpardonable to look coldly on, and see the sepulchres of the once learned and pious, useful and honorable, rudely torn open, and their dust trampled under foot, much more inexcusable is it to see, in silence, their characters aspersed, their motives impeached, and their names dishonored.

It is not our purpose, in these papers, to write a formal review of President Quincy's volumes. This is not now necessary. Our object rather is, to follow him along the track of his history, and to notice and correct some of the more injurious and palpable misstatements with which it abounds.

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We begin with those relating to the Rev. Dr. INCREASE MATHER. This venerable man was son of the Rev. Richard Mather, an eminent Nonconformist minister, who came to this country in 1635, and settled in Dorchester. Increase was born June 21st, 1639, became early a subject of renewing grace, graduated at Harvard College, in 1656, and commenced preaching when he was only eighteen years old. He was ordained pastor of the Old North Church, in Boston, in 1664; in which station he continued to the end of his days, a period of almost sixty years. He was the acting President of Harvard College, from 1685 to 1701; although he was not dismissed from his church in Boston, and never, except for a few months, was a stated resident at Cambridge. He was in England at the time of the revolution, in 1689, which placed William and Mary on the throne; and was chiefly instrumental in procuring the second, or Provincial Charter, of Massachusetts, under which the people lived and prospered down to the time of the American Revolution.

Dr. Mather was a strenuous supporter of the established faith and order of the New England churches; and when innovations were at any time attempted, they met from him a determined resistance. He died August 23d, 1723, in the eighty-fifth year of his age, and was interred with all the honors due to his character, and to the rank he had so long held in society. Dr. John Elliot speaks of him, as "*the father* of the New England clergy, whose name and character were held in veneration, not only by those who knew him, but by succeeding generations."

Of Dr. Mather, as one of the Presidents of Harvard College, President Quincy was, of necessity, led to speak; and although for some few of his public acts he cannot deny him the meed of praise, yet he generally refers to him in terms of *severe censure and reproach;* with how much justice, we shall endeavor to show.

Dr. Mather is charged, in the first place, with an efficient instrumentality in producing and prolonging the excitement in New England, respecting witchcraft. "That *both* the Mathers had an efficient agency in *producing* and *prolonging* that excitement, there can be, at this day, no possible question." Vol. i. p. 62. The excitement here spoken of is, undoubtedly, that at Salem, in 1692; and how Increase Mather could have had any agency in *producing* it, it is impossible to conceive. He was at this time in

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England, on an agency for the colony, where he had constantly resided, and where he had been most intensely occupied, for nearly four years. He arrived in Boston, May 14th, of this year, when the excitement referred to was at its highest pitch. How, then, was he instrumental in *producing* it?

And the charge of endeavoring to *prolong* the excitement is even more unfounded, if possible, than the other. Almost immediately after his arrival at home, Dr. Mather prepared and published a treatise, entitled "Cases of Conscience, concerning Witchcraft;" "in which," says his biographer, "with incomparable reason and reading," he refuted the received doctrine of *spectral evidence*, on the ground of which so many innocent persons had been tried and condemned. Upon the reading of this book, "the governor pardoned such as had been condemned;" and the accused were, we believe, in all cases acquitted. "The confessors, too, came as it were out of a dream, wherein they had been fascinated, and the afflicted, in most instances, grew easy."* It would seem from this account, that, instead of contributing to prolong the excitement, Dr. Mather was a principal instrument in bringing it to a close.

That he was a believer in witchcraft, there can be no doubt; as who, in that age, whether learned or unlearned, physicians, ministers or lawyers, were not believers in it? Even Thomas Brattle, who wrote a book in opposition to the proceedings of the times, was a believer in the *reality* of what was called witchcraft. He insisted, that not only the afflicted, but most of the confessors, "were *possessed with the devil;* and therefore not fit to be regarded, as to anything they say of themselves or others." But that Increase Mather had the remotest instrumentality in producing or prolonging the excitement on this subject, we believe to be a groundless accusation. He is expressly mentioned by Mr. Brattle, as one of those that "utterly condemned the proceedings" of the courts; affirming that, if persisted in, they would "ruin and undo poor New England."†

Another of President Quincy's objections to Dr. Mather, grows out of his opposition to the founding and the founders of the Brattle Street Church, in Boston. Among the leaders in this

* Remarkables, &c., p. 166.

† Mass. Hist. Collections, Series i. vol. v. p. 75–78.

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enterprise was Thomas Brattle, Esq., of Boston, assisted by his brother, Rev. William Brattle, of Cambridge, and Hon. John Leverett, afterwards President of Harvard College. This church did not differ from the older churches of the colony, in point of doctrine, but was chargeable with material innovations in point of ecclesiastical usage and order. It was established on the principle, that the church, as such, was to have no distinct vote, in the election of its pastor, leaving him to be chosen by the whole congregation; also, that there was to be no "public relation of experience, or any other examination than by the pastor, on the admission of members." These innovations were a source of grief to Dr. Mather, and he earnestly opposed them. President Quincy represents him as acting, in this matter, under the influence of "excited temper and wounded pride;" as exhibiting "great violence and personality," an "ill-governed and overbearing spirit;" as roused "to such a height of indignation, as to lose all sense of prudence and character," "all patience and self-possession." Vol. i. p. 133–143. But, after having given much attention to the subject, we can find no ground at all for these heavy accusations. That Dr. Mather was conscientiously attached to the order of the New England churches, as established by the Cambridge Platform, and was disposed to discountenance any considerable departures from it, there can be no doubt. That he was especially dissatisfied with the alarming innovations which the Brattles and Mr. Leverett were laboring to introduce, is equally clear. For what were these innovations, according to the statement of President Quincy himself? These men, he tells us, "refused to inquire into the regeneration of communicants; denied the necessity of explicit covenanting with God and the church; admitted that persons, not communicants, might elect pastors; referred admission to the sacraments to the prudence and conscience of the minister; and held that admission to the pastoral relation might be valid, without the approbation of neighboring churches; and other not less obnoxious deviations from the early Platform and discipline." Vol. i. p. 200. Now, whatever President Quincy may think of these "deviations," Dr. Mather certainly deemed them of alarming import. He saw that, unless they were effectually discountenanced, these churches of New England,—this "garden of the Lord," as he was wont to term it,—would ere long be ruined. He would be

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led, therefore, not by "excited temper or wounded pride," but by *the dictates of his conscience and the fear of God*, to oppose the threatened innovations, and to discountenance the men who insisted on promoting them.

We will not say that in Dr. Mather's controversial publications, growing out of what he conceived to be the irregular constitution of the Brattle Street Church, there are no expressions which *we* may think unwarrantably severe. But thus much may, at least, be said,— the controversy was conducted with more decency on his part than on the other; and the severe expressions, on both sides, are to be attributed more, probably, to the fashion of the age, than to the spirit and character of the men. And as one justly remarks, "it is unfair to take a man out of his own age, and try him by the standard of another."

It should be said, also, in relation to this whole controversy, that the points for which Dr. Mather contended are really of a very important character. So he regarded them, and so they are regarded by evangelical Christians at the present day. He saw that if the principles of Stoddard, of the Brattles, of Leverett, and of many others, in regard to the admission of persons to the church, were generally adopted, the churches would, ere long, be filled up with unconverted members, and the pulpits with unconverted ministers; and that the vital power of the gospel, and even its most essential truths, would be lost sight of and discarded. He saw, too, that if the churches gave up the primitive inestimable right of electing, independently, their own ministers, very soon they would have ministers placed over them, from whose unholy influence they must either flee away, or under it they must consent to remain, and be corrupted.

The experience of a century and a half has shown, that Dr. Mather's forebodings were but too well founded. In regard to many of the Pilgrim churches, the worst that he feared from the mistakes of his cotemporaries has been more than realized. And that the desolations resulting, in part, from the innovations then made had not an earlier and a wider spread, is owing, in no small degree, to the resistance which he opposed to them. So that now, after the lapse of five generations, we may look back upon Increase Mather as the man who, in the face of much obloquy and personal sacrifice, not only gave to Massachusetts a constitution of civil government, but saved the great body of her

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churches from a tide of ruin which was beginning to set in, and threatening to roll over them.

Another of President Quincy's objections to Dr. Mather, refers to his treatment of Governor Dudley. In October, 1707, Hon. John Leverett was chosen President of Harvard College. His election was confirmed and he inaugurated, in January, 1708. Without doubt, this election was displeasing to Dr. Mather. President Quincy thinks that he expected himself to be elected; or, at least, that the office would have been given to his son. He says that Dr. Mather was so much displeased with Governor Dudley, for defeating his own or his son's appointment, and favoring the election of Mr. Leverett, that he immediately addressed to the Governor a letter, "*breathing a spirit of abuse and virulence, of which the records of party animosity contain but few parallels.*" Vol. i. p. 201.

With respect to this letter to Governor Dudley, we have several remarks to offer. In the first place, if President Quincy's dates are correct, (which there is some reason to doubt,) the letter was written months before the election of Leverett, and, of course, could not have been prompted by any feelings which the writer may have entertained in consequence of that event. The date of the letter, as given by President Quincy, is "20th of January, 1707;" whereas Mr. Leverett was not elected till the October following.

But whatever may be the fact as to dates, we remark, secondly, there is not in this letter of Dr. Mather a single word, or the remotest allusion, touching any expectations of the writer as to the presidency, either for himself or for his son. What President Quincy has published on that subject, seems to be matter of mere suspicion, or conjecture. Neither does the letter contain the slightest reference to the election of Mr. Leverett, or to any influence which the Governor may be supposed to have exerted in favor of that event. Indeed, the letter contains but a single reference to the college in any way; and that, as we shall see, is quite distinct and remote from the subject of the presidency.

But not to dwell on points of this nature, let us come to the letter itself; and, in order to understand the full purport of it, it will be necessary to give a short previous account of Governor Dudley. He was the son of Thomas Dudley, one of the first settlers and governors of the Massachusetts Colony, and was

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graduated at Harvard College, in 1665. In younger life, he seemed to be truly religious, and used to speak of Dr. Mather as his "spiritual father." Whether he ever entered the ministry does not appear; but it is certain that he was educated for it, and was once talked of as a colleague for Dr. Mather in Boston. He soon engaged, however, in civil pursuits; after which, his religious impressions seem to have presented no obstacle in the way of his ambition. He was in high favor with the oppressors of the colony, at the time when the charter was taken away, and afterwards. He was the first officer in the government, before Andros came. During the administration of Andros, he was President of the Council, and Chief Justice, and was deeply concerned in all the oppressions of those troublous times. In the subsequent revolution, when Andros and his abettors were imprisoned, Dudley was kept in close confinement with them, and was treated even more hardly than any of them, as being thought more inexcusable and guilty. He was ordered to England, in 1689, and the next year was made Chief Justice of New York. While Sir William Phipps was Governor of Massachusetts, Dudley exerted all his influence and cunning to injure him; hoping to succeed him in the government, if by any means it could be got out of his hands. During the short administration of Lord Bellamont, he was intriguing to secure favor both in Old England and in New; that he might, if possible, be again seated in the chair of his native state. He had always professed a great regard for the Mathers,* and had the address to procure a letter from Cotton Mather to King William, which had much influence in his favor. He was appointed Governor of Massachusetts, in 1702, in which situation he continued during the next fourteen years. "The first seven years," says Elliot, "were spent in debates with the House of Representatives, or in private disputes with men, who ceased not to accuse him of artifice and deception, of arbitrary conduct, and of enmity even to those privileges which they had obtained by the new charter."

It was near the close of these first seven years, that Dr. Ma-

* In a letter to Increase Mather, dated May 17th, 1686, Mr. Dudley says: "For the things of *my soul*, I have these many years hung upon your lips, and *ever shall*; and in *civil things*, I am desirous you may know, with all plainness, my reasons of procedure, and that they may be satisfactory to you."

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ther, considering the former relations which had subsisted between himself and the Governor, and being wearied and disgusted with the course of his administration, addressed to him the letter of which we now speak. Most gladly would we publish it entire, did our limits permit.* It is a plain, searching, faithful letter, such as few Governors of Mr. Dudley's character have ever received, and of which he ought to have made the best improvement.

In the first place, Dr. Mather expresses his fears that the Governor had been guilty of "*bribery* and *unrighteousness;*" and mentions several instances of this nature, which had been *sworn to* by some of the most respectable men in the province.

Next, he charges the Governor with "contriving to destroy the charter privileges of the province," and introduce another government like that of Andros. And Mr. Bancroft, in his history of the United States, declares that this was true. He says expressly, that "Governor Dudley, and for a season his son also, became the active opponents of the chartered liberties of New England, endeavoring to effect their overthrow, and the establishment of a general government, as in the days of Andros."†

In the third place, Dr. Mather expresses to the governor his fears, that he had been hypocritical and inconsistent in respect to the college; particularly in his undertaking to revive, through the Provincial Legislature, the college charter of 1650, which he had often before represented as dead, and never to be revived but by the authority of the sovereign. And President Quincy, it seems, is of the same opinion with Dr. Mather, in regard to this point. He represents this act of Dudley, in reference to the college, as "apparently irreconcilable with the duties growing out of the relation in which he stood to the British crown. It was in fact" "a measure in contradiction of the avowed principles which the government of the parent state had adopted and acted upon, in relation to Massachusetts; principles which *Dudley himself had openly asserted and publicly maintained.*" Vol. i. p. 159.

In the fourth place, Dr. Mather says: "I am afraid that the guilt of innocent blood is still crying in the ears of the Lord

* It may be found in the Mass. Hist. Collections, first series, vol. iii. p. 126. Cotton Mather wrote the Governor a letter of the same date.

† Vol. iii. p. 100.

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against you; I mean the blood of Leister and Milburn." These men were concerned in the revolution in New York, at the time of the accession of William and Mary, and were condemned by Dudley and executed, while he was Chief Justice of that province. Lord Bellamont afterwards declared, that "these men were not only *murdered*, but *barbarously murdered*." Mr. Bancroft, too, speaks of their execution as "judicial *murder*."* And the English parliament were of the same opinion; for by a special act they removed the attainder from these executed men, and restored their estates to their families.

Dr. Mather's fifth and last fear for the Governor was, that "the Lord is offended with you, in that you ordinarily forsake the worship of God, in the holy church to which you are related, in the afternoon of the Lord's Day, and spend the time, after the public exercise, with persons who are reputed very ungodly men."

Such is the letter of Increase Mather to Governor Dudley, — a letter which, in the judgment of President Quincy, "breathes a spirit of *abuse* and *violence*, of which the records of party animosity contain but few parallels." We have only to say that *we cannot thus regard it;* and are sure that this community, when they come to understand the subject, will wonder that President Quincy could have used such language, or come to such a conclusion, respecting it. For who, we ask again, was Governor Dudley? What was his *character*, in the estimation both of his contemporaries and of those who came after him? Only a year before the letter, on which we have remarked, was written, a memorial was presented to "the Queen's most excellent Majesty," and signed by twenty of the more distinguished friends of New England, some in this country and some in London, accusing him of nothing less than *treason*, — the supplying of the open enemies of his country with provisions and ammunition. Governor Hutchinson says of Dudley: "Ambition was his ruling passion; and perhaps, like Cæsar, he had rather be the first man in New England, than the second in Old."† Mr. Bradford represents him as "one covetous both of power and wealth, and as probably seeking for the former, as the best means of obtaining the latter.

* Hist. vol. iii. 54–56.

† Hist. of Mass. vol. ii. p. 194.

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He could flatter those in authority, of any description or party, for the promotion of his own ambitious designs."* Mr. Bancroft says: "The character of Dudley was that of profound selfishness." He "loved neither freedom nor his native land." He "is left without one to palliate his selfishness."† And President Quincy himself says, that Dudley was "vindictive, craving, ambitious." Vol. i. p. 100. We deem it no discredit to the Mathers, that they lost the favor of such a man, and that, before quite abandoning him, they had the courage to deal with him in a plain and faithful manner. They evidently intended their letters for *his good;* and if he did not profit by them, the fault was his own.

A HINDRANCE TO CONVERSION.

THE feeling that we shall seem to condemn our friends who differ from us on religious subjects, and especially if they have died in a faith which we are called upon to reject, presents a powerful obstacle to the belief and practice of that which conscience tells us is the truth. An inquirer sometimes says within himself: "If I admit these truths, which claim to be essential to salvation, I must believe that my parent, companion, brother, or sister, is in fatal error."

The thought is painful. A struggle ensues between conscience and natural affection; between the claims of God and earthly friends. The issue, sometimes, is a determination on the part of the inquirer, to cast in his lot with his friends,—to be lost or saved with them. It will require so much decision of character, it will involve such a sacrifice, it will call for such self-denial, it will occasion such scenes of regret, entreaty, and tears, and possibly such opposition, that the heart faints; and the individual falls back into the circle of friendship and pleasure, and takes a short-lived ease in exchange for his soul.

Or else the inquirer says: "I must deliver my own soul, and meet my personal accountability to God; let others do as they may. If these friends are correct in their belief, I shall be safe, according to their views of truth; for my only error will be, that

* Hist. of Mass. p. 94.
† Hist. of U. S. vol. iii. p. 100.

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I believe too much. But if they are in fatal error, what will become of me, unless I change my faith? I know what the truth is, and now, by decision, I may be the means of saving them. Like the man who fled from Sodom, I will flee though friends remain behind. I cannot conscientiously plead before God, that the opinions or feelings of friends were a sufficient justification for resisting my convictions respecting the truth."

Such decision in an individual, when his practice has corresponded therewith, has been the means of saving whole families and circles of friends; while he who loves his friends more than he loves Christ, finds that he cannot be Christ's disciple.

A severer trial of feeling is yet to be mentioned. The inquirer has lost a friend. That friend died in a certain belief which the inquirer now suspects to be fatal error. He is almost persuaded, as to his personal duty; but now this thought interposes: "When my companion or friend died, I was consoled with the belief that he had gone to heaven; but here I find a system of truth which claims to be essential to salvation; and if it be so, *my friend is lost, and I must believe that he is lost.*"

Then a struggle ensues between convictions of duty toward God, and tender solicitude with regard to the departed. Cases, have been known, in which there seemed to be an impossibility that the inquirer should embrace the truth, because some deceased friend died in the belief of an opposite system. And though that system has now become suspicious to the survivor, he desperately clings to it, because to reject it seems like plucking from the grasp of that dying friend the hope with which he met the destinies of eternity.

There are two considerations, which are appropriate to such cases.

I. *We must not lose our own souls, though our dearest friend may have lost his.* Can you not love God, because your fellow-creature may not have loved him? Can you not, and will you not, love Christ, and be saved by him, because that friend may not have believed in him? Will you part with an endless heaven, from sympathy with the possible fate of another? Will you walk over a precipice, because your dearest earthly friend chose the path which led to it, though his error is now apparent to you? Will a union with any beloved friend compensate for an eternal separation from God? Admit all which you fear, and it forms

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no excuse or reason for not using the necessary means to save your own soul. The departed friend, too, would not wish you to violate your conscience, and disobey God, for his sake. It would not mitigate his sorrow in eternity, for you to tell him there that you loved him more than you loved God; and that you preferred to be for ever associated with that friend, even in error and guilt, rather than obey the dictates of your conscience and go to heaven. It would be true kindness to that departed friend not to make him feel that he was, in any way, the cause of your ruin. Remember the request of the rich man, with respect to his five surviving brethren.

2. *It does not follow, if you embrace the truth, that your friend is certainly lost.* While we would do nothing to encourage error in survivors or tempt them to procrastination by the hope of being forgiven at the last moment, we may truly say, that we know not what may take place between God and the soul while the curtain is falling between us and the departing spirit, as it is just finishing its probationary state. Though we are assured of what it is necessary to believe and to do in order to be saved, and that to reject or neglect it will ensure destruction, we have no right to say of any particular individual, He is certainly lost! God's thoughts are not our thoughts; neither are his ways as our ways. Repentance, faith and pardon may take place as suddenly, though in secret, as they publicly did on the cross, in the case of the thief. While we cannot know that this is the fact, in any particular instance, the possibility of it should suppress inordinate grief respecting the departed. The Judge of all the earth will do right.

If saved yourself, you will either find your friend in heaven, or you will be satisfied with the justice of his not being there. Otherwise, with many, heaven would be for ever a place of weeping, and many a mansion there would be, far more than any earthly dwelling ever was, a house of mourning. But no! "I shall be satisfied when I awake with thy likeness." "God shall wipe away all tears from their eyes."

No doubt there are some who go to their graves lamenting their lost friend, and rejecting the truth, because that friend did so; and when they enter eternity, behold! that friend is saved, by the very faith which the survivors rejected, and the survivors perish, in consequence of loving a creature more than they loved

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the Creator. Whereas, if they had been willing to leave the departed in the hands of a just God, and had secured their own salvation, all would have been well. To each of them it may be said: "But now he is comforted, and thou art tormented." This is sad, indeed, to live with an unsubmissive spirit, refusing to leave the decisions of unerring justice with God; refusing to be comforted, because a fellow-worm is dead, though heaven and eternal life are offered you; and then to think for ever, I loved my friend more than I loved God, and have lost both.

If any one should reject religion, because his friend died without manifest belief, or hope, and therefore should be wholly reckless with regard to himself, through a feeling of despair on account of his friend, — God may suffer him to perish, and reveal to him his friend saved at the last moment, and now radiant with heavenly beauty and glory. The language of such an event would be, "He that loveth son or daughter more than me, is not worthy of me." We must do our own duty, and leave every thing which we cannot alter or understand in the hands of God.

THE BIBLE, THE WORD OF GOD.

In continuing our remarks on this subject, we are furnished with an unexpected opportunity to illustrate the principles which have been stated in the two preceding numbers of this work. Rev. Dr. Gannett, one of the Unitarian ministers of this city, has delivered several lectures on the Bible, in his church, on Sabbath evenings. The lectures have been reported in full, in one of the Unitarian newspapers. The second lecture of the course falls in so appropriately with the object we have in view in this discussion, that we shall devote the present article to a notice of that lecture.

The subject of the lecture is the Inspiration of the Scriptures; but the object of it is to prove that the Scriptures are not inspired. "From Genesis to Revelation," says Dr. G., "the Scriptures nowhere claim for themselves the quality of inspired writings." "Some of you may be still more surprised to learn on what very narrow foundation rests the common belief," viz., of

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the inspiration of the Scriptures. "It rests, in fact, upon one single text, — All Scripture is given by inspiration of God, and is profitable, &c." But the word "*is*" does not appear in the original, and therefore, Dr. G. says, we may place it in any part of the verse, to make out the sentence. He chooses to read the verse thus: "All divinely inspired Scripture is also profitable." This truism, that a divine truth is profitable, is too tame and flat for a writer like Paul, however it may strike others. Many will smile at the assertion, respecting this only proof-text on the subject of inspiration. We have only to refer the reader to our previous articles on this topic.

Dr. G. undertakes to state the common view of plenary inspiration. The statement is altogether erroneous. Probably no intelligent man in New England, to say the least, holds any such notion of inspiration as he describes. There is no attempt, however, at misrepresentation or caricature in the statement; but apparently an honest, though unfortunate, misconception of the truth upon the subject. Any of our numerous popular writers on inspiration, would have enabled Dr. G. to give an intelligent and consistent view of the evangelical belief; but he seems to have described it from his own impressions.

His great point is this, that the speakers in the Bible were inspired, but not the writers of it; and the same men who were inspired when they spake, were not inspired when they wrote. He lays much stress on the verse, "Holy men of old *spake* as they were moved by the Holy Ghost." "*Spake*," he adds, "not wrote." Besides, he says, if the original writers of the Bible were inspired, the translators who made the Greek Septuagint version, and our own, and all other versions, were not inspired; hence no translated Bible can be said to be inspired. Further, Christ never promised the apostles that they should be inspired to write. And besides this, they declare that they used their own wisdom and faculties in writing the New Testament. Luke, in his introduction, says: "It seemed good to me, also, *having had perfect understanding* of all things from the very first, to write," &c.; denying expressly, says Dr. G., in these words, that he was guided by the inspiration of God.

Paley's great argument in favor of Revelation is, that a benevolent God would not leave men without a revelation. But if a correct version of the original Bible is not an authentic Bible,

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then only a small portion of the race has ever enjoyed a revelation from God; and to all the rest, that revelation is no revelation whatever. According to this doctrine, Dr. G. could not rely upon the truth of a letter which a friend of his should send him in German, and which he should send to another to be translated for him. However correctly translated, he would say, on his principles of interpretation, this is not the absolute truth, nor these the identical messages of love, sent in the letter. All the force and virtue of the letter, as to any authority it once possessed, is gone, by means of the translation. On his principles, he could not have confidence enough in that translated letter to answer it, nor to execute any commissions contained therein.

Dr. G. strangely overlooks the remarkable promise of Christ to the disciples, that the Holy Ghost should bring all things to their remembrance, whatsoever he had said unto them. The fact, that those "unlearned and ignorant men" have given such a connected and forcible account of our Saviour's discourses and private conversations, extended through a period of three years and a half, is a miracle. It can be explained only on the supposition, that the Holy Ghost brought the thoughts and illustrations to their remembrance. Who of Dr. G.'s most intelligent hearers could, on being called upon, write down the substance of his discourses for the last three years?

As to the use which Luke and others made of their "perfect understanding" of facts, and the argument derived from it,—that therefore they had no inspiration,—we need only ask whether God would probably inspire men to write the New Testament who never had seen or heard Christ, rather than those who had been familiarly acquainted with his life? If an illiterate free-thinker had used such an argument, we should not have wondered. We may say the same of the assertion that Paul's disclaimer of inspiration, when speaking in a certain case of marriage, is a proof that he is not inspired. It is generally supposed that an exception proves the rule.

Dr. G. says there are irreconcilable contradictions in the Bible, and therefore it is not the inspired word of God, "because God cannot vary the truth a hair's breadth." There are no more "contradictions" among the writers of the Bible, than there would be found among as many honest and intelligent writers of profane history. We are aware that in saying this we speak very

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far within the limits of the fact, but this will suffice for the argument. Now the question resolves itself into this, — Is it most probable that, if God should give a written revelation, he would cause it to be written after the common laws of language, and in view of the common rules of evidence, or in a superhuman style? The accordance of the Bible, in its apparent discrepancies, with the ordinary laws of human communication, only shows that the Bible was written by men, and for men. If Dr. G. had in the beginning understood the views of inspiration, as held by believers out of his denomination, he would have seen that the discrepancies of the Bible are fairly reconcilable with the highest views of inspiration.

Dr. G. indulges in some animadversions on Solomon's Song and some of the Psalms, which we are sorry to see. A sufficient answer to all such remarks is, that the Great Teacher, in setting up a new dispensation, and knowing, as he did, the authority of the Hebrew Scriptures over the minds of men, said not one word in disparagement of them, gave no directions to drop one book, or one psalm, from the canon, amended nothing, expurgated nothing, but gave his full sanction to the whole of the Old Testament, as it then existed. "Search the Scriptures," he said, "for in them ye think ye have eternal life." "Think not that I am come to destroy the law or the prophets." Had the Psalms been in any degree such as Dr. G. feels that some of them are, had Solomon's Song been inconsistent with the strictest propriety, in the view of Him who extended the law of God in its application to the thoughts and intents of the heart, doubtless the author of the Christian religion, in sweeping away the traditions of the elders which had made the word of God of none effect, would have spoken to his hearers about "the injudicious use of the Old Testament," and would have expurgated it for the use of a more enlightened age. We should be willing to trust our Divine Teacher in prescribing to us a rule and guide of morality, and should not seek to be more scrupulously exact than he.

Much is said and felt of late about the corruption of public morals. We must not wonder at the corruption of morals, while such views of the Bible are promulgated as are boldly proposed in this lecture. Exquisite and high-priced liquors debauch one class of the community, and the common means of intemperance another. So with different styles of infidelity. According to Dr.

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G. we have no inspired word of God. If we warn men from the Bible, they may quote his lecture in their defence. God does not speak to them in it. Some honest men undertook, as an "after-thought," without any divine instruction or help, to tell us of some things which they once heard and saw; but they "contradict" each other in some places, and, on the whole, each man's reason and conscience is as good a guide to duty as the Bible. Hence, every man will do what is right in his own eyes.

It is curious to see how Dr. G. disposes of the objection, "If you cannot take the whole of the Bible as inspired, how do you know what parts to believe?" "I answer this," he says, "in this way. The very person who asks this dares not accept the whole. He dares not say that all these passages come directly from God." In saying this, Dr. G. greatly errs. Every intelligent believer receives the Bible as essentially the word of God; as though it had been written in heaven, and had been delivered in a volume to men, like the two tables of stone. The alleged discrepancies are only the natural consequences of employing men to write the Scriptures for men.

But Dr. G. overturns his whole fabric by one admission. Though he contends that, as Christ used the Septuagint version, and not the original Hebrew, his quotations are of no authority; though he says that translations lose the virtue of inspiration, and that the speakers in the Bible were inspired, and not the writers of it, he adopts a passage, after altering it, which says "all divinely inspired Scripture is profitable." Then it seems that Scripture *can* be inspired, and even some of the Septuagint; for the Septuagint was in use in Paul's day, and constituted the Bible or Scriptures then, as really as the English version now constitutes the Bible to the mass of our people.

There is, in this lecture, an illustration of the importance of sound theological knowledge, to those who instruct the community on such vital subjects. It is easier to combat error than mistakes and misrepresentations, however honest. It is very desirable that they who speak to the community at large on the fundamental topics of religion, should possess themselves fully of the views which they attempt to refute. Dr. G. has not truly stated the common evangelical views of inspiration; but he has disclosed views of his own, which tend to remove confidence in the Bible

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as the word of God. Conscientious as he may be, and feeling, as he may, that he is doing God service, the whole body of evangelical believers, of every name, can only feel, with sadness, that while he preaches thus he is doing injury to the best interests of his fellow-men.

A man assumes a most responsible position when he takes the word of God, and declares to those who resort to him for religious instruction, that the writers of the book were in no way authorized by the Most High to make that record. God, who, at sundry times and in divers manners, spake unto the fathers by the prophets, has never spoken, nor, when he spake to the fathers, did he intend to speak, to their children, nor to us. God has confined his communications to winged words; and made them only to a favored few in the days of inspiration, now for ever passed, and with them is passed away all possibility of reliance on an infallible guide in doctrine and duty! Oh! favored children of an indulgent father, who once had communications from him, while we eat only of the crumbs which fell from their table. The writers of the Bible, as an "after-thought," concluded to give an account of what they had seen or heard, to the best of their ability, without any direction or help from God. We, then, have no revelation, and only the records which some happened to make of revelations enjoyed by themselves and others. If God had inspired them to make this record, as containing facts and truths applicable to us, though at first revealed to others, it would have all the force of a revelation from God to us. But God has left himself without witness to us; and for the poor semblance of a revelation from God, imperfect, contradictory, some of it of doubtful morality, none of it inspired, we are indebted to some to whom the "after-thought" occurred, of writing a narrative of interesting events. There is, therefore, no book under heaven which can properly be called the Book of God!

We would respectfully ask, if there be any thing even in that figment of the imagination sometimes called "gloomy Calvinism," in any wise so gloomy as this theory? Are the men who preach thus believers in the paternal character of God? Stoicism could produce no colder and more heart-sickening doctrine. If this be liberal Christianity, we are renewedly thankful to God that we have been saved from such views of the divine character.

And yet, it would seem from this lecture, there are parts of

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the Bible which were undoubtedly inspired, though they were not recorded by inspiration. The lecturer supposes his hearers to ask, How are we to know what parts of the Bible are inspired? The answer is, that we must judge for ourselves. Sad, indeed! Here, voyagers on the sea of time, bound to eternity, here is a chart which several men have professed to copy from authentic discoveries. Some, however, who had a hand in it, were far from being correct in all which they are known to have inserted here; and some things are obviously false, and ought to be expunged. The chart was originally drawn by men of a strange tongue; and it is known that some of the words and admeasurements on it are incorrect. Take it and judge for yourselves what parts of it are to be relied upon! Who would sail with such a chart? Who would underwrite for a vessel which carried no other?

A company of travellers come to a broad frozen river. The guide says: "There are places in this ice which cannot bear a child's weight." The travellers, in alarm, demand a safe direction how to cross. "How are we to know where the ice is thick enough to bear us?" "I answer this," the guide says, "in this way: Even he who proposes the question does not believe that the ice is all thick and strong." The trembling company conclude that this is but a sorry answer. No wonder if they refuse to cross the river.

To another company a guide says: "This ice is exceedingly thick every where. It will bear the weight of as many as can stand upon it. There are places where men have cut through, for different purposes; yet even these places are so obvious, that a wayfaring man, though a fool, need not fear them, and he that runs may see them. You are perfectly safe in going upon any part of this ice."

Such are the different directions which Unitarian and Evangelical guides respectively afford those who follow them; and such, respectively, are the different feelings with which Unitarians and Evangelical Christians trust to the Bible. There is a wide difference between the foundation on which they severally depend. "Their rock is not as our Rock, our enemies themselves being judges."

But not only does the withholding of a revelation from all but less than a hundred millionth part of the human race lead to cold

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and cheerless views of the character of God. If, in his overruling providence, he has permitted such an admixture of truth and error to be made up into the form of a professed directory to human duty; if the book is so corrupted that we cannot rely upon it, and it needs a revelation from heaven to explain it, and that 'Song of Solomon' and those vengeful 'psalms' have been permitted to creep into it, the question may well be asked, Why did God choose to punish the race thus with such a perplexing guide? We can see why death should be a consequence of sin; we can see the reason for sufferings which wait upon the violation of divine laws and ordinances, but we cannot see why a being who teaches us to call him "Our Father," should have afflicted the race with such a confused, suspicious, erring collection of facts and rules, as some describe the Bible to be. Why, if he gave us any thing, did he not give a "sure word of prophecy," whereunto we should "do well to take heed?"

The author of this lecture goes as far as any of his fellows. We doubt whether any thing can be found in Rev. Theodore Parker's writings, which more entirely takes away all respect for every part of the Bible as being in any way an authorized communication to the human race. To the eye of such Unitarians as Noah Worcester, and even the elder Ware, Dr. Gannett has plunged into a greater "liberality" than they thought would ever be indulged in by Unitarianism. We wonder if the statements and views in this lecture are, in the opinion of Unitarians, some of the things which John Robinson referred to in that passage they love so well to quote: "I am very confident the Lord hath more truth and light yet to break forth out of his holy word."

The author of this lecture has, since its delivery, lectured on the subject of Judaism, defending the Old Testament against a sect among the Unitarians, for which we give him our hearty thanks. Though we should go further than he does, still it is in pleasing contrast with the bald infidelity of Norton and others, with regard to the Old Testament. He has also delivered a lecture on miracles, which deserves to have a wide circulation in the Unitarian community. The more he discourses on the Bible the better, or the less objectionable, have been his sentiments with regard to it. It is highly curious to find the same charges which Orthodox Christians so justly bring against such views as those of Dr. Gannett on the subject

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of inspiration, alleged by him against the transcendental Unitarians. He plainly tells them, that they are not only "undermining the foundations of faith in Christianity, but they are destroying the value of the Bible itself. They are, by that suicidal method, where they attempt only to take away a part, annihilating the divinity of the whole, making it full of contradictions and incongruities, making the Bible to annihilate itself!" We wish that, in concluding his series of lectures, he would reconsider his second lecture, on inspiration, upon which we have remarked in this article. That lecture invalidates all that he has subsequently said; for if the Bible be so entirely destitute of all claims to inspiration, it matters but little how much he praises the Old Testament, or asserts the authority of miracles. We cannot see how he can believe as he seems to do, with regard to the miracles, and yet refuse to believe that the sacred writers were inspired. We commend to him a remark of John Foster on this subject: "Surely it is fair to believe, that those who received from heaven superhuman power, received likewise superhuman wisdom. Having rung the *great bell of the universe*, the sermon to follow must be extraordinary."

We should have been glad if we could have followed out some of the foregoing suggestions further; but as this notice of Dr. Gannett is entirely incidental to our main object in this series of articles on the Bible, we have paid only such attention to his lecture as our circumstances permitted.

LAURA BRIDGMAN.

We owe Dr. Howe our warmest thanks for discharging a portion of our debt to this interesting being, by bringing her within the range of our sympathies, and under the eye of philosophic observation. Her case presents many aspects, which claim the attention of the Christian community, and afford scope for Christian benevolence. How is she to learn the gospel of Jesus Christ? She is virtually as far from it as the remotest Siberian. Who, then, shall convey to her "the truth as it is in Jesus?" Dr. Howe has promptly replied: "I will go; send me." And so he has become her missionary and preacher, as well as her teacher. He has not only embraced a theological system for himself, but

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he has also embarked another spirit with his own upon it, that they may together seek their eternal destinies.

Laura Bridgman was born in Hanover, N. H., on the 21st of December, 1829. She was a pretty, sprightly infant, with bright blue eyes; but very feeble, and subject to severe fits. These continued until she was twenty months old, preventing the growth of the mental powers. But from that time, for four months, she was in good health, and manifested sufficient intelligence to satisfy a mother's desires. The disease to which she had been subject then returned with great violence, and not until her fourth year was completed did she entirely recover her health. In the mean time, her sight and hearing were destroyed; speech she never had, and smelling and taste were nearly lost. In this state Dr. Howe found her, and undertook to educate her. She came to Boston on the 4th of October, 1837, being then nearly eight years old.

Never was "the key of knowledge" more exclusively in the hand of a teacher. The unsealing of a spirit, long locked up in darkness and fearful loneliness, was now to be performed. Her benevolent and patient instructors seem to have hovered like angels of mercy over the cavern which imprisoned her soul; for long days anxiously seeking to find some opening in the rocky walls, through which they could convey the light of knowledge. Their efforts were rewarded with ample success. We lament that our limits will not allow us to describe the judicious and intensely interesting measures, by which she was rapidly led from the first and rudest stages of knowledge to the acquisition of arithmetic, geography and other elementary sciences, and also a remarkable skill in writing original compositions. We regret, too, that we have not room to recite the philosophical observations of Dr. Howe, except the following: "There seem to have been in this child no innate ideas, or innate moral principles; that is, in the sense in which Locke, Condillac, and others, consider those terms. But there are innate intellectual *dispositions*, and moreover innate *moral dispositions;* not derived, as many metaphysicians suppose, from the exercise of intellectual faculties, but as independent in their existence as the intellectual dispositions themselves."

The following is his testimony to the qualities of her mind and heart: "In her intellectual character, it is pleasing to observe an

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insatiable thirst for knowledge, and a quick perception of the relations of things. In her moral character, it is beautiful to behold her continual gladness, her keen enjoyment of existence, her expansive love, her unhesitating confidence, her sympathy with suffering, her conscientiousness, truthfulness and hopefulness."

And every thing that a sound judgment and benevolence could dictate, has been done to aid this development. The course of instruction, having no rules, nor models, nor experience, to guide it, has wisely been adapted to the hints that nature seemed to throw out from day to day.

Thus far we have followed her kind teacher with unqualified approbation; but no farther. It is scarcely possible that a case like this can have occurred in this community, divided as it is on fundamental questions in theology and religious education, without involving some of those very questions. We fully concede to Dr. Howe the right of educating Laura Bridgman according to his personal convictions. And then we claim also the right of stating wherein we differ from him, and what we anticipate to be the consequences of his course both in time and eternity.

We also feel called upon to speak to the good people of the Commonwealth of Massachusetts, orthodox and heterodox, liberal and illiberal, of some facts which will be new to many of them. We shall state these facts in order.

1. *The Perkins Institution for the Blind is a sectarian institution.* The proof of this is found in the fact, that its system of instruction inculcates and propagates a particular set of dogmas or tenets. The theological character of the school is one of its most prominent features. It deserves attention on account of its religious zeal, as manifested in making tracts of its Reports; and on account of its affinity with other theological propagandists, as shown in the reappearing of its doctrinal statements in the "Common School Journal." Its creed is distinctly characterized by the Pelagian tenets. The one grand doctrine which Dr. Howe has labored to prove from the case of Laura Bridgman is, that man is by nature holy. On this controverted Pelagian ground, his Institution takes its stand. Annually it gives us instruction on this doctrine as illustrated, and, in its view confirmed, by Laura Bridgman's history.

For example; the last Report informs the public, that "most children are as pure as Eve was; but the tempting apples are

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left hanging so thickly around them, that it would be a marvel if they did not eat."* Here we have a great theological dogma gravely incorporated in an official Report. We are not told how so wide-spread a fact has been ascertained, as that "most children are as pure as Eve." Half the pains of obtaining universal testimony is ingeniously saved, by putting in that little word "most." Evangelical Christians, however, will not accredit the testimony in regard to the half, and at least one over, of all the children that have ever lived. They will stand amazed before a Blind Institution which pronounces that more than half the children, even of one generation, are as pure as Eve before her apostacy. This doctrine is not taught in the Bible; it does not appear in history; it is not reported by missionaries or travellers; but Pelagius believed it, and this Institution declares it. Nor do they stop at this dogma; their Pelagianism comes out in another form. Men are wicked; and the fact is to be accounted for. Pelagius maintained that the native character of man is good; that apostacy in Adam was not the cause of the apostate condition of our race; and that circumstances make the character; and that they so account for the wickedness of each one, that, if you alter the circumstances, you may prevent the occasion of sin. This is just as much, then, a distinguishing dogma of a sect, as is the Trinity, or total depravity. It is a dogma that everywhere distinguishes the Socinian from the Calvinistic sects. And we find it asserted in the Report, and echoed in the Journal. The *tempting apples* make men wicked. Laura is constantly held up as more pure than others, because she has no eyes and ears. In fact you would sometimes think, in reading the Report, and its eulogistic commentary in the Common School Journal, that, if our Creator had given none of us eyes, there would have been no sin. Dr. Howe ascribes the fact of our all being "so far from perfection," to "the fault of circumstances."† He, and his admirer of the Journal, exult in Laura Bridgman, as proving the Pelagian theory to be true. The argument is this: Wherever the human mind can be kept from unfavorable "circumstances," it is pure; because Laura Bridgman, who had been kept from unfavorable "circumstances," is pure. We have thus

* Fourteenth Report. † Ibid.

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proved that the Perkins Asylum for the Blind is a sectarian institution.

2. Our second declaration is, that *its sectarianism is of an illiberal kind.* And here we acknowledge that, although we live in the very focus of "liberal" Christianity, we are at a loss to perceive wherein its "liberality" consists. We have always regarded the appropriation of this term to themselves, by Unitarians, as in bad taste and as unjust. They are, in fact, just like other people; tolerant of what they like, and generally not over kind to those who differ from them. They are just as jealous as their neighbors, as to any interference with the religious opinions of their children. We see no propriety in the monopoly of the term "liberal" by them. But Dr. Howe is a public officer; responsible indeed to teach Laura Bridgman the truth, but not responsible to represent only Pelagianism in his Institution, and to stand as door-keeper to shut out the views and sentiments of thousands of his fellow-citizens. What we mean by charging him with illiberal sectarianism is, to use the phrase, first, in the Unitarian sense; and say it is illiberal to desire to shut Laura Bridgman up to the Pelagian more than to the Calvinistic, or any other set of dogmas.

We also call their sectarianism illiberal in the orthodox sense; because it enters into the sacred department of motives in another's breast, and judges them; thus lacking the charity that "thinketh no evil." "Judge not, that ye be not judged," is a divine precept that would have been of service to the Doctor, had he thought of it when writing this insulting passage:

"During my absence, and perhaps before, some persons more zealous than discreet, and more desirous to make a proselyte than to keep conscientiously their implied promise of not touching upon religious topics, — some such persons talked to her of the Atonement, of the Redeemer, the Lamb of God, and of some very mystical points of mere speculative doctrine. These things perhaps were not farther beyond her comprehension than they were beyond the comprehension of those persons who assumed to talk to her about them; but they perplexed and troubled her, because, unlike such persons, she wished that every word should be the symbol of some clear and definite idea.

"She could not understand metaphorical language; hence the Lamb of God was to her a *bona fide* animal, and she could not conceive why it should continue so long a lamb, and not grow old like others and be called a sheep.

"I must be supposed to mention this only as her faithful chronicler,

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and to do it also in sorrow. If the poor child spoke inadvertently on such topics, it was without consciousness of it, and she was made to do so by indiscreet persons, not by any communications of mine or of her teacher. We shall never speak to her of Jesus Christ, but in such a way as to impart a portion at least of our reverence, gratitude and love."

This we call illiberal, and can hardly compel ourselves to refrain from denominating it blasphemous. It is then to be understood, that if any person who believes that man is to be saved by faith in Jesus Christ, "the Lamb of God that taketh away the sins of the world," and ventures to announce it to Laura Bridgman, he is improperly "desirous to make a proselyte;" while the Doctor is perfectly pure and disinterested in his motives when he inculcates his own views. We know not who the unfortunate persons may be, that have received this castigation from his hands; but we regard this treatment of them as *illiberal*, in our sense of the word; that is, uncharitable. The whole evangelical world is insulted by this illiberal censure; for with one voice it would pray that poor Laura might be led to the Lamb of God.

But the climax of the illiberality of this Institution appears in inuendos and blasphemous expressions. In one place it is said, as a back-handed blow at all doctrinal instruction: "It is not to be doubted that she could be taught any dogma or creed, and be made to give as edifying answers as are recorded of many other wonderful children, to questions on spiritual subjects."* And in the passage above quoted, what is it but an insult to the Lamb of God, now adored in heaven, and to all who here on earth adore him under that, as much as under any other of his titles, to have this ridiculous association presented? True, Dr. Howe may say, he was only recording what this poor girl conceived about it. True, he adds that he states it *in sorrow*. The Doctor must forgive us if we half suspect that he relished the joke, and thought it too good to be lost. How many, we have frequently asked, as we looked on that painful passage, — how many have laughed where the Doctor was weeping; nay, some of them at his tears?

3. *The sectarianism of the Perkins Institution is inconsistent with itself.* Its theology is not only Pelagian, but Socinian; yet many of its instructions go counter to the tenets of that school. Man is good by nature, is its assertion; if the fact were other-

* Fourteenth Report.

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wise it would impeach the character of God, is its logic. But hear the Report concerning this very Laura, this unbiassed, untainted creature, that has escaped every untoward influence, if we except her once hearing about the Lamb of God. It was found, before she entered her ninth year, that the will needed control; and "that as the propensities should increase with her physical growth, so would the difficulty of restraining them increase." How can this be? This is none other than the hated evangelical doctrine. Here is the pure and unsullied nature of Laura Bridgman, which has been held up for five or six years, as the grand refutation of Calvinism, and the confirmation of Pelagianism, tending, after all, like every other child of Adam, to wrong and transgression! The Saviour says that a tree is known by its fruits. He denies that there can be wickedness where there is not a wicked heart. But how reconcile Laura's unsullied purity of heart with her deception, her anger, her unrelenting impenitence, her delight in inflicting pain; instances of all which are related?

4. *This sectarianism is unscriptural.* We cannot say how much, or how little, this may weigh with gentlemen of the transcendental school, whose trace we find in every sort of movement in the metropolis; religious, political, educational and reformatory. But with the old-fashioned people, for whom we mainly write, it will be a point of some interest, to know how far the Word of God is thrown aside for the wisdom of man, in the training of our children. The Perkins Institution for the Blind not only adopts certain principles for the religious training of the young, but also promulgates them as general principles, which all teachers should adopt, modifying them only by the different circumstances of the pupils. In their scheme of religious education, the Word of God is avowedly laid aside. Dr. Howe says: "As I can see no necessary connection between a moral and religious life and the intellectual perception of a particular truth, or belief in a particular creed, I see not why I should anticipate what seems to me the course of nature, in developing the mental powers. Unaided by any precedent, one can look only to the book of Nature."* This is an explicit avowal of the principle, that the Word of God is not the proper instrument for training

* Report for 1842.

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the infant mind. The reasoning upon which it is here founded, is as strong as the case admits, but is fatal to itself. For if there be "no necessary connection between a moral and religious life and the intellectual perception of a particular truth," how are the truths of the "book of nature" to help the matter?

We wish to have it distinctly understood, that the sectarianism of that school is not founded upon the Bible, and is, therefore, of an infidel character. Dr. Howe, like other gentlemen of that class, will, we have no doubt, avow a great reverence for many things in the Bible. But in all his Reports we can see no trace that he regards its biography, its theology, its devotional models, its commands, promises, threatenings or invitations; its views of man or God, of time or eternity, as at all important to education. He contradicts the Word of God, and teaches children so. Dr. Howe teaches the children and the public that they are pure by nature; pure as Eve. "Truth is plainer and more agreeable to children than falsehood; and right than wrong. Children are inclined to tell the truth."* "The different traits of Laura's character have unfolded themselves successively, as pure and spotless as the petals of a rose; and in every action, uninfluenced by *extraneous* influence, she gravitates towards the right, as naturally as a stone falls to the ground."† "She seems to be one of those who have the law graven upon their hearts; who do not see the right intellectually, but perceive it intuitively; and who, if made to swerve a moment from the right by any temptation, soon recover themselves by their native elasticity."‡ How does Dr. Howe know, when she does wrong, that it is all from outward influences? What authorizes him to contradict our Lord, who says, that "from within, out of the heart of man, proceed evil thoughts?" The Scriptures say, "The heart is deceitful above all things;" and that men "go astray, from the womb, speaking lies;" there is "none that doeth good, no, not one." But in the face of all this, we are told of children as pure as Eve, as pure as the petals of the rose, inclining to truth and right rather than to falsehood and wrong.

We are also taught by these Reports, that Laura Bridgman can be saved without faith in Christ and his Atonement, without a knowledge of the Word of God, and without the Holy Ghost.

* Twelfth Report. † Eleventh Report. ‡ Twelfth Report.

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She needs not the Holy Spirit, for she is one of those that "soon recover themselves by their native elasticity." For the preservation of the purity of her soul, God has given her a "native love of modesty, thoughtfulness and conscientiousness." It is this, and not the love of God, nor faith in Christ, which is to enable her to overcome the world, and is to "guide her to happiness and to heaven." "If we will act upon the principle, that the mind can be trained to perceive moral relations as quickly as it does material relations, we shall enable her to walk uprightly through life."* Surely the apostle of the Perkins Institution has not made up his mind to do as the apostle of the Gentiles; who "determined to know nothing among" his disciples, "but Jesus Christ and him crucified;" "to glory in nothing, save the cross of our Lord Jesus Christ." Surely Dr. Howe feels no sympathy with the worshipping hosts of heaven, as they fall down before one who appears "as a Lamb that had been slain;" or he could not have been so horrified at the bare mention of him to this poor girl.

Our purpose is now accomplished. We have informed those who may not have looked into the case, that one of the benevolent institutions, founded and supported by the Commonwealth of Massachusetts, or its munificent citizens, is strictly sectarian; that its power is given to promote sectarian dogmas; and that this sectarianism is illiberal, illogical and unscriptural. We have wished to inform the public, that the Reports of that Institution contain statements and arguments designed to propagate sectarianism. And in closing this statement, we cannot refrain from expressing our sense of the fearful responsibility of Laura Bridgman's teacher. He is guiding an immortal soul to the destinies of eternity, by "sparks of his own kindling," rather than by him who said: "I am the way, the truth and the life; no man cometh to the Father, but by me." We have no direct responsibility in regard to this interesting child; but we must enter our remonstrance against the fearful experiment of the effects of Naturalism, Pelagianism and Socinianism upon her and upon her immortal interests. We fully believe that her teacher is crushing the desires of her soul after the provision that God has made for guilty sinners, in the death of Jesus Christ. He

* Twelfth Report.

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attributes these feelings to the false instructions of others: let him see well to it, that those feelings and desires were not awakened by the truth which God revealed for that very purpose, and that he be not found quenching the Spirit of God in her, when he represses her desire to know how a sinner can obtain forgiveness. He is staking the destiny of two souls on the dogma, that man can be saved from sin and its consequences, without a knowledge of any truth peculiar to the Holy Scriptures. He is, indeed, to answer to God, and not to us. But we experience the same feelings in beholding his course, which he expresses in witnessing the inculcation of evangelical views, and much more: for he probably has no fears about her eternal destiny, under any system of instruction; while we believe that she can be sanctified only by that truth, which, as Jesus declared, is the Word of God.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

PURITANISM IN THE EPISCOPAL CHURCH.—The "Alliance and Visiter," a paper of immense circulation, is publishing a long and elaborate series of articles, by one of the editors, on "the Causes and Cure of Puseyism." These able articles remind us of the arguments which the Puritans were wont to array against the prelatic party in the Church of England. Had the English Reformation been completed according to the designs of Edward VI. and his counsellors, Puritanism would never have reached its perfection. Its friends would have remained in the establishment, without attaining to the fulness of Scripture truth, and without spending their toil in laying the foundation of our beloved New England. In that case, the healthful action and re-action between the Church established by law and the Puritans, by which some vital orthodoxy has been preserved, would have been wanting. That establishment, as most of the national churches of Protestant Europe have done, would probably have dropped down into a "dead orthodoxy," which speedily moulders into the dry ashes of Unitarian rationalism. "Their root would have been as rottenness, and their blossom would have gone up as dust."

The "Alliance and Visiter" is professedly a non-sectarian paper; but the editor feels, that in carrying out the main design of his publication, which is opposition to Popery, he is bound to resist it in all its forms and modifications. "Hating even the garment spotted by the flesh," he is for burning every rag of the old scarlet Babylonish vestments, wherever he may find one. He thinks that, being himself a zealous Episcopalian, he has a right to oppose in his paper some of the cherished usages of his church, which might not be accorded to

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any one out of its pale. We fear, however, he will find, such is the perversity of human nature even in good men, that people, if they must be whipped, would rather receive their scourging from a stranger than from one of their own household. They may say, with Lorenzo de Medici, "We are commanded to forgive our enemies, but there is nothing said about forgiving our friends." Already has he incurred the deep displeasure of some of his brethren. He finds, too, from many influential laymen and clergymen in his own communion warm sympathy and support. Among them, Professor Greenleaf, who has the resolute, ardent and generous temper of an old Puritan, has cheered him on in his attempts to lop from the liturgy and offices of their church those Romish grafts which have budded into Puseyism and blossomed into Popery.

JUDAIZING. — Dr. Gannett's third lecture, on Judaism, is a singular production. It is known that Unitarians generally express but little respect for the religion of the Old Testament; and some of them, in speaking of it, have allowed themselves in liberties shocking to every feeling of the pious mind. Dr. Gannett, on the contrary, warmly and eloquently vindicates the Divine origin and exalted character of the Jewish religion, and thinks that some portions of the Hebrew prophecies are the only parts of the Bible which are really inspired. After reading the report of the second lecture, on, or rather against, the inspiration of the Scriptures, and especially those of the New Testament, he seemed to us like some uncircumcised Philistine fanatically desecrating the ark of God. We regarded his efforts with grief and horror, such as have been expressed in another part of this number of the Observatory. We dreaded to read what he would next say of Judaism, expecting that he would treat it with still greater dishonor. But we were happily disappointed. He says very much that is commendable; and very little, comparatively, that ought to be condemned. Perhaps there is an unsuspected affinity between Judaism and Unitarianism. While most unconverted Jews are evangelical, the unconverted are nearly all Unitarian in their sentiments. The Orthodox faith, though fully revealed in the Old Testament, is far less distinctly delivered there than in the New. Probably Dr. Gannett has been much less vexed and perplexed by his ineffectual efforts to explain away the obvious sense of the Old Testament teachings, and hence his greater kindness toward the more ancient book. Though he is very unworthy of a place among the sons of Aaron, he appears to us as being much more like a Jew than like a Christian.

Since the preceding paragraph was penned, Dr. Gannett's fourth lecture, on the Miracles of the Bible, has been largely reported. This is so greatly in advance of the former lectures, that it is to be hoped he will continue to improve, till he has convinced his numerous auditory, and himself too, that a book so fully attested by the "special seal" of Heaven is, throughout, the inspired Word of God. The miracles cannot prove that parts of the record are true, without proving the truth of the whole. God has made himself responsible for the entire book, and has accredited the bearers by the great seal of his kingdom. Like other principals, he will answer for his agents, unless

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he revokes their commission as openly as he gave it. The only safe way is to believe the whole Bible as God has given it to us, until Dr. Gannett can perform real miracles to show that he is authorized to repeal any part thereof. If his later lectures shall neutralize the rank infidelity of the *second*, it will be matter of rejoicing to all who love to see Satan's kingdom divided against itself.

THE PRACTICAL EDUCATOR. — This monthly publication is edited by Dr. Cornell, with the assistance of several distinguished teachers. It is a satisfaction to see, by the issue of this and other publications of the kind, that the "Common School Journal," which comes forth under the auspices of the Secretary of the Board of Education, is no longer to have a monopoly. The Educator has a decided *realist* tendency, and will never go the way of those transcendental visionaries who would repudiate all past experience in the teaching and government of schools, and supplant them with their fantastical schemes formed of "such stuff as dreams are made of." The numerous teachers and school committees of Massachusetts will take good care of the "Practical Educator," while it seeks to aid them in that work of instruction, which Gregory Nazienzen calls "the art of arts and the study of studies."

THE YOUNG AMERICAN'S MAGAZINE appears once in two months, and is published and edited by George W. Light, well known as one of the "indefatigables." Although there are some rather suspicious names arrayed among the contributors, there is nothing in the first number to offend an orthodox judgment, which always prefers to take things by the right handle if one can be found. The articles are really interesting, and are intended to help the good work of "self-improvement." It is rather amusing to see on the cover, under the words "Young American's," a truly venerable visage, which is certainly no daguerreotype of the editor's pleasant and unwrinkled countenance. Perhaps it is designed as a pictorial intimation of his purpose to "put old heads on young shoulders." The work is proverbially difficult, and it is to be hoped that his success will be equal to his industry.

PRESIDENT HOPKINS'S PLYMOUTH SERMON. — This discourse, delivered at that sacred scene of pilgrimage on last "Forefathers' Day," is a genuine and massive fragment from the Plymouth Rock, carved and polished by a master's hand. Our ancestors, by original research, derived their theories of government, whether in Church or State, from the Bible. In despite of tremendous obstacles, unaided by the light of experience, and without any important human succors, they put their theories into eminently successful operation. Their Christian system, which they rested on the two main pillars of fraternal equality and affection, is clearly exhibited, nobly re-affirmed, and triumphantly defended, by Dr. Hopkins, who proves himself to be a lawful son and heir of those illustrious men. He has honored his fathers and his mothers; and may his days be long in their land!

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THE MONTHLY RELIGIOUS MAGAZINE. — Notwithstanding some painful efforts at "exquisitely fine writing," the pervading characteristic of this work is dulness. Any person afflicted with incapacity to sleep will do well to have recourse to it as an opiate. Only the patient must take care, lest, as slumber relaxes his grasp, the falling of those sheets of lead should rouse him again. The editor, in pity to his drowsy readers, occasionally wakes them up a little with a chapter of "Collectanea," in which he makes a sort of expiring attempt to be animated. He then, while the fit is on him, is almost as "deadly lively" as Mrs. Hardcastle's hopeful son. As a sample of his commodity, take the following passage, closing a tedious invective against some gentleman in New York, who had spoken of Unitarian theology as being neither learned nor profound: — "We advise this glib and superficial periodicalist to shut himself up in his study and make himself acquainted with the scholarship, the reasoning, the philosophy and the divinity of Liberal Christians; and when the beard of his theological manhood has grown, he may venture to step out to be extinguished and die decently at the hands of some fifth-rate Unitarian controversialist." If the unfortunate New York gentleman should hereupon grow desperate enough to court such a strange and unhonored end, he will receive an easy quietus, for it will come from the softest sort of hands. It is certain, however, that if he should take the advice so conceitedly given, and "shut himself up in his study" to an exclusive diet of the writings of the liberal divines, "the beard of theological manhood" will never bristle on his chin. He will, on that fare, only grow more and more effeminate and weak, till he will expire without causing any trouble to the fierce and terrible "fifth-rate Unitarian controversialist." The editor of the Religious Magazine, after this vivacious sally, sinks down exhausted into the usual repose of his prosy pages. We hasten to lay them by; for their influence sensibly deadens the heart, while it dulls the intellect.

THE MOODY FAMILY. — Mr. C. C. P. Moody, of this city, is just publishing an interesting volume of Biographical Sketches of the Moody family for about two hundred years, embracing the history of eight ministers and several laymen. Among them is the staunch old Puritan, Joshua Moody, who was imprisoned by Cranfield, the tyrannical governor of New Hampshire, for refusing to administer to him the sacrament; also the famous Father Moody of York, renowned for his eccentric virtues; also that singular genius, Joseph, known as Handkerchief Moody, from his keeping his face always covered like the "veiled prophet of Khorassan;" also the celebrated Master Moody of Dummer Academy; and others, whose remains have been carefully gathered up, and treasured in this volume. It abounds in singular anecdote, and is replete with amusement and instruction. The family connections are numerous enough to use up a respectable edition, and intelligent enough to prize it. To them will apply the words of Pliny in one of his epistles: "It is most honorable to walk in the steps of our ancestors, when they have preceded us in the right path."

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MR. JOHN LORD. — All who know this gentleman will at once anticipate, that his name is brought in here to serve as a text for a few words on historical study. As it is not best to disappoint a reasonable expectation, we will just say, that, as we get along in life, the importance of this branch of study steadily rises in our estimation. The danger now is, that mankind will live too much on news, on the electricity of the magnetic telegraphs, on the froth of romantic excitement, or the east-wind of false reports, on the vacuities of common rumor, and on other such like thin fare, to the starvation of their souls. The substantial and settled facts of man's history, the lasting lessons derived from the laws of cause and effect in the moral world, and the deductions of large experience, are too much overlooked. Without some knowledge of the past, we can neither comprehend what now is, nor anticipate what is coming. We shall be tossed about, like dusty atoms in a March wind. It is a matter of rejoicing, that the study of history is becoming popular with intelligent people. The ablest scholars and politicians of our times recognize the demand for such instruction, by devoting their best powers to historical writing. It is in consequence of such demand, that Mr. Lord has established himself as a teacher of history in the city of Boston. He lectures to classes composed of the young and the studious, many of whom have completed their formal education; and, under his direction, are pursuing the science which teaches of man as he has been, and tells how he came to be as he is, and thus helps to prepare the way for making him what he ought to be. In this worthy pursuit, his enthusiastic spirit finds a noble vent for his inborn fire.

MR. MANN'S REPORT.—This gentleman's Tenth Annual Report is a singular document. It everywhere betrays his disposition to "burn incense to his own drag." In his eagerness to set forth the vast improvements made under his administrations, he gives an account of the state of education in Massachusetts ten years ago, which is really libellous. He roundly declares that two-thirds of the school-houses at that time were absolutely untenantable for families "out of the poor-house, or in it." He wittily depicts their dilapidations, and "the snow blasts rushing up through the floor," and other shocking discomforts, such as "heat and stifling air, and nauseating effluvia, such as a grown man has hardly been compelled to live in, since the time of Jonah." It is said by a pious old poet of Oxford, that the prophet, in his submarine lodging, complained sadly for lack of coal and candles; but it is a shame to utter such tales, and officially too, in regard to the schools of this good old commonwealth, in any former times. There are thousands of their pupils who survive to laugh at the absurd exaggeration. That school-houses were less commodious then than now, is very true; and so it is true of churches, dwelling-houses, and all other structures. After all Mr. Mann's flattering and self-gratulating stories of improvements effected in education under his auspices, he has but a sad report to make on the most important point of all — *the attendance of scholars.* This has scarcely kept even pace with the increase of population; and, on the whole, no advance has been made, though there was need enough of it. Till this evil is amended, Mr.

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Mann must work a little harder, and boast somewhat less. The most valuable part of his report consists of an extended view of our common school system, as it is provided for by law. As the honorable Secretary is the model man, the normal pattern, for all our teachers and all who are taught by them, we should, if space permitted, make a few verbal and grammatical criticisms on his Report. We will only say, that its closing paragraphs remind us of a Venus painted by a pupil of Apelles, who dizened her out with jewels and finery, till the great master said: "Since you could not make her beautiful, you have at least made her rich." Had we, in our school-days, handed our old teacher such a "piece" as this peroration, which is in the most inflated style of "Orator Phillips's" rant, it would have worked our woe. Our faithful old disciplinarian held, that "the rod is the only thing to make a dull boy *smart*." Such extravagantly fine writing is in bad taste anywhere, but more especially in a grave public document, printed by order of the Commonwealth.

VULTURES CHANGED TO DOVES.—It is said that application has been made to the government, for the use of one of the unemployed sloops-of-war at Charlestown navy-yard, to convey the contributions made in this region, for the relief of the starving poor of the British Isles. We know not whether our rulers can spare her from destroying men's lives in "the Mexique Bay," to go and save them in St. George's Channel. Would that the nature of that bird of prey could be so far changed, that she might spread her white wings, and fly to our afflicted father-land with the olive-leaf of peace! How much better this, than fighting with England for "the line of fifty-four forty!" Had we plunged into the contest which not long since threatened us, how would it have enhanced the miseries of famishing millions in Scotland and Ireland, who would have been cut off from the supplies which only the overflowing granaries of this continent can afford them! It is said that Gen. Taylor once discharged a multitude of Mexican prisoners, with the contemptuous remark that he had "rather fight them than feed them." Yet, surely, it is far better for us to be keeping alive the perishing crowds beyond the Atlantic, than to be hurling other deaths among them; and a like policy toward the Mexicans would have more of worldly prudence and of Christian magnanimity, than the slaying of them merely because they do not want our volunteers to overrun their country. Coleridge once imagined Adam, in a dream the night after Abel's death, viewing half a million of men crowded into the space of a square mile. After exhausting his wonder at the multitude of his offspring, the sire of our race asks his angelic conductor with what object they are thus assembled. He is told they are brought together to murder each other. "Alas!" exclaims the patriarch, in his anguish, "are my children to be all Cains, and no Abels?" The ancient gospel says: "If thine enemy hunger, feed him." Modern civilization says: "Appease his cravings with balls and bayonets."

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THE

CHRISTIAN OBSERVATORY.

VOL. I. BOSTON, APRIL, 1847. No. 4.

LETTER TO REV. CHARLES BEECHER.

MY DEAR BROTHER, — I have recently seen a little pamphlet, entitled "Tracts for the Times, No. 19," in which are contained two discourses, said to have been delivered at the dedication of the Second Presbyterian Church, Fort Wayne, Iowa, February 22, 1846, by Charles Beecher. The same discourses have also been ascribed to me, by no less authority than that of the "Christian Witness," an Episcopal paper, of this city. Of course I shall not need to tell you, or an intelligent public, that this last witness is not true. Nor does it tend to increase our admiration of the geographical knowledge of our friends who have the oversight of the "Christian World," that they should locate Fort Wayne so definitely in Iowa, and circulate this recent geographical discovery so diligently through the East. Perhaps they may have heard of such a state as Indiana, and of such a man as General Anthony Wayne, and of certain military exigencies, in former days, in the neighborhood of the Miamis, which rendered necessary the erection of certain forts, all of which it is needless to specify. But for their special benefit I would give notice, that the town of Fort Wayne in question takes its name from one of these forts, and is on the upper waters of the Miami of the Lakes, in Allen County, on the east side of the State of Indiana, in township thirty north, range thirteen east, of the second principal meridian!

Having thus arranged these important preliminaries, I now come to the main object which I have in view. I wish to state and to explain a singular phenomenon, in regard to the use made

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of your sermons, by your friends of the "Christian World," and others who sympathize with them.

But before I can state the phenomenon to which I refer, I must advert to the fact, that the opponents of creeds may be arranged in two very unlike classes. One class opposes creeds from a hatred of the truth; the other opposes them from the love of it.

I will say a few words respecting the first class, and then state the phenomenon in question.

This class, then, opposes creeds from fear of the pain and terrors of conviction of sin. A clear view of the evangelical system, professed and carried out into consistent action, exerts a powerful influence even on those who reject it. Painful and self-denying as are the duties it calls for, still it is based on truth.

It cannot be denied that clear definitions, discriminating views, and a natural and honest classification of the Bible, always result in bringing out this system. So German infidels admit, after renouncing the inspiration and authority of the Bible. Hence, those who reject the evangelical system are exposed to constant mental inquietude. But, instead of attacking this system directly, they sometimes attack all creeds, and ring changes on the words freedom, liberality, mental progress, bigotry, illiberality, mental bondage, base fear of inquiry, and the like.

The tendency of all who reject creeds for such reasons is, in all ages, to reject the Bible also; for it clearly contains the system which they hate. This process, of rejecting the Bible, is indeed gradual; but still it has been sufficiently rapid to be all gone over in the present generation, and before our eyes. The party which, in New England, abandoned the evangelical system, began by assailing creeds, protesting against examining ministers before licensing and settling them, eulogizing free inquiry, and rejecting all standards but the Bible. Beginning thus, they have ended in the utter rejection of the Bible itself, as an inspired book; some rejecting it totally in all its parts, as a supernatural and infallible revelation; others rejecting large portions of the Old Testament and the New; and all denying the inspiration of both, as it is held by you.

And yet, men involved in this great apostacy have rejoiced in the publication of your sermons, have republished them in a series of Unitarian tracts, and are using them, to the extent of their power, to assail those in this community, who, in practice,

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above all others, make the Bible their creed, and receive it with the utmost sincerity as all given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; and who believe that by it the man of God may be perfect, thoroughly furnished unto all good works.

This certainly is a singular phenomenon. You believe the supernatural, evangelical system; they do not. You receive the whole Bible as the inspired Word of God; they do not. You publish two sermons, with the avowed end of making the *whole Bible, as an inspired book*, the supreme and only rule; they, who are doing all in their power to destroy the authority of the Bible as an inspired book and the only rule, republish your sermons, and scatter them through the land.

Have they, indeed, lost their common sense? Do they mean to build with one hand, and to pull down with the other? Or do they mean really to come back to the Bible as you receive it, including both the Old Testament and the New, as the inspired and only rule of faith and practice?

No. The state of the case is this. Your belief in the inspiration of the whole Bible appears in your sermons, only as an opinion. You assume, but do not prove, its truth. And, little as they believe it, they are willing to circulate it, and let it have its weight as a mere opinion, for the sake of something else that they find with it; to wit, an attack upon all the evangelical Protestant denominations of Christendom, for the use which they make of creeds, and a declaration that, on this ground, they are all in a state of apostacy from God, and are on the verge of ruin. Now, those who have republished your sermons know very well that your charge does not hit them, for they have always declaimed against creeds and confessions of faith; and although you have a creed, a real and stringent creed, and one which, if it were applied, would cut them up by the roots, yet, for the sake of charging apostacy on the orthodox through you, they are willing to publish and circulate your sermons, as they have done. After bearing the charge of apostacy so long, they are glad to retort it on the orthodox in any way, honorable or dishonorable.

I say that you have a creed, stringent and exclusive; for it is a momentous thing, in this generation of infidels and pantheists, wearing the guise of Christians, honestly and heartily to believe as you do concerning the Old Testament and the New, — that

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they are all given by inspiration of God. It is also an exclusive creed. Let this test be thoroughly applied to those who are so busy in circulating your sermons, and it would exclude and scatter them like the chaff before the storm. Not a fragment of their plans or systems would be left. Such is the first class of assailants of creeds.

Now, the root of all this kind of opposition to creeds lies, as I have said, in dislike of deep and thorough conviction of sin, of the endless penalties of God's law, and of the humbling and self-denying demands of the gospel.

This is plain from the fact, that even if no written creed is used or referred to, but this system is unfolded directly from the Bible, in clear and precise terms, and is insisted on as essential, in order to save the soul, it is disliked and opposed just as much as a printed creed, or a creed in any other form,

Hence, it is plain that the thing disliked is a vivid and clearly defined view of man's condition and guilt as a sinner, of the principles and eternal sanctions of God's moral government, and of the only way of salvation. So that, if these are clearly presented and insisted on, they call forth the same hostility and the same charges that are called forth by creeds.

Look at facts. In the midst of an evangelical community, an apostacy to error, and finally to infidelity, began. It at once disclosed itself, by a bitter hostility to creeds and confessions of faith, and an earnest desire that there should be no creed but the Bible, and that every man should be free to interpret it as he pleases. Meantime, the main body of the community were not convinced, but retained evangelical opinions, and regarded the apostacy as tending utterly to destroy the gospel and ruin the soul, and were earnest in advocating the truth, and proclaiming the guilt of those who teach error. Then it is that we hear from Dr. Channing, and from others, denunciations against those "who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving, in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth, as from infection; who, surrendering to others their best powers, receive unresistingly a teaching that is against reason and conscience; and who think it a merit to impose on such as live within their influence the grievous bondage which they bear themselves."

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But, in fact, nothing but the Bible was at this time used. It was the only and all-sufficient creed; and yet orthodox bodies were the vast majority, so that the power of their *opinions* was great. And therefore we still hear Dr. Channing attacking the exercise of opinion itself, and declaring it "as perilous and palsying to the intellect as the inquisition." "It is true," he says, "that men are sent to the Scriptures; but they are told, before they go, that they will be driven from the church on earth and in heaven, unless they find in the Scriptures the doctrines that are embodied in the popular creed. They are told, indeed, to inquire for themselves; but they are also told at what point inquiry must arrive; and the sentence of exclusion hangs over them, if they happen to stray, with some of the best and wisest men, into forbidden paths."

So said Dr. Channing. So echoed Andrews Norton, and J. G. Palfrey; at the same time smiting down the inspiration of the Old Testament. So re-echoed Theodore Parker, rending asunder the whole Bible, and scattering it to the winds.

Now, it is of vast moment to understand well the opposition to creeds which proceeds from this source; for though it may, for a time, profess to respect the Bible, and may, to a certain extent, do so, and plead for liberty to study it as the only creed, yet it tends directly, and of necessity, to the destruction of the Bible itself. It rejects the great evangelical truths which are the substance and basis of the Bible; it rejects that regeneration and experience which they are designed to produce, and which give internal evidence of the truth and inspiration of the Bible. It leaves the mind under all the delusions of unhumbled pride, and finally shipwrecks it on the shoals of infidelity or pantheism.

It is plain, from what I have said, that I do not put you in this class of opponents to creeds; for you are a believer of the fundamental doctrines of the evangelical system. You have, I trust, a Christian experience corresponding to it and springing from it; and you receive the whole Bible as the Word of God.

Let us, then, look at a second class of opposers to creeds. With many of this class I am acquainted, and many more exist in all parts of the world. They are evangelical and sound in their doctrinal belief. They are firm believers in the inspiration of the whole Bible. They oppose creeds from a love of revealed truth, in its native purity and simplicity, and without human ad-

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mixtures; and from an assurance that the Bible is fully inspired to teach it, and teaches it more purely and more perfectly than any other book. They would not have any thing allowed for a moment to eclipse its glory, or to withdraw the mind from the full experience of its illuminating and sanctifying power.

In this class was the illustrious Spener, founder of the school of Biblical Theology in Germany, through whom God produced a great revival of evangelical and experimental religion. To show the state of the Protestant Church in Germany in his time, we take the following from an Introduction to Knapp's "Lectures on Christian Theology," by Leonard Woods, Jr., D.D.:

"The school of Biblical Theology was established by Spener, at Halle, in 1694, for the avowed purpose of having theology taught in a different manner from that common in the German universities. Spener states that it was usual for persons to spend five or six years at the universities, without hearing, or caring to hear, a single book, chapter, or verse of the Bible explained. In the few cases where expository lectures were commenced by such teachers as Olearius and Carpzov, they were soon abandoned. The Bible was, perhaps, less used before the time of Spener in Protestant universities, than it had been, under penalty of excommunication, by pious Catholics before the Reformation. In place of the Scriptures, the different symbols established by the Protestant Church were taught and studied. The minutest distinctions established by them were contended for with the greatest zeal, and the least deviation from them was pronounced heresy, as decidedly as if they had been given by inspiration of God; and was punished, accordingly, with the greatest severity."

To correct this state of things, Spener published, in 1675, his *Pia Desideria;* "in which he urged the necessity of amending the prevailing mode of instruction and preaching. *It was his great object to divert attention from the symbols, and direct it to the Scriptures. He wished every student to derive his system for himself directly from the Bible.*"

That his protest against the improper use of the creeds of the day was not uncalled for, is plain from the results of that use. These are stated at large by Professor Stuart, in the first volume of the "Spirit of the Pilgrims," in a review of the "Evangelical Church Journal," an organ of the evangelical party in Germany, in their efforts to recover the Protestant Church from the great infidel apostacy. Professor Stuart, in endeavoring to unfold the causes of that apostacy, refers to the very state of things against which Spener protested; and, beginning at Baumgarten, traces

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the progress from this dead orthodoxy of creeds through Semler, Eichhorn, Eckerman, Herder, Gabler, Bertholdt, Ammon, Paulus, Ständlin, Justi, and others, down to the extreme infidel results of the present day. In view of the whole history, he says:

"The few able and undaunted adherents in Germany to the real doctrines of the Reformation, have been, step by step, retreating from all the old ground of metaphysical school theology, and coming for these twenty years gradually, and at last fully, upon the simple ground that THE SCRIPTURES ARE THE SUFFICIENT AND THE ONLY RULE OF FAITH AND PRACTICE." — "In the mean time, the system of their opponents has greatly changed. *At first, much regard for the Scriptures was professed by them; and the Bible was set in opposition to all the human systems then in vogue in the church.* But when the old systems were given up by the defenders of *true evangelical principles*, because of their repulsive form and their defective interpretation, and *the Scripture was solely appealed to* in support of these principles, and that on acknowledged maxims of interpretation, then the ground of opponents began to be shifted, as one might easily suppose."

Step by step they abandoned all belief in the inspiration of the Scriptures, and took the ground of infidelity. How exactly like this has been the course of events among us!

The solution of this instructive history is simple. The union of church and state in Germany led to the legal establishment of Protestant creeds, and to the appointment and support of the Protestant clergy by the state. This led to the introduction of unregenerate men into the ministry, and also caused the erroneous and pernicious mode of theological education practised in the universities. This filled the professorial chairs and the pulpits with unregenerate men. This led to a dislike of the humbling and alarming truths of the evangelical systems; and this, by a gradual descent, ended in infidelity.

Now, all who are in this second class of opposers of creeds are not actuated by fear of conviction of sin; for they have been fully and deeply convinced of their sins by the Holy Ghost. They do not doubt or deny the eternal sanctions of God's law; for they fully believe them, and see and feel their justice. They do not deny the Trinity, the proper and supreme divinity of Christ, his incarnation and atonement, the personality and divinity of the Holy Spirit, and the necessity of a supernatural regeneration by his divine power through the truth: but they think that these truths are better and more fully taught in the

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Bible than anywhere else, and taught in such manner and proportion, as to sanctify the heart, whilst they illuminate the mind.

In this class I place you. Your sermons belong to none else but to one of this class. Your great end is to urge all to engage in the devotional study of the Bible, as the inspired Word of God. You declare:

"That the Bible, as God wrote it,— every man his own interpreter, responsible only to God, — is our rule, our only teacher; and that therein, for all truth to be inculcated, all error to be extirpated, all discipline to be enforced, all holiness to be attained, we, as a people and a pastor, do deem ourselves PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS."

And this is but a true and faithful expansion of the fundamental idea of your text, that "all Scripture is given by inspiration of God." How happens it, then, that men who unhesitatingly deny that large portions of those very Scriptures, of which you thus speak, are given by inspiration of God, are yet so active in circulating your sermons?

The leading reason, as I have said, seems to be this: You make your charges against the whole Protestant Church, for its abuse of creeds, so indiscriminately, as to include all denominations in one and the same sweeping sentence of condemnation, though some stand on very different grounds from others. And our marvellously enlightened and candid friends of the "Christian World" seem to rejoice in so good an opportunity to smite their orthodox Congregational neighbors through you.

Let us then consider, what, according to you, is involved in the guilt of apostacy. "It is the substitution of any other creed than the Bible, to regulate the belief, experience and practice of the whole Christian world." "But what is the substitution of any other creed? Not the publishing in book-form of a system of doctrines which any man, or body of men, suppose to be contained in the Bible. It is right to compare, to harmonize, to systematize; it is right to publish, to defend, to propagate." "Nor is it the mere publication, defence and propagation of a book, by any man, or body of men, as containing THE system of doctrines taught in the Bible:" though you deem it unwise so to do.

What, then, is it? "It is, after having presumed to publish such a book, and to say, 'this is THE system of doctrines contained in the word of God,' to go further; and to require the acceptance

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of that book by every candidate for licensure or ordination, as a test of his qualification." It is this which you affirm to be one step in apostacy; and this you charge on all Protestant Churches. But is this done by the orthodox Congregationalists of New ngland? I answer: No, by no means. True it is, that the Presbyterian Church in these United States does it; and as you received your theological education and licensure under her care, and not in New England, I do not wonder at your error. Others, even in New England, have made the same mistake; for we have our platform, and confessions of faith; and you might naturally think that we use them as does the Presbyterian Church. But we do not. We use them only in the manner approved by you. I was licensed in Connecticut, and have been once ordained and once installed in Massachusetts. Yet I never was required to receive or subscribe any book, or creed, or confession of faith of the Congregational body. I have aided in licensing, ordaining and installing many; and never knew it done. The Bible is, in theory and practice, our only *authoritative* creed.

Either, then, the New England Congregationalists are no part of the Protestant Church, or else you are mistaken in declaring the universal Protestant Church to be in a state of apostacy. A large and important portion is free from the charge. Of course you err when you say: "There is not one of these great evangelical denominations from which he, i.e. the candidate, can get license, unless he will subscribe the creed of that denomination." Of course you err when, on this ground, you say, "that liberty of opinion in our Theological Seminaries is a mere form;" and when you say that "it has come to pass that the ministry themselves dare not study their Bibles;" and also when you say "that the ministry of the evangelical Protestant denominations are not only formed all the way up, under a tremendous pressure of merely human fear, and that they live, and move, and breathe in a state of things radically corrupt, and appealing, at every hour, to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostacy."

In all this, I doubt not, you are sincere; and yet let me assure you, that, so far as Congregational New England is concerned, it is altogether imaginary. We pledge our ministers to no book or creed but the Bible. There is real and all-sufficient liberty of opinion among the students of all our Theological Seminaries

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And our ministers dare to study their Bibles fully and thoroughly, and are not tempted to bow the knee to the power of apostacy. I have no doubt that you will rejoice to have your error thus corrected, and to know that there is yet a land on earth, where, even on your own principles, apostacy has not invaded a leading portion of the church of God.

I have said that I do not wonder at your error on this point. I cannot say so much for those who have the oversight of the "Christian World." We do not suppose that they would knowingly endorse and circulate statements so manifestly erroneous. But surely their knowledge of the moral geography of the "Christian World," in New England, is even less accurate than their knowledge of the physical geography of the West, and with far less excuse. Ought they not to know what is before their eyes? Can they have forgotten that in the famous controversy between Prof. Norton and the "Christian Disciple," on one side, and the "Christian Spectator" on the other, in the year 1824, this very point was at issue, and came to a decision?

Listen to the following passage from the "Christian Spectator" in reply to a charge in the "Christian Disciple," that the orthodox New England Congregationalists are obliged to receive the Westminster Confession of Faith and Catechisms, and the Saybrook Platform, as the public standards of their faith:

"It is true that these formularies are regarded by Calvinists in this country as containing a doctrinal system, which, whatever imperfections and errors may belong to it, is in its general features in accordance with the Scriptures. But we ask for the *proof* that there is any such *public profession* of the creed contained in these formularies, any such recognition of them as *standards of faith* by Calvinistic ministers and churches as the Reviewer asserts; any which shows that the ministers and churches actually adopt as their *faith* every article of these formularies in its precise form of statement. We say that such is not the fact, and that it is notorious that it is not. There is no such subscription to these formularies by Calvinistic ministers or churches, no such use made of them, no such recognition of their authority in matters of faith in any form whatever, as will warrant the representation of the Reviewer. Decisive to the contrary, are the freedom of religious discussion, and the diversity of religious opinion among Calvinists, in regard to several points treated of in these formularies." Vol. vi. p. 372.

If, too, the explorers of "the Christian World" had been thorough in their researches, they might have found that not very

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rare volume, called "Congregational Order," published by the General Association of Connecticut, in 1843; and containing the Cambridge Platform and the Saybrook Confession and Platform, and in it they might have read the following statement as to the authority of the creeds and other portions of the work:

"It is a book undertaken at the appointment, and crowned with the favorable acceptance, of the General Association of Connecticut. It proceeds from no legislative or judicial power. The General Association cannot prescribe to the churches, or to the ministry, either opinions to be maintained, or rules to be obeyed. Each church, each consociation of churches, each association of pastors, acts for itself in its own sphere, and will continue to do so hereafter." Page v.

These statements are enough to repel the blow aimed at us by the "Christian World," through your sermons. So far as this end is concerned, I might stop here.

But though I fully sympathize with you in your desire to exalt the Bible as the sufficient and only rule of faith and practice, yet you have said some things which seem to me not adapted to secure this end; but which tend to show that the Bible is so imperfect, that it cannot thoroughly furnish the man of God to every good work. Though I agree with you, that creeds may be, and have been, so abused as to result in apostacy, still I think more highly of their importance, usefulness and necessity, than you seem to do. I regard all intelligent and efficient organic Christian action as impossible without them. And the abuse of these instruments should never lead us to undervalue their legitimate use.

I shall therefore make some remarks upon the proper use and the indispensable necessity of creeds; and then look at the various uses which are in fact made of them by the Protestant world, and inquire how far these uses are deserving of censure as leading to apostacy from the word of God.

In doing this, I shall take the word of God as my standard: and if I succeed in showing that to make and to use creeds, in a right way of course, are very important "good works," then it will follow that the man of God is as thoroughly furnished by the Bible for these, as for any other good works. In this manner, by a fraternal and Christian comparison of views, I trust we shall both be guided into all truth.

I am your affectionate brother, EDWARD BEECHER.

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THE CAVE OF PREDESTINATION.

TRAVELLERS often speak of the striking contrast felt in passing out of the crowded, bustling, noisy streets, into some grand old cathedral. In an instant, you exchange the glare and clamor of day for the deep quiet of the long-drawn aisles, "dim with religious light," streaming from the pictured windows, on the stony forest of Gothic pillars with their branching arches, amid whose sacred gloom the visitant is "chilled with religious awe."

It is somewhat thus with the weary pilgrim through life's dusty streets, stunned with the din of earthly cares, overwhelmed with the burden of grief, and driven by the tempest of his sorrows, when he turns for refuge to the great doctrine of the sovereignty of God in the affairs of men. It is like passing, at one step, from a scene of agitation, crazing the mind with doubts and fears, into some vast and solemn cave, amid whose silence, awful and profound, the tumult of the soul is hushed, and the troubled thoughts subside to rest. The lamp of revelation, shining here as in a dark place, discloses the caverned roof, fretted with snowy stalactites, wreathed into a thousand shapes of grace and beauty, gleaming with the play of the flickering flame, and seeming to tremble into motion. All that is seen is immense and fair; but the limits of vision fade away into recesses unexplored, and depths which cannot be sounded. The flow of the still waters is faintly heard amid the distant roar of rivers, which run

> "Through caverns measureless to man,
> Down to a sunless sea."

There may be a painful feeling of the littleness of man, an oppressive sense of the vast and the unknown, an overpowering consciousness of the presence of God in a temple all his own, as not made by mortal hands. But, under the atmosphere of these emotions, the uproar of the mind is subdued and quieted, the stormy passions of grief and terror sink to repose, and a heavenly calm pervades the breast.

The doctrine of the eternal purposes of God, governing all things and all events with infinite wisdom, power and love, is a sanctuary of retreat to the afflicted child of God. Retiring in silent meditation to this sublime hiding-place, the weary and

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heavy-laden soul, bowed down with trouble, and sinking under the storm of adversity, finds shelter and relief. Here, though it can only see and know in part, and much remains that is dark and inscrutable, it can distinctly discern the glorious truth, that all its afflictions and trials are ordained of God, for holy and beneficent ends. The ear awakens, amid these tranquil recesses, to the voice of the divine perfections, making, like the spheres, "music too vast and constant to be heard" amid the distractions of the world. Here we feel, at last, that all those discords were but "harmony not understood," though sweetly modulated by an all-surpassing skill. Then only can we be reconciled to our bereavements, and learn to rejoice in our heavy crosses, and to glory in tribulations and infirmities, when we feel that they were eternally decreed by unerring and unchanging love.

An aged patriarch of the Connecticut churches was, many years since, called to bury the partner of his life, whom he had long and tenderly loved. A very consoling discourse was preached at the funeral, from the pathetic exclamation: "Have pity upon me, have pity upon me, O ye my friends! for the hand of God hath touched me." When the services were closed, the venerable mourner thanked his brother for his kind and sympathizing words; "but," said he, "the only foundation on which my soul can rest for consolation in this season of distress, is in that blessed speech of the Psalmist: 'The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof.'" The sovereignty of God is the "Mammoth Cave," where the soul which is persecuted by the shafts of the "insatiate archer" and the venomed arrows of misfortune, may "dwell deep" and lie down secure.

"The Man of sorrows," acquainted, as he was, with every grief we know, and incomparably more, had few seasons of gladness to cheer his sad and straitened life. Of one of these we read, at a time when he was speaking of the distinguishing grace of God, in making known the doctrines of salvation to whom he would: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth! that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." Whoso feels like Jesus, and has the same mind that was in him, will feel as Jesus did in view of this consoling truth. The break-

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ing billows may dash over his soul in long succession, while "deep calleth unto deep" to make his afflictions more profound. But happy is he, if he still cling trustingly to that mighty God who holdeth all these waves in the hollow of his hand. Such a spirit may sing, from the depth of its sorrows: "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever."

Let mourners retire, like the fugitive prophet, to the caverned sides of the Mount of God, till they feel that "the indignation is overpast," and the still small voice of love and mercy has spoken peace to their hearts, and calmed their minds, and bidden them to be of good cheer. Then let them go forth to a new mission of duty, and return to the work of salvation with renovated strength and confidence. Well knowing who it is that worketh in them to will and to do, they will "strive according to his working, which worketh in them mightily."

PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. II.

It is further objected to Dr. Mather, that he was, to a ridiculous extent, the dupe of impressions which he sometimes received in prayer, and which he deemed of an almost supernatural character. The impression of this kind which has been chiefly dwelt upon, and in the issue of which he was disappointed, was one which he cherished from about the year 1693 to the end of the century. It was often impressed on him during this period, as it also was upon his son, that "God would return him to England, and there give him an opportunity, in some way, greatly to glorify the Lord Jesus Christ." He seems to have desired such an event; and, in several instances, the way was almost opened for the accomplishment of his wishes. But, from various causes, he was disappointed. President Quincy regards these impressions as so utterly unreasonable and enthusiastical, that he makes them matter of ridicule and reproach. He talks about their "genuflexions, and prostrations, and supernatural spiritual elevations," and "glorious heart-melting persuasions," in a manner highly

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offensive both to piety and taste; and resolves the whole, so far as concerns Increase Mather, into "the natural wishes of his own heart;" — "the natural cravings of an *ambitious spirit*." Vol. i. pp. 81–109.

On this subject we remark, that the opinions of our fathers, in respect to various matters, natural and spiritual, were so different from ours, that, if we take them from among their contemporaries and judge of them by our own standards, it is not difficult to make them appear ridiculous. For example: if all that the apostolic Eliot said and wrote, as to the abomination of wearing wigs and long hair, were to be collected together, how easy it would be to turn him into merriment! Or, if Governor Winthrop's account of the terrible judgment which befell Mrs. Dyer, in consequence of her having adopted the errors of Mrs. Hutchinson, were copied out, and held up to the gaze and the disgust of modern eyes, not only the excellent Governor, but some of his contemporaries, might be made to appear ridiculous enough. But would such a procedure be fair or generous? And is there any more propriety in ransacking the *diaries* of the Mathers, (for it is their diaries which have furnished the grounds of the objection now before us,) in search of materials for derision and reproach, and especially for turning into sarcasm their more secret and solemn acts of devotion?

The occasion requires, perhaps, that a few words be offered on the general subject of *impressions in prayer*. We dissent from much that has been written in our times, in respect to what has been called "the prayer of faith," as being not only unscriptural, but of dangerous tendency. Still, we believe that there is such a thing as sensible, intimate, heart-melting communion with God in prayer; such as the venerable Mather sometimes enjoyed, when he prostrated himself in secret before God, and wet his study floor with tears. We believe, too, that Christians who abound in prayer have sometimes such remarkable *assistance* in their supplications, that they can hardly resist the conclusion, when they rise from the duty, that the things prayed for will be bestowed. They reason thus: "God would not have so assisted me, in praying for this or that event, if he had not intended to hear the prayer and grant the request." There is nothing enthusiastical or unreasonable in believing in the efficacy of prayer. We go further and say, in regard to this matter, that if holy,

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spiritual persons, while engaged in their devotions, should think that they received remarkable impressions from God, in respect to certain coming events, they ought not to be ridiculed. Who shall say that the thing is impossible? "There are more things in heaven and earth, than are dreamt of in some men's philosophy." Some intelligent and excellent Christians have supposed themselves the subjects of such impressions; and the things of which they believed themselves premonished have, in some instances, come to pass. At the same time, we must remember, that even the best Christians are liable to be deceived, in regard to impressions of this nature; and, consequently, it becomes them to say little about them, and especially not to suffer their *duties*, their *conduct*, to be too much influenced by them.

With this general expression of opinion as to the subject in hand, let us return to the case of the Mathers. We class them together, because both were alike concerned in this matter.

They were eminently persons of prayer. They observed more private fasts and vigils, and spent far more time in their secret devotions, than was common with Christians in their own age, or than is common now. There was, if we may judge from their private writings, a spirit and fervor in their devotions, which has been rarely equalled in this world of sin.

These men believed not only in the duty, but the *efficacy* of prayer. They *expected* answers to their prayers. Not unfrequently they had strong persuasions, amounting almost to an assurance, that their supplications for particular favors would be answered. In a few cases they received *impressions* in prayer, that certain events in Providence were about to take place. And in several instances these events did take place. Men may account for such dispensations as they will: of the fact of their occurrence there can be no reasonable doubt.* Still Dr. Mather was liable to be deceived by his impressions; and, in regard to his anticipated return to England, it seems that he was deceived. But is he, on this account, justly exposed to ridicule or reproach?

* In November, 1676, Dr. Mather "had a strange impression" that Boston was about to be visited with a destructive fire. He preached on the subject, and warned the people of it, two Sabbaths in succession. On the night following the second Sabbath, the fire broke out; his meeting-house was laid in ashes, and "whole streets were consumed in the devouring flames."

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This particular impression seems to have exerted no *bad* influence on his conduct. He might have returned to England in several instances, if he had been so disposed. The Corporation of College repeatedly desired him to go on an agency for them; and in one instance, "the Representatives and the Governor voted a concurrence." Vol. i. p. 477. At a later period, "the ministers of the Province unanimously desired him to take a voyage to England, with a complimentary address from them," on the accession of George I., and "made provision for the expenses of the journey." But in neither of these cases did the way seem to him to be open. His duty was not plain; and, until it was plain, his "impression" could not induce him to go. His language was, "Lord, if it will be more to *thy glory* that I should go to England than for me to continue here in this land, then let me go; otherwise not." "The Lord overrule this affair to his own glory, and so as that I may see his holy hand pointing me what I should do." Here, surely, is an unqualified submission to the will and the glory of God; a feeling as unlike as possible to the "natural cravings of an ambitious spirit."

In treating of the life of Dr. Mather, President Quincy charges him, almost uniformly, with being influenced by *worldly, selfish, ambitious motives*. And he thinks himself fully entitled to do so, because, in consequence of having access to his diary, he *knows* the motives by which he was influenced. "Of the *motives* and *master passions* of his (Mather's) eventful presidency, we are enabled to speak with *great certainty*." "President Mather and his son both kept *diaries*, in which they have themselves recorded their *motives* and *purposes;* so that, in relation to either, there can hardly be any mistake." Vol. i. p. 56.

In regard to this sort of evidence, of which President Quincy has made so much use, we must offer a few remarks. And first: Is it fair and honorable to bring out, in this way, the diaries of distinguished men? These diaries were written, either for the writer's own private benefit, or at most for the inspection of personal and family friends. Is it right, then, to drag them out before the public, and turn them to a use for which they never were designed? Most men *say* things at their own firesides, and in presence of their families, which they would not wish to have published to the world. And if some impertinent eaves-dropper were to make these things public, there are few persons who

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would not think it a gross injury. We know not that President Quincy keeps a diary; but doubtless he is in the habit of writing confidential letters to his friends. And in this correspondence he may have written as few things unsuitable for the public eye, as any other individual. But would *he* be willing that, a hundred years hence, his private letters should be ransacked, and the more objectionable parts spread out to common view? Would *he* be willing that his successors in office should treat him as he has treated a venerable predecessor, by resting his reputation on the result of such disclosures?

Many distinguished clergymen and laymen, in the days of the Mathers, were in the habit of keeping diaries, in which they recorded their private thoughts, their spiritual affairs, and the more important incidents of their lives. But would it be right for their successors or descendants, into whose hands these documents may have fallen, to exhibit them before the world? As well might they strip their venerable ancestors of their wigs and doublets, and send them into the streets in shirts and night-caps.

Besides, the diaries of evangelical Christians are not unfrequently misunderstood, especially by those who have no sympathy with their religious emotions. Pious men, in their closets, record the sense they feel of their many imperfections, of their great sinfulness in the sight of God; and persons who have less conscience of sin than they, and less sorrow for it, infer from the record either that they were gross hypocrites, or that they had been secretly guilty of abominable crimes. Thus Boswell, finding such intimations in Johnson's diary, supposed, from the depth of his self-abasement, that he must have been secretly a very wicked man. And Mr. Bancroft infers, from Cotton Mather's account of his temptations and repentings, that his conscience distressed him for the part he had taken against the witches. There was a man who bitterly hated what he termed "the Evangelicals," and, because he had little else to allege against them, he used to appeal, for evidence, to their prayers: "Go and hear the wretches pray. We need no further evidence of their hypocrisy and guilt. They confess themselves to be miserable sinners!" There was about as much sense and justice in this kind of reasoning, as in the conclusions which are sometimes drawn, either ignorantly or maliciously, from the humble confessions in the diaries of devout men. Because Job "abhorred himself,

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and repented in dust and ashes," and Isaiah confessed himself to be a "man of unclean lips," and Paul groaned habitually under a burthen of sin, is it to be inferred that these inspired men were hypocrites, living in the indulgence of palpable wickedness?

But we have not yet done with this species of evidence from diaries. What is this testimony? It is not that of an individual under oath. Neither is it the word of one who is writing a history for posterity, and recording what he has thoroughly inquired into and knows to be fact. In the language of the North American Review: "The writer of a diary puts down his *present impressions*, which may be materially defective and erroneous, for want of the explanations which a little more time may bring. Where friendships or dislikes are concerned, or questions of conduct are at issue, he makes his record under the influence of feelings which may bias him from the juster conclusions of a cooler hour. At all events, if his testimony remains to be produced, when he and they whom it may harm are no more, it is simply the testimony of a witness who cannot be cross-examined against one accused, who cannot speak for himself; a kind of evidence which *no acknowledged principle or process of justice approves.*"* In proof of the justness of these remarks, it may be observed, that the diaries quoted by President Quincy not unfrequently contradict one another. Mather contradicts Sewall; and Sewall, Leverett; and Leverett, one, if not both, the others. They all give their honest impressions at the time; but these impressions do not always coincide, and are to be received with much caution and allowance.

Under the shelter of Mather's diary, President Quincy proceeds to accuse his venerable predecessor of acting from *selfish, base, ambitious motives*, in most of the important transactions of his life. Take the following instances as examples: Mr. Mather is said to have recanted his first thoughts respecting the half-way covenant, because "the side he had embraced proved to be neither *popular* nor *prevailing*." He changed his mind on the subject of toleration, for *the same reason*. It was "love of *distinction*," in part, which led him to oppose the usurpations of Andros. Vol. i. pp. 119–121. Again, when the new charter of government had gone into operation, and "the Calvinistic lead-

* For 1841, p. 358.

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ers of the Province," — which "Increase and Cotton Mather *aspired* to become," — "began to realize that the sceptre they had so long possessed had passed from their hands," they "sought to possess themselves of *such instruments of power as were yet within their grasp;*" and this was the secret of their strong attachment to the College. pp. 65, 66. And when the charter, — which President Mather had exerted himself to push through the Provincial Legislature, and under which the corporation had acted long enough "to *gratify* him with a doctorate," — was negatived by the king, President Quincy thinks it likely that Mather was *glad of it;* "as the affairs of the College were thrown into a state of inexplicable embarrassment," and "the sense of *the importance of his experience and services was greatly augmented.*" p. 71. His opposition to the founders of the Brattle Street Church was the result of an "excited *temper*" and "wounded *pride*," and a desire to retain "his *popularity* with the prevailing sect." p. 133. He was compelled, however, for prudential reasons, so far "to *smother* his resentments, as to take part in the religious services at the dedication of the church." p. 135.

Such is a specimen of the manner in which President Quincy goes on, through more than a hundred pages, imputing the basest motives to Dr. Mather, and representing him as a vile hypocrite, who cares nothing for college, church, or country; whose only concern is, so to conduct affairs that his own private ends may be answered, his own wrongs avenged, and the sense of his own personal importance and influence augmented. President Quincy feels fully authorized to make such representations, because he has had sight of Mather's diary, and is "able to speak with *certainty* as to the *motives* and *master-passions* of his eventful presidency."

But where is the evidence, from the diary, that such *were* his "motives and master-passions?" Does Mather confess as much as this? Does he record it in his diary? As President Quincy has been pleased to appeal to the diary, we may insist that he should abide by it. Where, then, is the evidence from the diary, that Dr. Mather really was actuated by the motives which are here imputed to him? Has President Quincy produced any such evidence? *No where.* Can he produce any? If so, then let him do it.

The imputations of President Quincy as to the motives of his

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predecessor, so far from being justified by the diary, are in repeated instances directly *contradicted* by it. For example: Dr. Mather, in his diary, continually assigns it as his motive, and his only motive, for desiring to return to England, that he might there have an opportunity to glorify God, and serve the cause and kingdom of Christ. But President Quincy can see nothing here but "the natural cravings of an ambitious spirit." Again: Dr. Mather, in his diary, repeatedly and with the utmost apparent sincerity, expresses the determination to resign his office in connection with the College. He did this in 1695, and was prevented from carrying his determination into effect, only by the earnest remonstrances of the corporation against it. He did the same, in three several instances, in 1697. Under date of August 7th, he says in his diary: "I am determined to resign my relation to the College the next week, having desired a corporation meeting for that end." "September 3d. My discouragements are such, that I am fully purposed to resign the presidentship." "September 15th. At College, to attend a corporation meeting, when I intended to resign the presidentship; but, it being a stormy day, there wanted one to make a sufficient number for a meeting." Yet President Quincy persists in insinuating, if not asserting, that "these threats of resigning were intended only for effect, and that there was no sincerity in them." p. 96. Our charge here is, — and it is a heavy, an unanswerable charge, — that, having appealed to the diary as the grand source of evidence by which to decide upon the motives of his predecessor, President Quincy persists in imputing to him unworthy and selfish motives, not only without the evidence of the diary, but in *direct contradiction to it.* He will appeal to the diary, so long as any thing is recorded which, being distorted, perverted and judged of by our modern standards, can be turned into matter of invective; but, when the diary assumes another character, it can be readily dispensed with or directly contradicted.

I only remark further, in reference to President Quincy's treatment of Dr. Mather, that he represents him frequently, if not generally, as being actuated by a *wrong spirit*, as a *disturber* of the churches, as being rather a *bad* than a good man. Both to him and his son, "controversy was not so much an incident as an *element* of their natures." Their "theological zeal was always at the boiling point." Their controversy with the innova-

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tors of the times was conducted "neither with *temper* nor policy." pp. 132, 137. "Violent doctrinal dissensions were by them excited and perpetuated" in the churches, through a long course of years. p. 349. Of Increase Mather himself it is said, that, in his controversy respecting church order, "he lost all *patience* and *self-possession*," and "was led to the exhibition of *great violence* and *personality*." pp. 133, 139. In a word, the character of Dr. Mather is summed up by our historian, in the following terms: He "was *restless, obtrusive, excitable, boastful* of his public services, and *complaining* of neglect and ingratitude." His whole life "had been *one series of theological and political controversy*." He "was a partisan by profession; always harnessed and ready, and restless for the onset: now courting the statesmen; now mingling with the multitude; exciting the clergy in the synod, the congregation in the pulpit, and the people in the halls of the popular assembly." p. 147.

Of wholesale charges such as these, it would be useless to go into a particular examination. The most of them, it is well known, are false and slanderous; and the author of them,—so long as they are permitted to stand unretracted,—can in no way escape the imputation of being a *libeller* of the holy dead. Increase Mather's whole life "one series of theological and political *controversy!*" And yet, of his ninety-three or ninety-four publications, at least *eighty* are of a *decidedly practical character!* Increase Mather a *disturber* of the New England churches and clergy! And yet Dr. Eliot describes him as "the *father* of the New England clergy, whose name and character were held in *veneration*, not only by those who knew him, but by succeeding generations." And Mr. Grahame, in his valuable history of the United States, speaks of him as "the most eminent theologian, and the most pious and popular minister, of Massachusetts." Vol. i.; pp. 262, 279. It was this same slandered Increase Mather, who (to use the language of the General Court,) by "unwearied, indefatigable labor and service, voluntarily undertaken for the good of his country, and attended with much difficulty and hazard to his person," saved Massachusetts from revolution and bloodshed, and gave to her a charter of government, under which she prospered for almost a century. This too, is the man, (and with some, this is his great and inexpiable crime,) who, by his resistance to unscriptural and alarming innovations, long kept the tide of spiritual

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desolation from rolling over the churches of the Pilgrims, and greatly restricted its ravages when, at length, it came; — the man to whom New England is more indebted, ecclesiastically and civilly, than to any other individual who ever lived in it; who, when he died, was "honored with a greater funeral than had ever been seen in these parts of the world;" and in consequence of whose death, "the pulpits, throughout the country, rang with mingled eulogies and funeral lamentations." *

One of the most painful effects of President Quincy's revilings is the impression which they left on the mind of the late learned and estimable Mr. Grahame, author of the History of the United States. Though not a Puritan by descent, Mr. G. was evidently one in feeling. He was a Calvinist of the Scottish church, and seems to have been a truly pious man. He had a strong sympathy with the early settlers of New England, and in his History had spoken in the most favorable terms of the Mathers. But, after reading President Quincy, he hardly knew what to say or to think. We find the following passage in his Journal: "He (President Quincy) wounds my prejudices by attacking the Mathers, and other persons of a primitive cast of Puritanism, with a severity the more painful to me, that I see not well how I can demur to its justice." (Memoir, p. 24.) And in a Note, in the last edition of his History, Mr. G. says: "From President Quincy's History of Harvard University, it appears to me, much more clearly than agreeably, that, in the instance of Cotton Mather, as well as of his father, a strong and acute understanding, though united with real piety, was sometimes corrupted by a deep vein of passionate vanity and absurdity." Vol. i., p. 289. Had Mr. Grahame lived long enough to learn the real character of President Quincy's History, and the little credit which is due to it, more especially on points which conflict with his religious prejudices, his good opinion of the Mathers would not have been at all affected by such an authority.

But we leave the venerated Increase Mather to his rest. It will not be disturbed, nor will his reputation permanently suffer by any attempts, at this late day, to tarnish and reproach it. The shafts of his revilers will recoil and fasten on themselves, rather than fall with lasting injury on him.

* Remarkables, &c., p. 211.

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RELIGIOUS LIBERTY.

In the last number of the "New Englander" is an article by Rev. Horace Bushnell, Hartford, Ct., on the Evangelical Alliance. It is well written, bold and manly. The spirit of the article is good, and its principles are of vast importance. They are, for the most part, correct; and if the Alliance had acted upon them, or some of a kindred character, it would have accomplished much more than there is any reason to think it has now accomplished. By this, however, we would by no means be understood to say that it has accomplished no good. If it has done no more, it has demonstrated the wide-spread sentiment among Christians of the necessity of more concentrated action. It was a development of a deep under-current of feeling, or, perhaps, we should say, an *over* current, among all lovers of the truth, far above the *low* grounds of denominational distinctions. Protestant Christendom has never felt so generally the need of an outlet for its common sympathies,— never, perhaps, has the conviction been so general and deep, that it is quite time for the adherents of a common faith to cease contending with one another, and unite in combat against a common foe. But it is apparent that the London Alliance ha failed to develope the great idea which the Christian world is laboring to bring forth; and for the reason suggested in the article alluded to, that its basis proposed nothing to *be done*.

The feeling or sentiment, however, which the Alliance attempted to evolve, is still in existence, and unsatisfied. It has not yet found vent. It is hampered by handcuffs and fetters. What is wanted, is religious liberty;—a liberty as heaven-wide from licentiousness or jacobinism as it is from despotism. Religious liberty is yet a principle to be fully understood and practically applied. This is distinctly and forcibly maintained by the article of Dr. B. The Bible also he most correctly recognizes, as the foundation of the principle, and the only instrument to be depended on for its final realization. We most heartly coincide with the able writer upon these points. And it is with diffidence that we dissent from him in any respect. We must, however, make it a question, whether the application of the principles which he advocates, or rather the manner of their application, is entirely unobjectionable. He is evidently a strong friend of the American "*Christian* Alliance," which, as he

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thinks, has got nearer to the great desideratum, than the world's "*Evangelical* Alliance." He thinks that the "Christian Alliance," which aims at the spread of Protestanism in Italy, is common ground, upon which all who really sigh for religious liberty may unite in doing something; and, in doing so, find a spirit of union secured and cherished, as a matter of course, by which the strong-holds of spiritual despotism will be made to tumble and fall. Admit it. Now the question arises, is it the most expeditious mode of securing the object to make an attack upon the grand citadel of Rome as the head quarters of spiritual thraldom? That is, no doubt, a strong citadel,—the very Gibraltar of the tyrant. But, after all, is there any propriety in considering Rome as *the head quarters* of spiritual despotism? Is it not rather a principle indigenous in the human heart? Can a principle of human nature be said to have locality? Is it certain that it is more strongly developed at Rome than elsewhere? Is not Rome *all over the world?* Is she not in the United States? Is she not in Worcester?—in Cincinnati?—in St. Louis? And, if so, may it not be well for the American branch of the Alliance to propose, in the first place, to take some of these redoubts, before it makes an attack upon the main citadel?

Then, again, is there not another system as spiritually as it is civilly despotic in the United States, which effectually deprives millions of the great charter of religious liberty? How much worse is Romanism, in this respect, than the "*peculiar institution*" of the South? It is granted that Dr. B. recognizes the claims of the slaves of the South, as well as of the followers of the Pope. But in carrying out his principles, in order to secure liberty for the slaves to worship God, it would seem that we must go round through Rome. Are we mistaken? Our question is, Whether we could not actually reach Rome quicker and more effectually through Baltimore, Washington, Charlestown and New Orleans? Is there not such a thing as failing to accomplish our object, not by undertaking too much, but by beginning at the wrong place? At least, if we begin at the wrong end, shall we not labor to great disadvantage? If we go to Rome, without first setting our machinery at work here, at home, could not the Pope, with very good grace, say: "Physicians, heal yourselves! go home: go home, and disenthrall your own oppressed victims! Cease to accuse me as withholding the Bible from my vassals, till you have first given

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it to your own!" Do we not strike at Rome as effectually by demanding an investigation of the college of the Holy Cross in Worcester, as by thundering at the doors of the Vatican itself? Will not the principle of spiritual despotism be as strongly rebuked, by demanding the Bible for the slaves of the South, as for the lazzaroni of Italy? Would not Rome look on our efforts with more charity, should our first and hardest blows be dealt at home? Would not our attack upon despotism seem more honest and sincere, and not as the result of prejudice against Rome? By undermining spiritual despotism, first at home, then abroad, Rome must of course fall.

In these observations, we wish to be distinctly understood as not meaning to undervalue the great objects of the "Christian Alliance," or as intimating that those Christians engaged in it are not just as much interested in any other judicious and feasible plan for the overthrow of spiritual despotism in any other direction. What we aim at is, that those who are really, honestly and faithfully at work, for the overthrow of oppression everywhere, should see eye to eye, and cordially coöperate. All such should feel and act together. Let them do it. The times demand it. For, in the language of Dr. B., "A general reformation must ensue; and truth, liberated at last, must come forth to reign."

THE BIBLE, THE WORD OF GOD.

We have been forcibly impressed of late, with the characteristic name applied by John to that symbolical shape which rose out of the sand of the sea. On its seven heads was the name of BLASPHEMY. Much evil speaking against the word of God is now heard from men bearing the name of Christian ministers. A denomination which applies to its faith the designation, "pure Christianity," is the source of this injurious influence. Ministers are permitted to retain their standing in that denomination, while they speak against the word of God in bold unqualified terms, taking from it all its divine authority.

This is no new thing with Unitarians. It may be useful to show, from their standard writers, that low and unworthy views of the Bible are characteristic of Unitarianism, if the standard

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writers of a denomination can properly be regarded as indicating its views.

We shall here present extracts from some distinguished Unitarian authorities, to show that Unitarian writers, generally, agree in degrading representations of the Bible. These extracts are taken from a numerous collection, of the same general character, printed, with full references to the books and pages where they are to be found, and entitled "Exhibition of Unitarianism in 1830." Our first quotations are from the celebrated Dr. Priestley:

"The writers of the books of Scripture were men, and therefore fallible."—"I have shown that the Apostle Paul often reasons inconclusively, and therefore that he wrote as any other person of his turn of mind and thinking, and in his situation, would have written, without any particular inspiration."—"The Scriptures were written without any particular inspiration, by men who wrote according to the best of their knowledge."—"That the books of Scripture were written by a particular divine inspiration, is a thing to which the writers themselves make no pretensions. It is a notion destitute of all proof, and that has done great injury to the evidence of Christianity."

The next quotation is from Mr. Belsham:

"The Scriptures themselves contain a very faithful and credible account of the Scripture doctrine, which is the true word of God; but they are not themselves the word of God, nor do they ever assume that title, and it is highly improper to speak of them as such, as it leads inattentive readers to suppose that they were written under a plenary inspiration, to which they make no pretensions."

In the Memoirs of Gilbert Wakefield, a distinguished English Unitarian, he represents his own sentiments in these terms:

"It has always been deemed by me a reasonable postulatum, that some qualifications and softenings in the case of many relations and occurrences in the Bible history may be very properly applied, without any danger to the main fabric of revelation, upon the ground of exaggeration from national vanity, and the pride of individuals."—"I believe no more than Thomas Paine, that the sun and moon, either in the apparent or philosophical acceptation of the phrase, actually stood still on this occasion at the command of Joshua."

A Unitarian periodical published in Scotland, the "Christian Pioneer," says:

"The idea of the evangelists being inspired writers, is quite inconsistent with what Luke says, i. 3. 'It seemed good to me also,

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having had perfect understanding of all things from the very first, to write unto thee in order, O most excellent Theophilus.' "—"Mark's authority as a writer is just equivalent to that of a short-hand writer or reporter of modern times."

The following extracts are from European works which have been published and recommended by Unitarians in America. The first is from "The Improved Version of the New Testament:"

"The account of the miraculous conception of Jesus was probably the fiction of some early Gentile convert, who hoped, by elevating the dignity of the founder, to abate the popular prejudice against the sect."

Le Clerc, another writer approved by Unitarians, and an edition of whose works was put forth by Professor Norton, of Harvard College, says:

"It is very plain, that the historians of Scripture were not inspired, by the contradictions in several circumstances of their histories." — "An inspiration is attributed to the apostles, to which they never pretended, and whereof there is not the least mark left in their writings."

We come now to American Unitarian writers. In a printed Sermon, by Dr. Ware, the elder, preached at the ordination of Rev. A. Lamson, Dedham, we read:

"We must distinguish between the doctrines delivered by the apostles and primitive teachers, and the arguments, illustrations, and topics of persuasion, which they employ to enforce them. The former we are to consider as given by inspiration; the latter were the suggestions of their own minds, in the exercise of their respective talents, and the kinds and degrees of knowledge they possessed."

We quote next from the "Christian Examiner," the leading Unitarian periodical in this country:

"The Scriptures were prepared for temporary use, and filled with subjects of local interest or popular accommodation, the perished peculiarities of a former race."—"There was a time in the dark ages, and afterwards, when it was maintained, we cannot say believed, for the proposition does not admit of being believed, that the whole Bible, including the historical books of the Old Testament, was a revelation."

The following strictures upon the Old Testament and the Mosaic economy, appointed, as the church of God has always

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believed, by God himself, are taken from a once popular Unitarian work, entitled "The First Settlers of New England:"

"The sanguinary institutions of the Jews, from which we have derived our crude and unworthy notions respecting the Deity, can have no connection with the pure and heavenly religion of Jesus."

This last passage, — and many which might be quoted from the writings of Norton, Palfrey and Parker, — illustrate the feelings of the writers with regard to the Old Testament, to which they all seem to have a peculiar dislike. The following is an extract of a letter from Professor Norton to Rev. Joseph Blanco White, dated Cambridge, (N. E.,) July 12, 1846: *

"You ascribe the evils which oppress Christianity to what you call by a happy term, *Bibliolatry*. I was struck by the coincidence of this, with what was expressed to me, long ago, by a highly respectable gentleman, formerly minister to this country from Holland, (Mr. Van Polanin,) who from an unbeliever, had, through the exercise of his own mind, become a rational Christian. He told me that he thought the doctrine of the inspiration of the Bible was the support of all errors concerning Christianity. It is remarkable how little clearness of conception we find on the subject, and how often the Bible and religion are confounded together, by those who should know better. For myself, in regard to the Old Testament, though I believe the divine origin of the Mosaic dispensation, I regard the Pentateuch as a book full of fables, *compiled* after the captivity, and the other historical books as having no more claim to be divinely inspired, than the histories of Eusebius and his successors. In the prophecies, as they are called, there are noble conceptions of religion and duty (considering the times when they were written); but I do not believe that their authors claimed a miraculous power of predicting future events, or were supposed by their contemporaries to possess it. When we come to the New Testament, I put the highest value upon the Gospels, as an authentic record of the ministry of Jesus, and regard with strong interest the epistles of Paul, as exhibiting, in the most striking manner, the workings of a powerful and admirable mind, under an all pervading conviction of the truth of Christianity. But I ascribe the authorship of neither the Gospels nor Epistles to God, and cannot call them in any sense the Word of God."

The thought will strike every serious reader, that there is a great contrast between the feelings of these Unitarian writers, and those of the Apostles, with regard to the Old Testament. These writers say, that the Old Testament is a book of sanguin-

* Life of Rev. Joseph Blanco White, written by Himself, with Portions of his Correspondence. London, 1845. Vol. ii. p. 250.

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ary institutions, which can have no connection with the religion of Jesus. But one of the apostles, writing to a young christian minister, tells him how much satisfaction and gratitude he feels on his account, that from a child he had "known the Holy Scriptures, *which are able to make thee wise unto salvation.*" "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, *that the man of God may be perfect, thoroughly furnished unto all good works.*" The Apostle Paul has a different opinion of the Old Testament, as a standard work for students in divinity, from some who have been professors of divinity and sacred literature in the Theological School at Cambridge. To many who have been graduated there, the apostle could not express the like gratulation that the Old Testament had exerted the same influence on them as on young Timothy.

It appears from the preceding extracts, that a rejection of the Old Testament as unworthy of the New, and a rejection of the New as inspired in its contents, or superintended in the manner of its composition, is perfectly consistent with being a Unitarian. That system of faith permits men who thus write and preach, to remain its accredited ministers. If we were to read several promiscuous sentences respecting the Bible, of opposite import, some, derogatory to the inspired character of the Scriptures, and the others acknowledging its sacred origin, we should be at no loss to know which were written by an Orthodox hand, and which by a Unitarian. Let us make the experiment. "Some qualifications and softenings, in the case of many relations and occurrences in the Bible history, may be very properly applied, on the ground of exaggeration, from national vanity and the pride of individuals."—"The Scriptures have God for their author, salvation for their end, and truth, without any mixture of error, for their matter."—"I have had frequent occasion to remark on the injury done to Christianity, by the pernicious practice of associating with it the historical transactions and institutions of the Jews."—"It is incredible to any one, who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by comparing the parallel texts of the Old and New Testaments, and studying the Scriptures in this manner."—"The parenthesis, 'I speak as a man,' is very often to be understood, with the sacred writers, especially in those parts which do not profess to

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be a revelation." — "We appeal to the infidel himself, whether he does not approach the Bible with awe, read it with fear, and close it with a painful conviction of its divine authority."

Some Unitarian ministers, in preaching to a promiscuous audience, feel it necessary to disavow such sentiments as we have quoted from their principal writers. This necessity no Orthodox preacher was ever known to feel. Who ever heard an Orthodox preacher protest, "I love the Bible!" "I reverence the Word of God!" "We cannot spare the Old Testament?" His hearers would half suspect, on hearing such words, that he was becoming "liberal," and would wonder what had created the necessity of protesting that he loved and honored the Book of God.

We now submit a few miscellaneous considerations in favor of the plenary inspiration of the Bible.

Here is a book, written at various times, during a period of sixteen hundred years, by men of every variety of tastes, talents and occupations. Yet it is one in its purpose and influence; the several parts of it confirm each other, and some fulfil the rest. It is great credulity to believe that there was no guiding, superintending influence from God, directing the composition of the different parts of this book; or that men, without any more divine direction than Cicero,* scattered these writings abroad, which yet were so connected in their design that they could be collected into one volume without discordance or contradiction in their facts, or discrepancies in moral and religious opinions. We might as well say that the parts of an organ were made at different times, during a space of sixteen hundred years, by men who had no idea of a complete organ, but worked at random; one making some pipes, others the keys, and one the bellows, and another the stops; and that these parts, when brought together, were found to be fitted to each other, the keys all level, the pipes proportioned, the stops exactly right; so that, when the instrument was played, it was in tune, and has been so ever since.

Here is a book written, in part, by herdmen and fishermen; the portions which they wrote, as well as those written by kings and prophets, having a style which is found in no other writings. There is something in the language of the Bible which affects

* See the Christian Examiner, vol. vii., pp. 347–357.

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every mind, unlike any other language. Let a secular orator quote an appropriate passage of Scripture; what force it gives to his remarks! how different its effect from that of his own language, even though he be the most eloquent of men! The singular condensation in the language of the Bible, makes it unlike any other writings in any age of the world. As an illustration, compare the pretended book of Solomon, in the Apocrypha, with Solomon's own words in the Book of Proverbs. For example: "For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age." Solomon expresses the same sentiment thus: "A hoary head is a crown of glory, if it be found in the way of righteousness." An apocryphal writer, speaking of the flight of time, says: "All those things are passed away as a shadow, and as a post that hasteth by; and as a ship that passeth over the waves of the water, which, when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found; but the light air, being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found." In contrast with this wordy description, hear Job express the same thought: "Now my days are swifter than a post; they flee away, they see no good. They are passed away as the swift ships, as the eagle that hasteth to the prey."

Addison says that the English language, like all other European tongues, being naturally somewhat cold, has received great advantage from Holy Writ, — the figurative, glowing style of the Bible having infused warmth and beauty into it. The present English version of the Bible is the standard of the English language. Madame de Stäel says the same of Luther's translation of the Bible into the German language. The literary influence of this volume far exceeds that of any other writings on earth. Did the men who wrote it have no supernatural aid? Were these astonishing peculiarities a mere matter of chance?

The picture galleries of Europe are full of Scripture scenes. The works of the great masters of painting are Scripture subjects. Those poor fishermen, those humble "reporters" and

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"note-takers," as some are pleased to call them, have touched with heavenly fire the genius of Raphael, and Rubens, and Rembrandt, and Guido, and Da Vinci. One of the greatest evidences of power is to awaken thoughts and great conceptions in other minds. Who have done so much for the fine arts as the writers of the Bible? Were they careless, unassisted stenographers? Who will risk his reputation for learning and good taste, by such an assertion?

There is another remarkable fact connected with the Bible. While the Old Testament is, to a great extent, a record of the sins and follies of the Jewish nation, — setting them forth in the most odious light, as a nation of fickle and ungrateful rebels against God, — the Jews regard that book with little less than absolute worship. Here is a very singular fact; a whole nation binding to them, as a diadem, a book which exposes their sins and chastisements before all nations. If they were a humble, pious race, we might account for this from their humility and godly sorrow. But they were ever proud and scornful towards all other people. Yet they had kept the Old Testament so pure, that Christ did not reprove them for making the least alteration in the canon nor in the text; and to this day their Bible is their glory and joy. Is it usual for men to prize so highly the old indictments which were found against them, as to make them their common reading? Do men almost worship the books which expose their shame? If the Bible were mere histories by uninspired men, like the histories of Sanchoniathon, or Ctesias, or Herodotus, or Josephus, it could not have acquired such sanctity as the Old Testament has with the Jews. They say that every letter is precious; that on every point are suspended "mountains of sense." He who says that the Bible was written like other books, with no divine superintendence, does not and cannot account for the Jewish attachment and reverence, with regard to it.

The books which the Bible has caused to be written, are an evidence of its being inspired. We need refer to only two of them: Paradise Lost, and The Pilgrim's Progress. These books could not have been written, had it not been that the Bible supplied the themes. It is worthy of notice, that those parts of these books are most impressive which most nearly imitate the style of the Bible. There must be something more, then, in the

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narratives, descriptions, illustrations, as well as doctrines, of the Bible, than in those of any other books, or it could not surpass them, as it has done, in giving existence to some of the greatest productions of the human mind.

The literature of the Bible, including the books written to illustrate its language and histories, as well as doctrines, is of astonishing extent. Standing in the library of a Theological Seminary, and looking round on twelve or fifteen thousand volumes, and viewing the array of learning and talent presented, it is interesting to think that the Bible gave existence to the whole of it. Can there be no difference between such a book and the books which men wrote, as some say, "of their own heads?" If the language of the Bible is not inspired, in the sense of superintendence, guidance, and, when it was necessary, suggestion, so that God may be said to be the Author of it in a special sense, as he is of no other; if unaided men wrote from their imperfect recollections and by their uninstructed powers, the different parts of that book, then the whole science and the vast compass of biblical criticism is one of the greatest of mysteries. We may assert, that the immense labor bestowed upon the Bible is a strong proof that it naturally commends itself to the human mind, when not perverted against the truth, as the book, and the only book, that was given by inspiration of God.

We may understand the reason of the prolific influence of the Bible upon the human intellect, by recollecting such passages in it as these: "The Lord spake to Moses face to face, as a man speaketh with a friend." "And Moses wrote all the words of the Lord." "After the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua." "When the Lord raised them up judges, then the Lord was with the judge." "The Lord revealed himself to Samuel." "The Lord answered Job out of the whirlwind." "David, the son of Jesse, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me." "Well spake the Holy Ghost by the mouth of Esaias." "The word of the Lord came expressly unto Ezekiel." "The word of the Lord came unto Hosea," — "Joel," — "Amos," — "Micah." "God hath spoken by the mouth of all his holy prophets since the world began." We are to remember, in this connection, that the New Testament records, in part, the fulfil-

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ment of these prophecies in which the truth of God is involved. Such a record could not have been suffered to be a careless, disagreeing, contradictory account. Christ said to the writers of it: "The Holy Ghost shall be with you and bring all things to your remembrance." "He shall guide you into all truth."

There is no certain foothold for faith, if we abandon a belief in the plenary inspiration of the Bible. We are then without any sufficient guide in faith or practice. We may believe anything, or nothing, as each one's heart dictates. If a certain illustration does not suit our tastes, we then have only to say, The writer was not inspired. Does a certain argument press the conscience? Then, great allowance is to be made for oriental exaggeration. Is a certain truth uncongenial with our wishes? Then, our reason is as competent to judge what is right as Matthew or Peter. Is an assertion of Christ too solemn? Mark may have taken notes inaccurately, or lost some of them, or copied them incorrectly. Where are we, then? What a wild, bleak, howling ocean is around us; — no sun, no star; — as for the chart, we cannot believe it implicitly; and as for the needle, it never had plenary magnetism; and if it had, the compass has been so tampered with by ignorant hands that it cannot traverse. Here we are on the sea, driving out into the ocean of eternity; and what will become of us, only He who made us can certainly tell. Has God sent me on this tremendous voyage, laden with that for which a world might not be given in exchange, and everlasting consequences pending on my safe arrival, and yet has he provided me no guide but my poor reason, which never went on such a voyage before; while those who have performed it have never returned to pilot me on the way? The ocean is white with sails like mine; — all, all of them tossed and not comforted. Oh! send us a chart, whose directions shall be authentic; — a compass, whose needle shall so prove its full and true magnetic power, as to be like the finger of God to my ship.

Blessed be God, we who believe in the plenary inspiration of the Scriptures need not utter this prayer. We have a "sure word of prophecy." To the entire Bible our faith can respond, "These are the true sayings of God." No alleged inaccuracies, imperfections, ignorance, fallibility of the writers, detract in the least from the belief, that the Bible is deserving of the same reverence and submission as though it were addressed by the voice of God to our ears.

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REVIEW.

Memoir of Roger Williams, the Founder of the State of Rhode Island. By James D. Knowles, Professor of Pastoral Duties in the Newton Theological Institution. Boston: Lincoln, Edmands & Co. 1834.

Life of Roger Williams, Founder of the State of Rhode Island. By William Gammell, A.M., Professor of Rhetoric in Brown University. Boston: Gould, Kendall & Lincoln. 1846.

Whoever wishes to read nearly all that can now be known of the pious patriarch of Providence, must, as the nostrum-venders say, "be particular to ask" for Knowles's Memoir. It is drawn up with great care and research, and with a degree of candor which, all things considered, is quite remarkable. It is what it purports to be, — a biography; and though it is said to be cumbered with old documents, yet these are the more interesting parts of it, being mostly letters written by the hero himself.

Mr. Gammell's book is a mere rhetorical oration, a thing in his own line. It gives not one newly recovered fact; it corrects not one popular error. It depicts but the bare outline of affairs. It is a decoction of Knowles; and, like dyspeptics' tea, is hot and weak. He gives a fancy portrait of Williams, chalked with one white crayon on a sable ground, the canvas being lamp-blacked with accusations against the Massachusetts colonists, who, to prevent Williams from tearing down their house, turned him out of doors. The chief merit of Mr. Gammell's book is its easy flowing style, simple and neat, and remarkably fit for discussing quiet subjects.

There are few historical personages who have been more praised for what they never did, and more over-praised for what they actually did, than Roger Williams. His merits were undoubtedly great, and so were his demerits. They lay in alternate streaks in his striped character; his faults being either the excesses or deficiences of his virtues. His adorers, however, in their idolatrous attachment, are blind to all his peccadilloes. We should feel little inclination to lift up the hammer against their idol, if they confined their worship to an extravagant burning of incense in his praise. But when, in their fanatical zeal, they rush into the temple of history, and throw down the monu-

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ments of our pilgrim fathers, and dig up their venerated bones to consume them on the altar of a false god, we cannot refrain from rebuking the sacrilege.

Of the early life of Roger Williams, but little is known. He was a native of Wales, and born in 1599. There is a dubious tradition that he received his education at Oxford, probably under the patronage of Sir Edward Coke. He was ordained in the Church of England; but his nonconformity obliged him to fly for refuge to the American wildernesses.

He landed at Hull, in February, 1631. In a few weeks, he became assistant to Mr. Skelton, at Salem. Here he was involved in so much trouble, by the intolerant cast of his opinions, that he had to retire to Plymouth, where the people were more inclined to a rigid separation from the Anglican Church. He there preached, as assistant to Mr. Smith, about two years. In 1633 he returned to Salem; and, after the death of Mr. Skelton in the year following, became sole pastor of the church. And now the storm, which had long been gathering, burst in peals which have not ceased to reverberate to this day. Our limits will not allow us to relate the litigations which ended in his condemnation for sedition, and for defamation of the magistrates and churches. The colonial government attempted to "send him home," as an unsuitable colonist, in a vessel which was about to sail for the mother country.* To avoid a worse fate *there*, Mr. Williams fled, January, 1636; and, after suffering many hardships in the wilderness, succeeded in settling the famous little colony of Providence Plantations. Here he spent a long and useful life, though not very peaceful or happy. He and his associates carried with them the elements of explosion. Of his private life, after this removal, but little is recorded. He twice went to England, as agent for his colony, and died in 1683, at the age of eighty-four. In his last days he was rather poor, and dependent on the filial piety of his son.

It has been claimed for him, by Governor Hopkins, Knowles, and many others, that he was the *first* who ever pleaded in behalf

* The action of the colonial government has been ably vindicated by Hon. John Quincy Adams, LL.D., in his discourse before the Massachusetts Historical Society, in 1843, pp. 25–30. The reader who may be desirous of seeing a full discussion of the alleged intolerance of our fathers, is referred to "Lives of the Chief Fathers of New England," vol. ii. 66—138.

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of liberty of conscience; and that, in his colony, such liberty was *first* allowed to the full extent. He has been greatly magnified, as being on these accounts vastly superior to the other fathers of New England. We propose to look into this claim, which bears so invidiously upon better men than he, as good as he doubtless was.

When the Protestant Reformation was established in Holland, a quarter of a century before Williams was born, liberty of conscience was allowed. The Low Countries became the open and safe asylum for the persecuted exiles of every land.* Owen Felltham, in his "Brief Character of the Low Countries," says of Amsterdam: "It is a university of all religions, — the fair of all the sects, where all the pedlers of religion have leave to vend their toys." There is much jeering on the subject in the old satirists and dramatic writers. It was a common saying: "If any man has lost his religion, he may find it again there." The fact is so notorious, that it is mere folly to pretend that Rhode Island was the first commonwealth to adopt absolute toleration in matters of conscience.

Lord Baltimore, a Papist, established religious liberty in his colony of Maryland, in 1634, two years before Providence was settled. He extended this liberty to *all* professed Christians; while Rhode Island, as we shall presently see, excluded Romanists from her franchise. Mr. Knowles's attempt to claim priority in this good work for his favorite colony will not stand examination, as it rests chiefly on subsequent legislation, which merely embodied what had been the original principle of the respective colonies.

Neither did the good people of Rhode Island uniformly carry out this great principle. At one time they were constrained, in self-preservation, to repress those singular fanatics, the Gortonists. These men were followers of Samuel Gorton, a self-styled "Professor of Mysteries." Having been sued at Boston, for a debt which had become due to a charitable trust in England, his behavior in court was so mutinous and abusive, that he was fined and expelled from the colony.† He repaired to Rhode Island, "where he affronted what little government they had with such

* Brandt's Hist. i. 308.

† J. Cotton. Answer to R. Williams's Letter, p. 5.

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intolerable insolencies, that he was then whipped and sent out of that colony." He next resorted to the Providence Plantations, where he so misconducted, that the settlers were enforced to seek the protection of Massachusetts against him and his outlaws.* Though the name of Williams is not affixed to the petition, it was signed by his associates; and he must have acquiesced in the hard necessity. He thus wrote to the government of Massachusetts: "Mr. Gorton, having foully abused high and low at Aquetneck, (Newport,) is now bewitching and bemadding poor Providence."† The application to Massachusetts resulted, after some time, in the illegal seizure and punishment of poor Gorton. Mr. Williams keenly felt the divisions which distracted his unhappy colony. Sad must have been the troubles which constrained him, in an official letter on the subject of contested jurisdiction, written in his capacity of President of Providence Plantations, thus to address the General Court at Boston: "Honored Sirs, I cordially profess it before the Most High, that I believe it, if not only they, but ourselves and all the whole country, by joint consent, were subject to your government, it might be a rich mercy." ‡

It ought to be remarked, that, when he lived at Salem, he was an offender of the same general class with the Gortonists. The laws, under which he had suffered exclusion, were the same which his own colony, though not under their jurisdiction, were compelled to invoke against Gorton and his crew. Could there be a stronger practical proof of the necessity, under which all infant colonies must lie, of legislating for the removal of every unsuitable member, whose presence and misdoing endanger the whole success of the enterprise?

In regard to the Quakers, Mr. Knowles frankly says: "If any persons had been guilty, in Rhode Island, of the acts which some individuals, calling themselves Quakers, practised in Massachusetts, they would have been punished.' Mr. Williams, in his subsequent controversy with George Fox, expressed his approbation of the punishment of certain females in Massachusetts, for their shameless conduct, affirming it to be a perversion of terms to call the punishment of such actions, persecution." § As it was, the Quakers were cruel tormenters to good Mr. Williams, and sadly

* Callender, in R. I. Hist. Soc. Col. iv. 90. † Knowles, p. 184.
‡ Knowles, p. 285. § Ib. p. 298.

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embittered and soured his old age. In 1655, they became outlaws in Rhode Island, in consequence of refusing both the oath of allegiance, and the affirmation or engagement to the same effect. The matter, however, was soon adjusted.*

In 1663, the General Assembly of Rhode Island, in which Mr. Williams was one of the Assistants, by statute, excluded Roman Catholics, and all persons not Christians, from the privileges of freemen. When this fact was first stated in Holmes's Annals, it was denied, after laborious investigation, by Hon. Samuel Eddy. The fact, however, has since been confirmed by the publication of the *repealing statute*, passed in February, 1783, after the original Act had been in force a hundred and twenty years.† These things are mentioned, not to disparage that community; but simply to show that it was not so astonishingly in advance of the neighboring colonies, as some have fondly supposed.

It has also been ignorantly claimed, that Williams, in his "Bloody Tenet," published in 1644, was the first writer who ever argued in favor of religious liberty. Certain Baptists of London had entered their plea in the same behalf, some thirty years before: Helwisse and others, in 1615, and Leonard Busher, in 1614.‡ These also were preceded by Henry Jacob, who, so far as appears, was the true pioneer in this great argument. This excellent man was one of the fathers of Independency, and founded what is generally supposed to be the first Congregational Church ever organized in England; the same which, under his successor, removed to New England in 1634, and still flourishes at Barnstable, in Massachusetts. It was in 1609, that Mr. Jacob printed the first document which ever reasoned with the supreme civil authority for the principles of toleration. It is a quarto of forty-eight pages, addressed to the King, as "An Humble Supplication for Toleration, and Liberty to enjoy and observe the Ordinances of Jesus Christ in the Administration of his Churches, in lieu of Human Constitutions." This work, anticipating the labors of Mr. Williams by some forty years, leaves to him the title of one of the boldest, but not the first, asserters of religious liberty.

* Mass. Hist. Soc. Col. xvii. 244.

† See the Act of repeal in Mass. Hist. Soc. Col. xxv, 243, 244.

‡ Crosby, Hist. of Bap. 1738, i. 269, etc.

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A superiority has been asserted for him over the Massachusetts settlers, on account of his alleged better treatment of the Indians. He found great fault with our fathers for exercising sovereignty in this country, under a charter from the English monarch, and for not having rendered to the natives a fair equivalent for the possession of the soil. Yet he afterwards went to England, and procured just such charters for his own colony, first from the Parliament, and afterwards from Charles II.* And as to the consideration given for the territory of Providence, he says himself, in a formal deed, signed and sealed by him in 1661: "I was the procurer of the purchase, *not by monies nor payment*, the natives being so shy and jealous, that monies could not do it, but by that language, acquaintance and favor with the natives, and other advantages which it pleased God to give me." † He lived in no greater peace with the Indians dwelling within his own borders, than did the "people of the Bay" for fifty years with those who inhabited within their jurisdiction. The wars which Massachusetts waged, during Mr. Williams's time, were with what we may call foreign Indians; and had his aid and approbation.‡

In the matter of preaching the gospel to the natives, Mr. Williams, who is often said to have been zealous in that work, gave no great attention to it. Notwithstanding his boasted knowledge of their language, he did not avail himself of it for this highest of all purposes. He *declined* the solemn duty for want of such a commission for the purpose as the apostles had, and for want of plenary inspiration, which he held to be indispensable in such a business.§ Mr. Cotton at one time derived an opinion from Rev. xv. 8, that no considerable number of pagans could be converted to Christ till the downfall of Antichrist and the conversion of the Jews. This notion Mr. Williams "greedily caught at;" ‖ and though Mr. Cotton gave it up, in view of the successful labors of the apostolical Eliot, Mr. Williams retained it, because it agreed with his sentiments as a "Seeker," to which we shall presently refer. We see not how his treatment of the original American race was any better than

* Callender, R. I. Hist. Soc. Col. iv. 98.

† Staples's Annals, in R. I. Hist. Soc. Col. v. 30. More in Knowles, p. 411.

‡ See his Letter to Major Mason, in Mass. Hist. Soc. Col. Vol. I.

§ Callender in R. I. Hist. Soc. Coll. iv. 139.

‖ Baillie's Dissuasive Vindicated, 1655, p. 90.

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what they received from Winthrop and Bradford, if it were even as just and Christian.

It has likewise been claimed for Mr. Williams, that he was the father and founder of the American Baptists. Brooke and other historians gravely tell us, that he was banished from Massachusetts for his Baptist sentiments, that he founded the first church of that order in America, and that he was pastor of it till the time of his death. Thousands of intelligent persons entertain these opinions at this day.

When Mr. Williams left Plymouth for Salem, in 1633, the venerable Elder Brewster signified his fears "that Mr. Williams would run the same course of rigid separation and anabaptistry with Mr. John Smith," the noted se-baptist at Amsterdam, who first immersed himself, and then performed that office for his brethren. This expression of the worthy Ruling Elder shows his foresight, and how well he understood the tendency of the fiery Welshman's course. But there is not a particle of evidence, that he reached the end of that course during his residence at Salem. Among the numerous charges brought against him by magistrates and ministers, there is not the least mention of "anabaptistry." He was banished, according to the terms of his sentence in the record of the court, for sedition and defamation, in the year 1636. Some two or three years afterwards, he fell in, at Providence, with Mrs. Scott, a sister of the unhappy Mrs. Hutchinson. Under Mrs. Scott's tuition, he first renounced his own baptism, not as having received it in infancy, but because it was derived from the antichristian Church of England. He concluded that the ceremony ought to be repeated by the mode of immersion. In 1639, for want of an administrator better qualified, he was immersed by Ezekiel Holliman. He then returned the favor by immersing Holliman, and ten others.* Here we might demand, as John Robinson did in regard to Smith, the se-baptist: "Into what church did he enter by baptism? Or, entering by baptism into no church, how could his baptism be true, by their own doctrine? Or his baptism not being true; nor he, by it, entering into any church, how could the baptism he administered be true, and into what church did the subjects enter by it?† Our Baptist brethren, we presume, have

* Benedict's Hist. of Bap. i. 473. Knowles, p. 165.

† Of Religious Communion: Private and Public, &c., by J. Robinson, 1614, p. 48.

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some method of settling these hard questions to their own satisfaction. But Mr. Williams was not so fortunate; and in three or four months he renounced this baptism and fellowship, as unauthorized and insufficient. Governor Winthrop, in his Journal, under date of June or July, 1639, thus informs us: "At Providence, matters went on after the old manner. Mr. Williams and many of his company, a few months since, were in all haste re-baptized, and denied communion with all others; and now he was come to question his second baptism, not being able to derive the authority of it from the apostles." "He conceived that God would *raise up* some apostolic power. Therefore he bent himself that way, expecting, as was supposed, to become an apostle; and having a little before refused communion with all save his own wife, now he would preach and pray with all comers. Whereupon some of his followers left him, and returned back from whence they went." These statements are fully confirmed by other proofs; and particularly by a letter of Richard Scott, inserted in George Fox's "New England's Fire-brand quenched." * This is the Scott whose wife has the credit of having made a Baptist of Mr. Williams. Both man and wife afterwards became Quakers. Of Williams, Scott says: "I walked with him in the Baptist way, about three or four months, in which time he broke from the society, and declared at large the grounds and reason of it, that their baptism could not be right, because it was not administered by an apostle. After that, he set up a way of *seeking* with two or three that had dissented with him, by way of preaching and praying; and there he continued a year or two, till two of the three left him." Of the eleven whom Williams immersed, it is known that four soon became Seekers; three became Gortonists; one became a Come-outer; two submitted to the jurisdiction of Massachusetts, which amounted to a renunciation of "anabaptistry;" and the other removed to Warwick. They seem to have speedily dispersed. Hence there is good reason to credit the tradition recorded by the excellent Baptist Callender, who says that the old men living in his time, who personally knew Mr. Williams, and many of the original settlers of Providence, never heard that Mr. Williams formed the Baptist church there; but always ascribed that honor to another set of men than those immersed by Williams. That church has no record of those times,

* Part II. p. 247.

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except such as was compiled long afterwards, and is known to be very incorrect. The founders of Brown University, in 1770, erected their building on the original home-lot of the Rev. Chad Brown, on the ground of his having been the *first* minister of the Baptist church. It is certain that Mr. Williams was never a Baptist, except for a few months; and there is little or no reason to think that, during those few months, he gathered what is regarded as the mother-church of the immense American sisterhood.

Callender, writing in 1738, informs us, on the authority of many persons then living, who remembered the last ten or twenty years of Mr. Williams's life, that he did not worship with the Baptists. Sometimes, though not statedly or weekly, he preached in his own house; and once a month he went for that purpose to the trading-house of Mr. Smith, at Narraganset, where he addressed a few scattered English settlers.

According to his views as a Seeker, which he retained as long as he lived, "there was no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor could there be, until new apostles should be sent, for whose coming he was *seeking*." His great friend, Sir Henry Vane, and many others, at that day, held, as he did, that the ministry and ordinances of the church, except preaching, or "prophesying," as they termed it, were irretrievably lost during the papal apostacy.*

In his lifetime, his position was well understood. In 1644, while he was in England, Baillie, a commissioner from the Church of Scotland to the Westminster Assembly of Divines, thus wrote to his constituents: "One Mr. Williams has drawn a great number after him to a singular independency, denying any true church in the world; and will have every man to serve God by himself alone. This man has made a great and bitter schism lately among the Independents (Congregationalists.)"† In another letter, addressed to Rev. David Dickson, Baillie says: "Sundry of the Independents are stepped out of the Church, and follow my good acquaintance Mr. Roger Williams, who says there is no church, no sacraments, no pastors, no church-officers nor ordinance in the world, nor has been since a few years after the apostles."‡ It is indeed to be lamented, that a man so religious as Mr. Williams should fall into such errors, and lie therein without rising again, for the last forty years of his life.

* R. I. Hist. Soc. Coll. iv. 110.

† Baillie's Letters, No. 62, p. 24. ‡ Ib. Let. 73, p. 43.

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It is to be regretted, too, that the worthy Baptists who value historical truth, must cease to glory in Roger Williams as a corner-stone of their order, which he utterly forsook. But they can spare him. They have many other names quite as worthy as his to command respect. Among them is the excellent President of Brown University, who has distinguished himself as the eulogist of Williams. But suppose he were to come out, and proclaim like Holliman's neophyte, that the Baptist churches are no churches, and their sacraments are no sacraments; that "the apostolical commission and ministry is long since interrupted and discontinued;" and that he could walk and worship with the immersed brethren no more! Would they still own him as a Baptist? How long would they delay to remind him, that, according to the College charter, none but a Baptist can fill that presidential chair?

OBSERVATIONS ON MEN, BOOKS AND THINGS.

THE ELECTION SERMON, by Rev. John H. Bisbee, is one of the best of the kind. We often wish that our legislature, on such occasions, could hear some of those faithful and fearless counsels which the puritan ministers dealt forth of old. As the best substitute now attainable, the legislature ought to make an appropriation, to be expended under the care of Mr. Joseph B. Felt, after it shall have made him Secretary of the State, in republishing in a volume as many as can be recovered of the election-sermons preached during the first century of the colony. We have read very many of them, like that of Urian Oakes, with admiration at the learning, wisdom and sound political morality, which they contain. Such a book, besides its intrinsic merits, would possess great historical value. — We observe that Mr. Bisbee, as many others have done, quotes, with high approbation, the motto which Hon. Abbott Lawrence proposes for our country: "Universal education, founded upon morals drawn from the Bible." For Mr. Lawrence and his noble motto we feel the highest respect. But as to "morals drawn from the Bible," we beg leave to intimate that it is wholly visionary to dream of plucking the apples *till you have planted the tree.* "Make the *tree* good," is the Saviour's maxim. Bible-morality will only spring from Bible-doctrine. It will not grow without a root; nor on any root but the great and fruitful truths of the Bible, early planted in the minds of the rising race, and copiously watered from on high.

THE MANN CONTROVERSY. — After the pamphlet of Rev. M. H. Smith, entitled "The Bible, the Rod, and Religion, in Common

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Schools," had been some two months before the public, an elaborate reply appeared from Hon. Horace Mann. His "Sequel" is marked in almost every line with that abusive rhetoric, in which he is "hard to beat." His literary ferocity has, at last, made many people afraid of him; which is a bad sign in a public officer. A profound adorer of Mr. Mann gently touches this matter in a recent number of the Boston Courier: "Candor, also, requires me to say that Mr. Mann, in his portion of the controversy, has diluted his ink too much with sulphuric acid. Will he pardon one deeply interested in the cause to which he is devoted, if he says to him that his judicious friends never read his controversial writings without some mixture of pain?" His severity of retort on all occasions is the less excusable, because he has given occasion to strong suspicions as to the nature of the religious influence he is endeavoring to exert in the Schools. He has occasioned it by his studied reserve, coupled with what look like dark intimations, upon points of vital and fundamental importance. His associations, too, if a man may be known by the affinities he manifests, tend to deepen those suspicions. All persons of no religion, or next to none, espouse his cause, exult in his reputation, and applaud his proceedings. Every attack upon him, they resent as a personal wrong to themselves, and an injury to their systems. He and the pantheistic schemers seem to be on the best of terms. The "Christian World," the organ of transcendental Unitarianism, boasts of him as one who has been most active at spreading, in his official station, the "seminal principles" of its faith. All the periodicals of the infidel class, down to the Trumpet, the Chronotype and the Investigator, make common cause with Mr. Mann, and appear to be in full sympathy with him in all his contests. If he is willing to rest under the suspicions unavoidably excited by these circumstances, he is bound to respect the motives and feelings of those who cannot suppress those suspicions. There is no excuse for his "fiery savagery" in taking vengeance on that conscientious jealousy with which they guard the purity of the truth they love. — In about two weeks, Mr. Smith produced his "Reply to the Sequel," of which two editions were speedily exhausted. For a long time past, no controversy upon religious subjects has excited so much feeling, or received so much notice in the public prints. If no other good is to ensue, it may prevent the translation of Mr. Mann from his present office to the superintendency of the Boston Schools. Woe to the "Thirty-one Masters," if ever his scymetar shall be brandished over their heads!

Sacred and Miscellaneous Poems.— This volume, of elegant air, by William B. Tappan, is the second of a series of his "revised poems." Complaint has been made of his poetry on account of the great inequality of merit in the different pieces. But who finds fault with a potato-patch, because all the tubers are not of the same bigness? Or who objects to the midnight heavens, because every star is not of the first magnitude? It is very well that all the bricks in a dead wall should be pressed in the same mould; but the luxuriance of living nature loves not the evenness of uniformity. Probably the

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various grades of excellence in Mr. Tappan's verses are not more numerous than the diverse tastes of his readers. It is a good thing for readers to exercise their taste and discrimination in culling the beauties of the flower-bed; and sure we are that a delightful cluster can be gathered from the blooming plat before us. The strains which waken "the isles of the South," and celebrate the midnight "on Olive's brow," and breathe of "the hour of peaceful rest," must ensure to their writer a spotless and lasting fame. Who has not heard them chaunted by lips beloved, now singing amid celestial song? How has the soul floated in them on the waves of sacred harmony; and memory has been haunted by each well-remembered cadence, till we could apply the lines of Wordsworth:

"The music in my heart I bore
Long after it was heard no more."

THE TEACHERS' INSTITUTE. — This is a book of hints for young teachers, by William B. Fowle, who says, in the titlepage, that he is author of thirty-one school-books! This must be modesty of the kind which "stayed the coach full three doors off;" for in the preface the number swells, like Falstaff's foes in buckram, to "more than forty school-books." His passion for multiplying volumes of this kind reminds us of the speech which, as he assures us, was made to him when a school-boy, by old white-wigged Master Tileston: "You gnarly wretch, you are never satisfied!" The "Teachers' Institute" is full of the new-fangled quirks and contrivances in teaching, by which boys and girls make play of their learning; somewhat as certain merry evangelists have undertaken to convert hardened sinners, by joking and laughing them into serious piety. The main abomination in Mr. Fowle's book, which is enough to sink it to deserved perdition, is its infidel treatment of a part of the canonical Scriptures. The contempt which he pours upon the teachings of Solomon, as "coming from an immoral prince," (page 251,) would have met its just reward in the days of that Jewish disciplinarian, who not only advised wholesome correction for the disobedient child, but prescribed "a bridle for the ass, and a rod for the fool's back." We wonder not that Mr. F. trembles at the very name of Solomon. Had Mr. F. felt the twig as thoroughly as he should have done when he was young, he might have had more sense now than to set himself up as wiser than Solomon, to whom the Lord repeatedly appeared; and to whom "God gave wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea-shore," rendering him "wiser than all men." As to his moral character, we are divinely told by Him who knows the heart, that "Solomon loved the Lord, walking in the statutes of David, his father." And though his religious character is far from unexceptionable, and especially in his old age deteriorated greatly, yet his sins are recorded, as the sins of almost every good man whose life is narrated in the Bible, not to bring into contempt the Scriptures which they were inspired to write, but that we might be warned that the best of men are imperfect, and incur the displeasure of God by their sins. If we are to have any Bible at all, it must be penned by *imperfect* men, under the *infallible*

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guidance of the Holy Ghost. Those holy men, Abraham, Moses and David, were, in some respects, "immoral princes;" and many of the chief prophets and apostles had their manifest faults; and, according to Mr. F.'s logic, the religion revealed to us by their means must give place to the holier cogitations of those who, like him, are "wise in their own conceit." Had Mr. F. been better imbued with the elevated morality of the Book of Proverbs, he would not have polluted the youth of our State, by sending out those "School District Libraries," some of them abounding in the grossness of the older English literature, and from which Barnum Field, Esq., some three years ago, collected that shocking mass of vulgar, profane and obscene expressions, almost too infamous to bear exposure.

REVIVAL PREACHING. — There are many pious and amiable ministers, who are zealously discharging the duties of their sacred office, but who deeply lament the apparent fruitlessness of their labors. And yet, if any one were to tell them frankly wherein the difficulty lay, they would not believe him; — nay, they would feel hurt and offended. It would astonish them to be told, *that they do not fully preach the Gospel!* They do not clearly exhibit and forcibly impress those great doctrines, or grand spiritual facts, in which lies the power of divine truth over the conscience and the heart. The utter depravity of human nature, the entire sinfulness of the whole life of every unregenerate man, the ruined and helpless condition of the soul, the necessity of that change of heart which can only be wrought by the grace of the Holy Spirit, the free forgiveness which is obtained by faith in Christ alone without mixture of human merit,—these, and the like solemn facts, are not brought to bear upon the mind with all their weight and power. They are assumed in preaching as true, as matters of course; and are often touched upon by way of allusion and inference. But were they to be drawn out from the Bible in their full extent, it would be like unsheathing the sword of the Spirit to the full length of the blade: it would flash in the sun-light: its biting edge would cut deep into the hardest heart. Clear, discriminating, soul-searching preaching in this strain would strike many of our drowsy congregations with all the force of novelty; and would arrest attention, and awaken conviction, to incomparably better purpose than all the new metaphysics and new measures which will be contrived to the end of time. It is to be feared that many churches would hardly endure instruction so rousing, so humbling, so terrible to the spirit of self-indulgence, so killing to the pride of the heart. Yet is there nothing so effective, with the blessing of God, as the style of preaching strikingly described by Cotton Mather, as that "which most exalts Christ and abases man."

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THE

CHRISTIAN OBSERVATORY.

VOL. I. BOSTON, MAY, 1847. No. 5.

SECOND LETTER TO REV. CHARLES BEECHER.

MY DEAR BROTHER, — I remarked, at the close of my last communication, that I fully sympathize with you in your desire to make the Bible the sufficient and only rule of faith and practice; and yet that you seem to me to have said some things not adapted to secure this end, and which imply imperfection in the Bible. I refer to what you say of the impossibility of producing unity of opinion, even by the Bible, to such a degree as to be a basis of church organization. On this ground, you severely condemn the practice of testing church fellowship by opinion. The ground of the impossibility of such unity of opinion, you regard as lying in the original differences in the structure of minds. Indeed, in one passage you seem to carry this so far, that your language might be used by one who denied the real existence of an external system of truth. I refer to the following passage: "That Word is able to give the docile student true views of God, of self, of expiation, reconciliation, life, death, resurrection, and the world to come; *views which, though they may differ from mine, are true; and differ from mine, only because his mind differs from mine.*" Now, in view of the context, I suppose you here refer to circumstantial, and not fundamental, differences; and that you do not mean that the Bible cannot give real truth, which shall be certain in itself, and be the same to all. If you did not mean this, if you meant that there is a system of certain truth revealed in the Bible, which may in all fundamental points be seen alike; and that still, owing to mental peculiarities, all will not conceive of it exactly alike, *in all of its colorings and*

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details, I should agree with you. But if you mean that the Bible cannot produce fundamental unity of opinion, as it regards the great outlines of the system, to such an extent as to lay a foundation for unity of action, *in unity of opinion*, then I should not agree with you, and should deem such a view inconsistent with the perfection of the Bible. For all intelligent, harmonious, organic action must be based on coincidence of opinion; and if the Bible is not adapted to produce such coincidence of opinion as is necessary for organic action, it is imperfect, and not able thoroughly to furnish the man of God unto every good work.

I am struck with the fact, that, in accounting for the differences of opinion, as it regards the truths of the Bible, you in this place refer to no cause except the original difference of mental structure, and the impossibility that minds so unlike in structure should agree in opinion. Two other causes, of which the Bible mainly speaks, you omit. I mean the depravity of the human heart, and Satanic influence. I shall soon speak more at large of the Scriptural view on these points; and will only say, in passing, that they have much to do with the necessity of creeds.

Still further, though you profess to regard as apostacy only the requiring of every candidate for licensure, or ordination, to accept some book of doctrine besides the Bible, as a test of his qualifications; yet you in fact go farther than this, and deny the right to use opinion of the meaning even of the Bible, as the basis of church organization. You say: "Of all usurpations of the divine prerogative which have desolated the church, that of testing church fellowship by opinion, instead of by experience and practice, is the most ruinous."

But do not you test church fellowship by opinion? If a man denies the inspiration of both Old Testament and New, and denies even the historical truths of the gospels, and is a mere deist, and yet calls himself a Christian, and behaves well, and declares that he has an eminent religious experience, will you receive him into church fellowship? Yet is it not a matter of opinion that the Bible is inspired, and that it is the sufficient and only creed? And if you may make one opinion a test of church fellowship, why not another?

In the principle, then, that opinion is not to be made a test of church fellowship, I cannot agree with you; and, as I do not wish to enter into controversy, but only to compare views, I will state

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the necessity and utility of creeds, as they appear to me; and I will endeavor to show the true place and influence of those causes of diversity of opinion, which you have omitted.

Admitting, then, that no book of doctrine ought to take the place of the Bible, as a test and a standard of appeal, yet I maintain, that, in order to intelligent and harmonious church action, there must be agreement in opinion as to what the Bible teaches, at least in fundamentals. That is, there must be, in reality, a common belief, or a creed.

Again; the making, the printing and the studying of creeds, is of great importance, to enable the people of God not only to resist the constant efforts of the human heart and of Satan, to adulterate, neutralize and destroy the truth; but also to hold up that truth in vivid and definite forms before the mind and conscience of the community.

Let us, then, first look at creeds as the necessary basis of intelligent organic church action.

It lies in the very nature of the mind, that, in order to act together, men must agree, as it regards the ends at which they aim, and as it regards the means of gaining those ends. In the common concerns of life, no man thinks of denying this principle.

If in an empire an army were to be organized, to subdue a revolted province, could those who denied that there was any revolt act in one and the same army with those who firmly believed that the whole province was in a state of rebellion? Could they aim at a common end, or use common means to gain it? Would it not be a mere mockery of common sense to call those bigoted or illiberal, who believed in the revolt, because they excluded from their companies all who denied it? And yet this would be organizing an army on a creed. And, indeed, on what other basis can any intelligent organization, to gain any important end, be formed? Is not opinion, of necessity, the basis of all intelligent action? And if it is, how can those act together who do not so far think together as to be able to aim at a common end, by common means? Look, now, at the application of these principles to the case in question.

It is either true, or it is not true, that this whole world is a revolted province of the kingdom of God. It is either true, or it is not true, that all men are depraved. It is either true, or it is

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not true, that they need regeneration and pardon. It is either true, or it is not true, that God has provided a system of means, to gain these ends. And if he has provided a system of means, it may be known what they are.

Now, a man may take which of these alternatives he pleases; but one thing is plain,—those who take opposite sides cannot, as intelligent men, act together. They cannot aim at common ends. They cannot use common means to gain those ends. And it is a violation of the laws of common sense for such to pretend to act together.

They who believe in the entireness of human depravity, the necessity of regeneration and atonement, the incarnation of the Word who was God, the death of Christ to make atonement, and the agency of the Holy Spirit in regenerating the soul, can act together; for they can aim at common ends, and use common means to gain these ends. And, with equal clearness, those who deny these doctrines cannot act with them. Therefore, for either side to exclude the other from a church is not bigotry, but simply a natural exercise of sound common sense. And thus we arrive not only at the right, but also at the necessity, of organizing a church on a creed. To do otherwise is impossible, and to attempt to do it is absurd.

It was once the fashion among the Unitarians of this region to inveigh, in the most unmeasured terms, against creeds. They said: What are opinions! Christianity is not a system of dogmas; it is a spirit. It refuses to be shut up in the limits of human creeds; it is as expansive as the universe. Dr. Channing told us: "Christianity is freer, more illimitable, than the light or the wind. It is a spirit, rather than a rigid doctrine,—the spirit of boundless love. It cannot be reduced to a system. It cannot be comprehended in a set of precise ideas. It is to be felt, rather than described." Mr. Sparks informed us: "It is a bold and unjustifiable assumption of authority in any one, to decide on the faith of another, or to declare whether this other believes enough to be called a Christian. It is a case which is exclusively concerned with the conscience and conviction of the individual." That is, whoever pleases to call himself a Christian, has a right to the name.

But at last Theodore Parker arose, calling himself a Christian in the highest and most absolute sense; and yet denying mira-

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cles, and prophecy, and the historical verity of the gospels, and the inspiration of all parts of the Bible, and reducing all things to naked and blank deism.

Here, then, was a decisive test of the truth of all that had been said about making opinions, and not spirit, a test of fellowship. And now, do the main body of Unitarian ministers in this city exchange pulpits with Mr. Parker? No. Do they exclude him on the ground of his spirit? It is not pretended. On what ground, then? Certainly on no other ground than that of opinion, or creed. For this I do not reproach them. I am glad to see them return from the regions of sickly sentimental declamation to the domains of reason and common sense. Dr. Frothingham has published four discourses under the significant title, DEISM OR CHRISTIANITY. Of these, the second is entitled CREEDS. Hear how he discourses on this theme: "Let us have a belief, therefore. How can we otherwise have any portion in the believers' rest or hope? Let us have a creed, also. For how else can we tell or know what we believe?" "A creed! It has been unreasonable. It has been despotic. It has canonized errors. It has prolonged abuses. Who doubts this? And certainly the fact is repeated often enough to bring it within every one's knowledge. But we are not so often reminded, that it is not necessarily connected either with a superstition or a tyranny; that it has its foundation in the human mind, and not in arbitrary impositions." Dr. Dewey, also, in his address before the Berry Street Ministerial Conference, advocates the same doctrine. He seems to be aware that it is not in exact harmony with primitive Unitarian doctrine, and says: "It is said that we are acting in total inconsistency with our former professions; and I suppose that the doctrines of this discourse will be accused of the same thing. I am not particularly anxious to deny this charge. All progress is likely to be made at some expense of consistency. I am much more concerned to be right to-day, than to show that I was right last year, or ten years ago. Very likely there are some things in our writings, as a denomination, which are not entirely reconcilable with our present position." This is manly. Would that, on the same principles, he would fully return to the faith of his fathers! Dr. Gannett, also, has of late spoken on this subject in an altered strain. "Every denomination, so far as its members act together for

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religious purposes, must have a larger or a narrower creed; and there is no objection to this. On the contrary, it is a necessary fact. The objection grows out of the abuse of the necessity."

Of course, therefore, to form an intelligent church organization, it is not enough merely to profess to take the Bible as a creed. It is necessary so to understand it, as to render it possible to act together. It follows, that those who compose a church have a right to inquire how those who wish to join them understand the Bible; and those who license or ordain ministers have a right to inquire how they understand the Bible, and whether they so understand it that they can act together. And, in doing this, it is not necessary to pledge them to any book besides the Bible. They can simply, as we do, take the Bible as the ultimate standard of appeal, and examine them by their own views of it. If they differ, either party may convince the other, if it can be done; if not, they must be content to act apart. If you say, that thus the student must study under the influence of the known opinions of the great Christian denominations, knowing that they will not license him if he does not agree, at least in fundamentals, with them; I admit it. If you say this involves an appeal to the baser passions of his nature, fear of want and desire of support; I reply, that if, by communion with God, he is guided contrary to all these bodies, then God will sustain him; for, to the holy soul, he is more than the universe beside. But if communion with God leads him to see himself depraved, polluted, ruined, lost, in need of regeneration and atonement, then, in fundamentals, he can agree with any evangelical denomination; and he will enter that one whose organization and discipline suit him best.

Let us now consider the utility of creeds in preserving distinct and definite views of that truth which human depravity and Satanic influence are constantly endeavoring to adulterate and destroy.

If any truth is clearly revealed in the word of God, it is, that there is in the unregenerated heart of man a deep dislike of the holy character of God, and of the principles of his moral government. No one has ever stated more clearly the true source of the religious errors of this world than our Saviour: "This is the condemnation, that light is come into the world, and men loved

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darkness rather than light, because their deeds were evil: for every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." Idolatry and its abominations are not the result of necessary ignorance. An inspired apostle has thus explained such mournful facts: "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Under the light of the gospel, similar results take place. "They received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Nor are these all the causes of error and delusion. There are "principalities and powers who rule the darkness of this world;" and so great is their influence, that an apostle tells us: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The tendency of all the efforts of these rulers of the darkness of this world is to prevent true and genuine conviction of sin, and to prevent regeneration which is by repentance and faith in Christ. This is done in various ways: sometimes by directly denying and assailing the doctrine of the entire depravity of the human heart; at other times by assailing doctrines which are essential to the full and proper operation of the system in convincing of sin and regenerating the mind.

The logical and moral consequences of denying any portion of a divinely revealed system of truth are not always obvious at the first glance. No one, for example, would be likely, beforehand, clearly to see that Arianism would send its pernicious influence through the whole of that system of truth which is designed to regenerate and sanctify the soul. Yet facts show that it has done so, in all ages; and, if any one will think profoundly, he can easily see why. It renders impossible any true doctrine of atonement, and destroys the power of that doctrine to convince of sin and to regenerate the soul.

But the unseen powers of error know perfectly the tendency of every error to prevent conviction of sin, or to impede or prevent regeneration and sanctification; and it is their constant employment to adulterate the truth, by the introduction of such errors.

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This is, of course, done through the agency of men. Hence the Word of God is full of warnings against the delusions of such men. They are spoken of as "bringing in damnable heresies, even denying the Lord that bought them, and bringing on themselves swift destruction." Paul warns the Ephesians against "being carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Jude exhorts "to contend earnestly for the faith which was once delivered to the saints." Paul declares: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." John enjoins: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." As the world was full of false teachers, he enjoins on the disciples, "not to believe any one till they had tried him, and found that he was of God." Our Saviour also warned his disciples against delusions, which would be so powerful as "to deceive, if it were possible, the very elect."

In short, the great conflict is between truth and falsehood. Belief of the truth convinces of sin, alarms, regenerates, and sanctifies the soul. Belief of fundamental falsehood destroys the soul. God asserts that "all who love and make a lie shall have their part in the lake that burneth with fire and brimstone."

Hence there is need of deep study and accurate discrimination in the statement of divine truth, in order to detect and resist all efforts to corrupt the Word of God, by the introduction of human errors, and by imperfect and one-sided presentations of truth.

Although I would not ascribe to creeds any undue or exclusive power to produce such results, yet I cannot but believe, not only that the intense study needed to frame a creed and to make accurate definitions of religious ideas is greatly beneficial to those who are at first engaged in the work, but that it is so to all who, in other ages, will thoroughly examine such a creed, and compare it with the Word of God. It is good to study what has caused to its authors intense mental exertion. It is good to be aided in our study of the Word of God, by the condensed and systematized results of eminent minds. So we feel as it regards systems derived from the book of God's works. The creed of the scientific world is in the great book of God's works, and not in any books

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of Newton or Laplace. Still, is it of no benefit to the scientific world that they can study the Principia of Newton, or the *Mécanique Céleste* of Laplace? And yet, what are their works but scientific creeds drawn from the great book of God's works? And who could hope to be employed as professor of Natural Philosophy, or of Astronomy, in any of the colleges or universities of Christendom, if he openly renounced and rejected their views?

Now, though I do not receive every sentiment that is taught in the Westminster Assembly's catechisms and confession of faith, yet I never read and study those documents without being filled with admiration at the vast amount of scriptural truth which they have stated with a clearness, discrimination and precision, that have never been exceeded, and cannot be. The same may be said of the doctrinal statements of the synod at Dort. No man can carefully read and thoroughly study them, without finding himself benefited in the highest degree. The same is true, to a great extent, of the other reformed confessions. Why should it not be so? Had they not the Bible, as well as we? Had they not the teaching of the Holy Ghost, as well as we? Had they not a deep religious experience, — deeper, I fear, than is common at the present day? Were they not men of eminent intellectual power and great learning? Why, then, should we not expect to derive much benefit from a careful study of the matured results of all their thought, investigation and experience?

But now, if you ask me, Would you examine candidates for the ministry by these creeds, or pledge them to a belief thereof, or try them thereby, in case of supposed error or heresy? I answer, No; but by the Bible. The Bible ought to be, in all ages, the supreme and only rule of faith and practice; the only authoritative standard of appeal and of judgment. I would use creeds just as I use systems of theology. The theology of a given age is made by its authors, and depends on the general intelligence of the age and their principles of interpretation. Creeds are a condensed exhibition of the results at which such authors arrive. If incorporated as tests and standards into the structure of a civil government, or a hierarchy, they thereby receive an undue authority, beyond that of other theological writings; whereas all ought to stand on the same level, and have power only by argument and moral influence, and be subject to a constant comparison with the Word of God. Thus we use creeds in New England;

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and this, I think, is the happy medium between abusing them, and not using them at all. We do substantially agree in the great doctrines of the creeds of the Reformers, and yet we are never tried by them, — we never try others by them; but appeal directly to the Word of God.

Such are my views of the necessity and use of creeds. I submit them for your candid and fraternal consideration. It remains, that I speak, as proposed, of the various uses which are in fact made of them by the Protestant world, and inquire how far these uses are deserving of censure, as leading to apostacy from the Bible.

It is plain, that the system of the Presbyterian church was mainly in your mind when you delivered your sermons. I do not, as you will see, regard with favor their mode of using a creed; and yet it may not deserve all the censure which you have bestowed on it. At all events, there are much worse modes of using a creed. Moreover, there are others beside the New England Congregationalists, who do not use creeds in the mode which you regard as apostacy. If I mistake not, this is the case with our evangelical Baptist churches, — and how large that denomination is you well know. But I must reserve any remarks on the remaining topics for my concluding letter.

I am, as ever, your affectionate brother, EDWARD BEECHER.

DANCING NOT CONSISTENT WITH PIETY.

DANCING, as a fashionable pastime, is becoming more common. In the families of many Christians, children and youth are trained for it. Parties, given by professors of religion, to which professors of religion are invited, are enlivened by the music and mazes of the dance. Dancing is regarded by a portion of our citizens, as so important, that a special train of cars was placed upon the railroad, on the Sabbath, to bring to our city a set of dancing children. And many professed followers of Christ were seen among the crowds which gazed upon the proficiency of those children, whose severe and painful discipline gave them such power over the movements of their bodies. The season of fashionable travel and temptation is at hand. Families will soon be

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on their way to Saratoga, Niagara, or Cape May. Among the fashionable follies which may tempt the Christian from the right path, dancing will be conspicuous. It will, therefore, be seasonable to present some of the proofs that dancing is inconsistent with the Christian profession.

It is an amusement peculiarly belonging to the world. It is one of those decided badges which distinguish the servants of sin. More than any other pastime, it reveals the state of the heart, and indicates the ruling passion. It is inconsistent with a Christian profession, because that profession implies an aim and conversation above the world; — a renunciation of all low and hurtful pursuits. Dancing implies the opposite. It never can harmonize with the aspirations of a renewed soul. It never can sympathize with any good thing. No one cleaves to it in affliction. No one seeks it as a balm for a wounded heart. It strengthens no good resolution, — helps no one on in the way of life. An ardent piety, a heart warm with the love of God, loathes it as it loathes sin. The love of souls and the love of the dance beat not in unison, — beat not in the same bosom. It has often quenched the Spirit of God. It has sent swiftly down the sun of many a summer day, which arose "to guide the feet of men in the way of peace."

The reasons given for dancing do not justify it. If Christians must "give a reason of the hope that is in them," they must also give a reason for dancing. The amusement is unseemly. It betrays a light and vain spirit. Conscience, no less than public sentiment, asks of pleasure-loving Christians, Why they dance?

Is it done for relaxation? None but bigots, we are told, deny men harmless recreations. We must have something to unbend the mind, and dancing is as innocent as any thing we can find. But is it true that dancing is that harmless thing it is represented to be? Is it true that you must secure this relaxation, or have none? Can the servant of Jesus Christ in no way unbend his mind, but by putting on one of those decided badges of the devil, "which are known and read of all men?"

Is it a healthful pastime? Have those the best health who do the most of it? In what does the peculiar healthfulness of dancing consist? In the violent and unnatural exercise; in the swift alternations of heat and cold; in the exposure, constant,

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imminent and unavoidable; in the dress and the refreshment? Who can be ignorant of the truth, that among the dancers consumption finds its victim decked for the sacrifice?

Dancing is a representative of dissipation. If professors of religion seek only a relaxation from toil, a pleasing recreation, or an improvement of health, each could be procured without the scandal and reproach of dancing.

But dancing is a representative of a peculiar species of dissipation; and those who love that dissipation love the dance. Without such a love the pastime would not be tolerated one moment. Shut up a young person alone in a room, with a command to dance for health, from bed-time till dawn, and such a command would be pronounced an act of the grossest cruelty. A whip of small cords would be necessary to enforce it.

Dancing is identified with late hours and full suppers: these constitute half the charm of the dance. It is associated with an immodest mingling of all classes and characters. It is distinguished by a rude familiarity, which, in any other amusement, would be resented as an insult, — resented with indignation. It is, as to cause and effect, immodest. It is immodest in the material worn, and in the fashion of the dress. A lady who would appear at her table, or in her drawing-room, in the garb she would wear at a ball, would at once lose her reputation for modesty, if not for virtue. On the boards of a theatre, the charm of the dance is its indecorous character. The more wanton the figure, the more propriety is *violated*, the louder is the applause — the higher the premium on the boxes! It is not recreation or exercise which people plead for when they dance; but dissipation in some degree, of which dancing is the representative. Peter commands the Christian women to adorn themselves with "a meek and quiet spirit, which is, in the sight of God, of great price." Let a dancing Christian, arrayed for her amusement, compare herself with this description. Let her look at its influence upon her health, her character for consistency, her reputation for modesty, and then decide, if she can, that dancing is consistent with her vows to God. We say not that the mere bodily exercise does all this. But we do say that such results are so inseparably connected with dancing, that without them it would not be sought for by its patrons, nor condemned by its religious opposers.

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Dancing is a manifestation of rude and grovelling life. It is the expression of animal nature, and not of refined and cultivated life. It becomes the satyr and the savage, but not an intellectual being. Never is dancing the language of meekness, forgiveness, or faithful love; while revenge, bloody hate and base passion find it an appropriate vehicle for expressing these emotions. The savage inflames his passions in the dance, to fit him for deeds of blood. His victim is not consumed, till in the dance he utters around the stake his fiendish delight. The cannibal devours his captive with a keener relish, after a short exercise in this amusement. Base men, and women as base, during "the reign of terror," danced around the scaffold, as heads, in scores, fell beneath the axe. They found dancing an expressive action, in which to vent their delight at the sight of human blood. The more rude, revengeful and savage men and women are, the better do they like the dance, and the better does it become them. But it is unworthy of a cultivated mind; it is beneath the dignity of a moral being; it is inconsistent with that refinement which religion imparts. In a manner less gross, less sensual, can all the good it offers be enjoyed. The conclusion is inevitable, that, when Christians are found in the dance, they have already "turned again to the beggarly elements of this world."

All good men have condemned dancing. The united voice of good men, in all ages, is worth something. That united voice is against dancing. Even irreligious men regard it as a blemish on Christian character. Who would trust the piety or sincerity of a dancing church-member? Not a man of the world. One fond of the dance is seldom fond of prayer. One frequent in the halls of pleasure is not frequent in the place of devotion. Those who seek the seats of folly, seldom seek opportunities to do good.

To a minister of religion, such a love of the world as dancing displays, would be utter ruin. No position, ability, or character, could uphold him. What is inconsistent in the minister, is inconsistent in the professors of religion. That which casts suspicion upon his piety, casts equal suspicion upon theirs. How would impenitent men regard an invitation to repent of sin, and turn to God and to serious piety, if it came from one with whom they danced the evening previous? It would have the same effect with a similar exhortation from a dancing preacher.

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We are not ignorant that David is claimed as an exception to the remark, that all good men have been opposed to dancing. It is said, that "he danced before the Lord with all his might," making an earnest business of it. Almost every church member who advocates dancing has learned so much about David, if he has learned nothing more.

No Christian, it is presumed, will justify all that David did; no one would desire to imitate him in all things. Did he do right when he danced? Is his example, in this instance, worthy of imitation? We think it is not. We think that this case affords one of the strongest arguments against the practice. David's heart, at that time, was not right in the sight of God; for he chose to be displeased with the acts of God, and to arraign his Maker. Hard upon the dance followed that dreadful crime which cost Uriah his life, and stained the memory of Israel's king. All who saw him dancing before the ark were ashamed of him. He compromised his dignity as a king, and lessened the respect due to him as a man. His wife saw "him leaping and dancing before the ark, and *she despised him in her heart.*" She taunted and reproached him, saying: "How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaid of his servant, as *one of the vain fellows shamelessly uncovereth himself!*"

Even in that early age, dancing was regarded as pastime well suited, and only suited, to vain fellows and shameless maidens. Had David lived nearer to God at that time, his joy at the return of the ark would have been chastened by sobriety and decorum. When, by repentance and reformation, he became more evidently a man after God's own heart, we hear no more of this rude and unbecoming practice.

Christians are forbidden to dance. The Bible forbids it, when it forbids conformity to the world, when it enjoins abstinence from hurtful lusts which war against the soul, when it requires a walk and conversation such as becometh the gospel of Christ, when it makes it the duty of Christians to seek the glory of God, whether they eat or drink or whatever they do, when it bids them act in view of that solemn hour in which God will judge the evil acts and idle words of men.

The few instances of dancing recorded in the Bible are little to the credit of this pastime. To the case of David we have

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already referred. It was in the dance that the daughters of Shiloh were taken captive by the men of Benjamin. Jephthah's daughter was a severe sufferer for her love of the dance. The cruel and wanton daughter of Herodias, by her dancing, caused John the Baptist to lose his head. The head of God's holy prophet in a platter, was a refined reward for a pastime as refined.

Children should not be taught to dance. That which it is not proper for a Christian to do, it is not proper to teach, or suffer to be done. Unless it be expedient to impair the health and endanger the morals of the young, unless it be right to impress upon them a love of indecorous pleasure, unless it be proper to familiarize their minds with dissipation in the days of their youth, then it must be wrong to teach children to dance.

Dancing is not a healthful relaxation for children. The frail dress, the constrained apparel, the close room, the violent exercise, the extremes of heat and cold, the exposure, are not favorable to health. A dancing school is not a school of good morals or manners. "Evil communications corrupt good manners;" and such communications are found there. The mingling together of all classes, and the absence of moral culture, which is the only basis of good manners, prove this. Dancing schools and dancing masters must materially change, before politeness or moral principles will be learned from either.

We know not how to reconcile the conduct of those Christian parents who teach their children to dance, with their vows to God, to whom they dedicated their children in baptism. They pledged themselves to train them up in his fear and for his praise. Will the art of dancing help in this momentous work? Will the course of training which dancing requires, the dress, the preparation, magnify the importance of early piety? Will it not rather place, deep down in their tender minds, a love of vain display and sensual gratification? Such seeds, sown at such an age by such hands, must bear pernicious fruits.

Of what avail are counsels, tears, or prayers, from such parents? The voice that prays, encourages the child to tread the paths of folly. The hand that arrays the child for church, arrays it for the ball-room. The authority which guides its feet into the house of God, guides them into the place of unhallowed mirth. In the estimation of the child, the one will be as sacred as the other.

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By all that Christ enjoins upon parents, in respect to their children; by all that Christians have vowed before God, in relation to their offspring; by all that concerns the present and endless good of both parents and children, Christians are forbidden to dance themselves, or to teach the unblessed art to their households.

EGYPT AND THE PROPHETS.

EGYPT has for us the highest interest, from the evidence which it furnishes, in the fulfilment of prophecy, of the truth of the Bible. Egypt had been, in the plenitude of her power, the oppressor of the nations; she had proved false to her national engagements with Israel; and her idolatries had corrupted the world. In consequence, that God, whose government extends to nations as to individuals, announced, two thousand four hundred years ago, by the lips of Ezekiel and Zechariah, and two thousand six hundred years ago, by the lips of Isaiah, and placed on record in the Bible, the decrees of God registered in heaven against Egypt. Hear his words, Zech. x. 11: "The sceptre of Egypt shall depart away." Ezek. xxx. 13: "There shall be no more a prince of the land of Egypt." Ezek. xxx. 7: "They shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted." Ezek. xxix. 15: "It shall be the basest of the kingdoms; neither shall it exalt itself any more." Ezek. xxx. 13: "Thus saith the Lord God; I will also destroy their idols, and I will cause their images to cease out of Noph" (Memphis).

Was it inspiration, or political forecast, which uttered these wonderful words? Was it the discernment of the prophets which spoke, or God himself, to whom the future and the past were equally present? There was nothing in the condition of Egypt, to make such a future probable. What was the condition of Egypt? From the mouths of the Nile, for a thousand miles, up to the tower of Syene (Assouan, the first cataract), from Syene far southward into the heart of Ethiopia, there was one language, one law, one faith, one sovereign. His subjects were counted by millions, and twenty thousand cities obeyed his sceptre. The river, from the heart of Africa, bearing fertility in its

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bosom, was trained and led by channel and water-course, until it won the desert for the plough; lentils, lupines, the doura, wheat, with the melons, the onions and the garlic which Israel craved in the wilderness; the olive, the orange, the citron, the fig, the pomegranate, and the clusters of the vine, abundantly supplied the wants of the teeming millions, and poured their excess on the necessities of less favored lands. The young Egyptian grew up amidst those monuments of national greatness which astonish our degeneracy, and put to shame the meaner magnificence of our times.

What was there in such a condition of things, to warrant any unaided wisdom in coming to the conclusion, that Egypt should be desolate and bare, her altars defiled, her people oppressed by strangers, and her line of kings, whose race extended far back towards the deluge, be dethroned for ever? No forecast, unaided by inspiration, could have discerned amid such glories the tokens of future and absolute ruin.

But have these prophecies been fulfilled? "The sceptre of Egypt shall depart away." *It has passed away.* The Lord God hath said: "There shall be no more a prince of the land of Egypt!" and what was written in heaven is true on earth. There has been none. Five hundred and twenty-five years before Christ, it yielded to the conquering arms of the Persian Cambyses. Three hundred and twenty-five years before Christ, the Persian dominion crumbled before the overmastering power of Alexander. Thirty years before Christ, Cleopatra ended her vices, her life and her kingdom; and Egypt became a Roman province. In the division of the Roman empire, Egypt pertained to the throne of Constantinople, and there remained until the year 640; when the Saracens, impelled by the vigor of a new superstition, crushed the decaying strength of a corrupt rule, and conquered the land. Their rule was subverted, in 1250, by the Mamelukes; and thus a race of Circassian and Georgian slaves ascended the throne of the Pharaohs. Eventually the Turk, in 1516, overthrew the Mamelukes, and Egypt became a province of the Turkish empire. From 1798 to 1801, it passed under the dominion of France; and subsequently, after a chapter of bloody strife and treachery, it remains nominally attached to the Turkish empire, under the viceroyalty of Mehemet Ali, a Turk himself, holding Egypt without the consent of its people and in spite of

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the Sultan. For two thousand three hundred and seventy-two years, no prince of Egypt has swayed the sceptre of the Pharaohs. The race of old Egypt has dwindled from millions down to one hundred and sixty thousand, whose very language has died out, and would be utterly lost but for their sacred books; and whose proud history and character could hardly be recognized in the cringing servility and degradation of the modern Copts. Is not this the doing of Him who hath said, Ezek. xxx. 19: "I will execute judgments in Egypt, and they shall know that I am the Lord?"

But let us look at other points in the prophecy. It is written: "Egypt shall be a base kingdom, it shall be the basest of the kingdoms, neither shall it exalt itself any more. Her cities shall be in the midst of the cities that are wasted."

The personal character of Mehemet Ali has given to Egypt a measure of activity, and possibly of progress in the arts of life, unknown among the feuds of Mameluke Beys, or under the sleepy rule of the Turk. But it should be borne in mind, that the progress of Egypt under Mehemet Ali has always been in harmony with oriental ideas. Every thing has been done with simple reference to the security and aggrandizement of his throne. He has introduced manufactures, but they are all monopolies. No Arab dare make, even for domestic use, any article which the Pasha manufactures; on the other hand, he cannot sell his raw material except to the Pasha, nor buy it, when manufactured, except from the Pasha, and in both cases at the prices of the government. It is equally true that he cannot sell his wheat, or any product of the soil, until the officers of government have taken what they please, at their own estimate. In addition to this, the land-tax is so heavy on the wretched cultivators, that, even where they own the soil, they often leave it in despair; as the claims of the government, when met, do not leave enough to support the most meagre existence. In consequence, vast tracts of land are left unblessed by the plough, uncheered by the song of the yeoman and the hum of village life, — a mere waste, overgrown by halfeh (beach-grass), the covert of the prowling jackal, and an emblem of the political economy of an oriental despot.

Not content with the grinding land-tax, which leaves but the most meagre remnant consistent with life to the laborer, the Pasha has appropriated to himself, by decree, the greater part of

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the soil of Egypt, before in private hands; paying for it by an annuity to the owner, terminating with his life, and entirely below its worth. Add to this, that the despotism of the head is transmitted to the lowest functionary of the land, and you may imagine how thoroughly crushing to the population is the government of Mehemet Ali. It centres every thing in himself. It gives him an army and a navy; it extorts from the penury of Egypt more than we should suppose any pressure could drain; but scarcely any thing returns to bless the people. They are left poor, ignorant and degraded; cringing and servile when dependent, cruel and unscrupulous when in power. Their villages are built of sun-burnt bricks; the huts being merely a square wall, about seven feet high, with beams of the palm across the top, covered by corn-stalks, to shade them from an Egyptian sun. "Her cities are in the midst of the cities that are wasted." The life of the fellaheen is so close an approach to nature, that we inquired what was considered a suitable outfit for a young couple entering on married life; and were answered: "A hut, a mat, a water-jar, and an earthen pan." The cost of the whole, house and furniture, was estimated at one dollar and forty cents.

The ambition of Mehemet Ali has drained the strength of Egypt. Her children have laid their bones in the sands of Arabia, the savage regions of Ethiopia, and whitened the very plains of Judea. They shrink with horror from the government requisitions, which sweep the population of villages and districts. Men, women and children are swept to the digging of canals, and their toil and exposure are requited by five cents the day for men, two cents and a half for women, and one cent and a fourth for children. But the horror of want and labor under the lash, and of diseases from exposure, is nothing, compared with the dread of military service. Standing on the banks of the Nile, we were surrounded by five boys: one had lost an eye, and three had lost wo joints of the fore finger of the right hand; while the fifth had that finger bent over a small bar of red hot iron, until the sinews were crisp and stiff. And yet this horrible act was an act of love; it was the act of a mother, who sought in this cruel method to retain them in her bosom, by making them incapable of serving in the wars. There is no people more degraded. They submit, as to destiny, with the sullenness of despair; at times breaking out into bloody vengeance on subordinate oppressors, to be them-

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selves crushed under the iron heel of Mehemet Ali. They are incapable of combining, so as effectually to attain their liberty; and are too ignorant to make liberty a blessing if they had it.

In morals, you have a description of them in the opening of the Epistle of Paul to the Romans. Their dances are a pantomimic exhibition of the vilest obscenities. In the streets of Cairo, circles of men, women and children gather about the story-teller and the juggler, to witness the representation of crimes which have hardly a name.

The people are as superstitious as they are immoral. We give but a single instance of it. At the commemoration of the birth of the Prophet, a high feast is held. A part of the esbekeyeh of Cairo was covered with tents of gaudy colors, surmounted with silken banners; while, at night, festoons of lamps, of various colors, threw a mellowed light upon the turbaned heads below. Here the multitudes of Cairo gathered; and jugglers and mountebanks, and all the resources of Eastern life, gathered for the public amusement. The multitudes were frequently parted by the procession of dervishes, preceded by drums, and wild with the frenzy of fanaticism. A circle of Moslems gathered under the tents, and, in the centre, some one recited the Koran, while the circle responded. As they warmed in their devotions, the circle rose; the chanter proceeded in a louder and quicker tone; and the circle, with a uniform bend of the body, throwing the head first over the right shoulder, and then the left, kept time with the chanting, and responded in the deepest gutturals of the Arabic, Allah! Allah! This continued until some of the worshippers fell from exhaustion; and others, from over-excitement, foamed at the mouth or fell in epilepsey. These services were preparatory to the high day of the feast, the birth-day of the Prophet. From the early dawn to the crowning miracle of the day, these circles were formed and sustained. At last the officers of the Pasha appeared, and parted the multitude, leaving an open lane, into which those of the different circles who were wrought to highest frenzy were introduced, and laid close to each other, side by side, with their faces to the ground. While thus arranged, an official walked over their prostrate forms, to see that every thing was orderly, whispering, at the same time, into the ear of each. They were fifty-six in number. When all was ready, an officer with a silken banner passed over them, succeeded by one who bore a copy of the Koran, covered with rich

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brocade; and he was followed by the chief of the College of Dervishes, mounted on a noble barb, and man and horse passed over the prostrate forms of these madmen. The horse planted his hoofs fairly and unshrinkingly on the yielding flesh beneath, as if he were the nobler brute of the two. When he had passed, several arose crippled, and fell helpless into the arms of friends; others raved like madmen; but most of them were untouched. According to Moslem ideas, no one is ever hurt on these occasions; and this is regarded as an annual miracle, granted by Allah on the birth-day of the prophet, in proof of the truth of Mohammedanism.

The old Egyptians worshipped kine, and crocodiles and cats; but I have more respect for them than for the degenerate race who fill their places. Egypt, whether you look at the physical, political, moral or religious condition of her people, is the basest of the kingdoms.

But let us look at the last of the prophecies we have cited: "Thus saith the Lord; I will also destroy their idols, and I will cause their images to cease out of Noph."

As you go to Memphis and penetrate the labyrinths of courts, and chambers, and gateways, and obelisks, and reach at last the secret and the sacred spot, where the idol was enshrined and veiled from vulgar worshippers, you will find no god of Egypt by his altars. The Lord hath said that he would destroy the idols of the land. What the hand of violence has spared, have been left to the sands of the desert or the pilfering violence of wandering Franks. At Dendera, the Pasha had removed the accumulated rubbish of ages, which filled its chambers, that he might use it for a granary for wheat. At Edfou the rubbish had risen by the exterior wall, so as to admit of passing from the ground to the roof of the temple; and here, above the buried chambers of the temple, on the massive roof, the Arabs have built a village of sun-burnt brick. The walls of the temple were covered with the sculptured gods of Egypt, with altars, and kings presenting offerings to the deity; but, the huts being out to the very edge of the wall, all the filth and abominations of an Arab village had flowed rankly down over the forms of kings, the altars and the features of the gods. Amidst the immense monolithic temples of Gibeleh Silsilis, we stirred the cormorant from her nest in the cleft of the rock, and marked the tracks of the jackal and the hyena on the sands of the desert, which had

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sifted into the temple court and shrouded the altar. At Luxor, as we stood beneath the noble colonnade of the temple, the evening prayers of a mosque, built in one of its chambers, mingled strangely with the snarling of unclean dogs, who looked down upon us from its entablature. The Arab herds his buffaloes, and folds his sheep and goats, in the chambers of the Egyptian priesthood. As we passed into the great temple at Karnac, we stirred the heron from his fishery in the baptismal font, and the raven from his rest on the ruined temple. In the great hall, where the forest of columns and pillars, some fallen and broken, others yet precariously erect, others leaning against their fellows, threatened ruin, we were interrupted by a troop of Arabs, gathering up the sacred dust, and bearing it away in panniers on the backs of asses to the powder manufactory in the vicinity, for the sake of the nitre with which it was impregnated. Such is the condition of the temples of Egyptian idolatry. While at the tombs of the kings at Goornou, the gods of Egypt were offered for sale, and troops of Arab boys encircled us with mummied snakes, and cats, and crocodiles.

In reviewing the prophecies God uttered in the ancient time, and their wonderful fulfilment in respect to Egypt, it impresses most deeply on the mind the conviction, that there is a God, sovereign over nations as over individuals, and that the Bible is the revelation of his will. The pyramids, the temples, the tombs of Egypt are noble monuments of an extinct race; but Egypt herself is God's monument. Here, in the despotism of the rule of strangers, in the degradation of her people, in the ruin of her temples, in the shame he hath poured on her idolatry, in the wasting and encroaching sands of the desert, he hath written, in no hieroglyphic characters, the lesson for sinning nations, that God is just and the Bible is true.

But there is hope for Egypt. He who foretold the downfall of her pride, hath predicted her uprising in righteousness. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day."

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THE BIBLE, THE WORD OF GOD.

CONCLUSION.

In a preceding number, we have quoted the following words from a lecture on the Bible, recently delivered in this city: "God cannot vary the truth a hair's breadth." And the argument in that connection is, The writers of the Bible contradict each other; hence they are not inspired.

The lecturer should have pointed out some instance where any truth, or any statement which involves moral truth, is so varied a hair's breadth, by one writer in the Scriptures, from the declaration or statement of the same truth by another, that any one, wishing to form an opinion as to his duty, is left to hesitate for a moment between the two. Such a statement, or argument, as the one above quoted, makes the impression that there is contradiction in the different parts of the Bible, respecting moral and religious truths. Now, the man who excites the suspicion that a geography, or a dictionary, or any elementary book in any science or language, is contradictory, hurts the credit and hinders the circulation of the book; indeed, in no way can he do it more effectually. If a religious teacher makes an impression on a man, woman, or child, that the Scriptures are in this sense contradictory, he does to that mind an injury which may never be removed. The moorings of that mind have been disturbed; any wind or current may take it away from its anchorage ground; it is no longer *fast* "by the oracles of God."

As to the alleged variations and discrepancies between the sacred writers, one consideration, we think, will suffice to satisfy every candid mind.

God proposes to give the world a book which, though it is a record of past events and a declaration of truths long since spoken, is to be a revelation to all future times of himself and of his will. For this purpose, we will suppose that, while the writer makes use of his natural faculties, he is aided, superintended and guarded in such a manner, that the record may be called, The inspired Word of God, as really as though it had been written by God's own finger.

Among the writers of this book there are said to be discrepancies. One example will suffice, — the inscription on the cross.

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One writer says the inscription was: "*This is Jesus, the king of the Jews.*" Another: "*The king of the Jews.*" Another: "*This is the king of the Jews.*" Another: "*Jesus of Nazareth, the king of the Jews.*"

Now it is argued, in the report of the lecture already quoted, that these four men could not have been inspired, because they do not all report the inscription with perfect accuracy; and "God cannot vary the truth a hair's breadth."

To this we have a sufficient reply. In order to make the inspired Word credible in the highest degree, it is desirable that there should be a plurality of witnesses to the facts. But if they were all perfectly accordant in their expressions, even to minute verbal accuracy, it is evident that we should have had, in fact, but one account of the gospel history. Had Mark, Luke and John narrated, in the same words, and in the same succession, and in the same manner, even to "a hair's breadth," the facts and words which Matthew had reported, three of the gospels would only have cumbered the Bible, instead of adding to the power and interest of the book. Then, others besides cavillers would have said that this mode of constructing the Bible is not in accordance with the laws of the human mind, as to the way in which it is affected by evidence. It would, then, doubtless, have been said: 'A wiser way to construct the gospel history would have been, to let each of the four evangelists give his narrative in his own way, he being superintended and directed so as to secure substantial accuracy; while he is permitted to vary from the rest just far enough to make his account of the gospel an independent testimony.' None but infinite wisdom, it will be seen, could determine how far each writer should vary from the others, and yet not contradict them. We think that we see divine wisdom in the so-called discrepancies among the sacred writers. Take that inscription on the cross. The object aimed at, by each evangelist, evidently is, to show that Christ was stigmatized by being called, in mockery, when on the cross, a king. The different writers fully accomplish that object, in their various records of the substance of that inscription. The purposes of history are answered. But had they varied, for example, as to the name given to John the Baptist by his parents, or in any thing which would convey an erroneous impression where minute accuracy was essential, their claims as to being inspired would have been questionable.

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It is objected to the inspiration of the Scriptures, that some writings which were apparently inspired, so far as we are informed, equally with our canon, are lost. Where, it is asked, is the book of Jasher? Where is Paul's Epistle to Laodicea? 'If some inspired writings can be lost,' some say, 'we infer that inspired writings, such as the Scriptures are claimed to be, are not so invaluable that they cannot be destroyed. Therefore God could not have regarded those writings as his own immediate communications to men, though the words spoken may have been inspired.'

This argument excites a feeling like that of the angler, when he draws out a very little fish, and feels disposed to dismiss it immediately. But it will serve as an illustration of the prolific offspring of infidelity. We may reply to it, in a word, by asking, Where are the two tables of stone, written, confessedly, by God's own finger? They served their purpose, and were suffered to disappear. We may refer, also, to the declaration of John: "And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Judgment was used in recording the instructions of the Saviour, all of which were divine; but the recording and publication of the whole would not have answered so good a purpose as that of a part. We may here, with leave, borrow and accommodate the argument, or rather the assertion, of our opponents, and say, respecting the lost books which were inspired,—"They were inspired with a view to a temporary purpose, and not for future ages." We have more reason to say this, than they have to say that men were inspired to speak, but not to make record of what was spoken. The loss of Aaron's rod, the pot of manna, the tables of the law, and of the ark itself, shows that even sacred things may have only a temporary value and use.

We wish to allude, once more, to the objection against plenary inspiration drawn from the fact, that the Epistles, for example, contain some things, such as familiar messages and salutations, in which the writers evidently needed no inspiration, and in which, it is said, it would be absurd to affirm that they had inspiration. The objector states the argument thus: Paul needed no inspiration when he wrote: "The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books,

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but especially the parchments." Therefore, as there are some things in the Bible which needed no inspiration, there may be other things in it not of divine authority. Thus, having proved, as he supposes, that the Bible is not in every word inspired, liberty is obtained to judge, each man for himself, what parts of the Bible are inspired, and what parts are of mere human origin.

We will meet this reasoning as follows. If you are a believer in the general inspiration of the Bible, will you say whether you think Paul was inspired when he wrote: "The salutation of me, Paul, with mine own hand," and then subscribed his name?

Perhaps you will say, That signature was of great importance; the churches needed it, to know that the epistle was from an inspired man; without that signature, the authority of all that had been written might have been invalidated. It does seem necessary, you say, that God should thus have authenticated his own inspired word, by seeing that Paul subscribed his name. In such a case, then, you would not think that it is unworthy to suppose that the Most High would superintend the writer, so that he should subscribe his name. In the case of the Epistle to the Hebrews, the name seems to have been omitted or lost. There was, no doubt, a good purpose in so ordering it, as might be shown if space permitted. There has, consequently, been much dispute about the authorship of this epistle. It would have been a calamity if all the epistles had become doubtful, as to their authorship. Hence the subscription and the preservation of the writer's name is of sufficient importance to warrant the divine interposition.

But if you think that the Most High may have interposed in such a case, — viz., to prevent the epistles from being anonymous, — we would ask if you think that a man cannot write his own name without help from heaven? Did you ever forget to subscribe an important letter after you had written it?

The fact, then, that an apostle might have said or done something without extraordinary help, does not prove that he did not have such help. Hence, it is no valid objection to the plenary inspiration of the Scriptures, that they contain something which the writers could have said without being inspired.

The question cannot have failed to arrest every considerate mind, Why so many, in a certain denomination of professed

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Christians, have ever been so anxious to destroy the claims of the Bible, as to plenary inspiration. Once their main strength was directed against the doctrines of the Bible; now the point of attack is the plenary inspiration of the Bible itself. If it be settled that the Bible is not, throughout, nor in the highest sense, the Word of God, room is left for the exercise of each man's judgment, whether one passage after another is inspired. The wish is frequently father to the thought; and the bold assertion, "The apostle was probably mistaken," may, as our last article on this subject shows, cut short the discussion.

But when the proof-texts are plain and direct, another process is adopted. Various readings are referred to, and the bare suggestions of different critics are relied upon, to break the force of the text. It is surprising to see how every important proof-text on the subject of Christ's supreme deity has been assailed. Its place in the Word of God has been boldly disputed; or the passage bears marks of the small teeth which have tried their strength against it, but have left upon it only the signs of despair.

We think that evangelical preachers sometimes err, in the way in which they refer to disputed passages. If we think that a certain passage is spurious, we should state our reasons for not relying upon the text. But let us not say of one passage and another: "Orthodox critics are divided about this verse;"—"This passage has been questioned;"—"This is a doubtful text;"—thus representing one passage after another to be of no force, merely because it has been criticised. Let us examine the history of each disputed verse, and then say, if necessary: "I am satisfied that this passage is spurious." Otherwise let us be silent. A too common method is to excite doubts in the minds of hearers who have no means to investigate for themselves; and they are left in perplexity whether the whole received text of Scripture is not like morass and quagmire, instead of solid and safe ground.

There are said to be more than one hundred thousand various readings of different passages and words of Scripture, which have been suggested by biblical critics. Yet the received meaning of the Bible has been the same, from age to age. There is no passage in our English Bible affecting any fundamental truth, which has not the authority of most learned, able and conscientious men in its favor. The language of a book which is capable of being so much criticised, it would seem, must have had more than mere

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human powers concerned in the suggestion of it. As the distinct existence of the Jews is a standing confirmation of the truth of Scripture, so the essential purity of the Word of God, surviving the persecutions, wars, fires, and floods of so many ages, and the carelessness and fraud of men, is a standing argument in favor of its inspiration. If God has thus interposed to preserve a book amid such perils, and while it has been the object of human and infernal malice, it is not too much to believe that he interposed in the composition of it. The many emendations and partial injuries which it has received, are illustrations of the care which has watched over it. Suppose that we should hear that the most perfect ship which ever floated had arrived at our wharves. As the spectators examine her, one says: "Is this a perfect ship? She is covered with white dried brine. Some of her rigging has been joined; some of her spars are broken; some of her copper is started; there are barnacles on her hull." The answer is: "She has come across the ocean. It would not be the identical ship of which we were told, if the sea had not thus marked her." Does any one say that the Bible is mutilated? We answer, It has come across the ocean of time; it has been round the globe. Its hundred thousand emendations, good or bad, show that the hands of many generations have been upon it. It has been subjected to every form of peril, in ages of darkness and violence; it has been hated, cursed, banished, burned; floods of ungodly men have compassed it about; its friends have proposed to leave out one part of it, and its enemies have torn out another. But here it is, now, on its way to the end of time, with its hundred thousand various readings, yet uncorrupted in every essential truth. Glorious book! God is in the midst of thee, thou shalt not be moved; God shall help thee, and that right early! Thou art that river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. Flow on, and visit the heathen nations; flow on to generations yet unborn; flow on till the ocean of eternity drinks up thy stream, and the full visions of God confirm and supersede thy revelations!

Sir Walter Scott on his dying bed, says his son-in-law and biographer, Mr. Lockhart,* "expressed a wish that I should read to him; and when I asked from what book, he said: 'Need you ask? *There is but one!*'"

* Memoirs of the Life of Sir W. Scott, Phil. Edit.: 1832. P. 732.

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REVIEW.

LETTERS ADDRESSED TO RELATIVES AND FRIENDS, chiefly in reply to Arguments in Support of the Doctrine of the Trinity. By MARY S. B. DANA, Author of the "Southern and Northern Harp;" "The Parted Family;" etc. Boston: James Munroe & Co. 1845. Pp. 318. 12mo.

WE met this book, not long since, lying on the centre-table of a Unitarian friend. It caused us not a little surprise; for it was the first intimation we had of the author's change of sentiments. We have, indeed, no personal acquaintance with her; but the spirit of such of her writings as we had seen, and a knowledge of her family connections, had led us to suppose that she possessed that fixedness of religious views which usually attends enlightened instructions and a Christian experience under the discipline of severe affliction.

The book before us, in which she describes the processes of mind through which she has gone, and the results to which she has arrived, we have read with mingled feelings. She seems, also, to have pursued a course which, if followed by certain minds, would be almost sure to lead to the same results. It is this last consideration which invests the history of Mrs. Dana's change with special interest. There are in every community not a few thoughtful, inquiring and susceptible minds, to whom her book will come home with peculiar interest and power. There are persons whose very virtues are sources of temptation. An inquiring turn of mind is an excellence; but one which requires an humble and patient temper, or it will lead astray. Quickness and strength of feeling are desirable traits; but they need to be adjusted and evenly balanced, or they will only disfigure the character. In the notice we propose to take of Mrs. Dana's book, we hope to throw out some suggestions which will be of service to a class of persons which is in danger of renouncing the faith, unless it is guided by those moral feelings which are of prime importance in religious investigations. Mrs. Dana's example is, we think, a case in point. Her own account of the causes which brought about an entire change in her sentiments, we take to be true; and it affords a full explanation of that change, without impairing the force of the arguments by which orthodox Christianity is sustained.

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What are the facts in the case? The lady is the daughter of a highly respectable Orthodox Congregational clergyman in Charleston, S. C. She is of cultivated mind and mature experience of life. She had not only embraced the faith in which she had been educated, but had derived so much comfort and strength from it, under the severe afflictions which had deprived her of her husband and son, as to have given a public expression of her religious exercises, for the consolation of others in like circumstances. This lady undergoes a sudden and entire change in her views of the nature of Christ, and of the fundamental doctrines of Christianity. So sudden is the change, that her friends had hardly heard of it before she was prepared to make it public. It was so entire, that a Unitarian Reviewer * of her "Letters" says:

"We have been inclined to marvel how a lady, whose education and life had been steeped in the popular theology, should, in the course of a single winter, so thoroughly imbibe the habitual breath of Christianity, — argue in the tone of its veteran advocates, — seem ready with its abstrusest criticisms and indoctrinated in its broadest views, — and shake off, with so much ease, the force of the few proof-texts that have been stereotyped as impregnable on the opposite side: months appear, in this case, to have performed the usual work of years."*

How is this to be accounted for? The writer we have just quoted finds the solution of it mainly in the vigor of her mind and her literary habits. Without denying to them their proper influence, we believe that the only satisfactory explanation is to be found in the method of investigation she pursued. The question she proposed to herself, in settling the claims of Orthodox Christianity, was the question of the Trinity, as an *abstract proposition* regarding the nature of the Divine Being. Instead of viewing this doctrine through the medium of the doctrines of redemption, as growing out of them, and finding its expression and practical value in them, she discusses it as an isolated dogma, as if it had no necessary connection with the doctrines of our forgiveness by the blood of Christ and our sanctification by the Spirit. Having, by the usual arguments, discredited the Trinity as involving a contradiction, she subsequently, — and as smaller matters following by consequence, — gives up the great facts and

* Christian Examiner, November, 1845, p. 397.

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doctrines of redemption, which constitute the life-blood of practical Christianity, which are the pillars upon which the doctrine of the Trinity chiefly rests, and without which it would never have been revealed and has no value to men. Now this mode of viewing Christianity and discussing its principles, is a reversing of the order of nature and of the appointment of Heaven. It depends on the reception or the rejection of these doctrines, how the proof-texts of the Trinity will be viewed, and what interpretation will be put upon them. When these have been received, the Trinity, in point of fact, has been received; and when these have been denied, the Trinity has also been denied; or, if admitted, it has been only as a traditional and inoperative belief.

Viewing the subject in this light, and believing that the Trinity has a vital connection with practical Christianity and finds its true ground in the doctrines of redemption, we propose, in our review of Mrs. Dana's work, to make some observations upon *the method of investigation* she pursued. Her great error, we conceive, lies here; and from hence the chief instruction can be drawn. And yet as so much of her book is taken up with minute criticism of proof-texts, comments upon Scripture, and direct arguments against the doctrine of the Trinity, we propose to offer some remarks upon these subjects before proceeding to the observations we have principally in view. It is not here, however, that the originality and proper power of Mrs. Dana's book appear; nor indeed was it to be expected. She has drawn her arguments from the professed and acknowledged champions of her cause. But we think she has shown great skill in the selection and presentation of her materials, and we doubt not that Unitarians generally would admit that her "Letters" present the strength of the Unitarian side of the controversy. We have space to allude only to such of the many topics she discusses, as are the most fundamental to the whole argument.

Let us first look at the issue she makes between Orthodoxy and Unitarianism. Nothing is more important to the soundness and success of a discussion, than that the point to be proved or disproved should be carefully and accurately stated. Mrs. Dana thus announces her view of the matter, in her first letter to her parents:

"I will keep you no longer in suspense, but will proceed to declare that I do not now believe that my blessed Lord and Saviour Jesus

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Christ is the Supreme God. I believe that there is but *one* God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things. I believe that 'all power' was *given* unto him in heaven and on earth; that he was the Messiah predicted by the Old Testament writers, who, in the fulness of time, came into the world with a commission from God, and full power and authority to do the work which God had given him to do. In other words, after long and earnest deliberation, much diligent study of the Holy Scriptures, and fervent prayer to God for the assistance of his Spirit, I conscientiously and firmly reject the doctrine of the Trinity." P. 1–2.

Now we deny that the above passage, excepting the first period and the last, contains any thing contrary to the doctrine of the Trinity. To believe that there is one God, of whom are all things; and one Lord Jesus Christ, of whom different predicates are true; — to believe that all power in heaven and on earth was given unto Christ; — to believe that he was the Messiah of prophecy, who came into the world with a commission from the Father to do his work; — this is not a rejection of the Trinity, for this all Trinitarians believe cordially and without abatement. It argues either a want of candor or of breadth of understanding, to forget that we believe in the human nature and official subordination of Christ; and to urge against our views all those passages in which his humanity and Messiahship are taught, as if they conflicted with a belief in the divine nature of Christ. When such a conflict is shown, it will be time for us to reconsider the ground of our faith; but until this is done, no enlightened Trinitarian will feel himself in the least disturbed by such objections. We believe that Christ had a human nature, true and entire; and that he was in all points tempted like as we are, yet without sin. We believe, also, that Christ had a preëxistent nature; one to which the divine names, attributes, works and worship are ascribed. We believe, furthermore, that in Christ Jesus these two natures were united, to form the wonderful and adorable person of the Messiah, — the promised Saviour; and that it was to *Him*, not to either nature separately, but to him who united both natures in his own person, — that all power in heaven and on earth was given.

And this word "given," upon which so much stress is laid, we are willing should be made as emphatic as the objector chooses; for, fairly interpreted, it clearly involves the twofold nature of Christ. The Being who united in one person two natures, could

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not, in that person, claim what was exclusively proper to either of the natures; and, in his official work, could exercise only the power which was expressly entrusted to him. But while we admit this, we claim that the passage affords equal evidence of the infinite nature of Christ. For who that had not such a nature could have capacity to receive such a gift? It were idle to speak of giving all power in heaven and on earth to a finite and dependent creature, to put the government upon his shoulder, to make him head over all things to the church, to constitute him judge of all hearts in the last great day, and to resign to him the throne and administration of affairs, until all his enemies are subdued and all the results of this world's history are gathered in.

But it is said, and this qualification Mrs. Dana suggests in a note, that the phrase "all power" should not be taken in an unlimited sense, but should be confined to those offices he was to perform in heaven and on earth for the redemption of man. We are at a loss to conceive how any one can suppose, that those offices could be executed by any thing less than infinite power. In the whole work of our salvation, he is represented as the "all in all." By his gracious interposition, the guilt of sin is washed away, the enfranchising and adopting Spirit descends, and an eternal mansion is prepared for all his disciples in his Father's house. Surely in a work like this, in a Mediatorship which bridges over the illimitable distance between the creature and the uncreated Father, there is none capable of consummating the work of redemption, — none that like a daysman, laying his hand upon both, can bring glory to God and security to man, — none, save Him, in whom both natures are adorably united!

But after all, the mind of the objector runs back to the point from which it started; and the argument, in short, is, The Trinity is not true, because it cannot be. Mrs. Dana repeatedly declares it to be a *contradiction*.

"The Rev. John Wesley (she says), in his Controversy with Toplady concerning Election, said, that he would not believe any doctrine which charged God with unrighteousness. No words or texts of Scripture, he said, would compel him to do it. So I say in regard to the Trinity. No words nor texts of Scripture will compel us to believe that the Bible contradicts itself." P. 237–8.

But if the Trinity be a simple contradiction, why not show it

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and rest the argument there? If this can be done, the discussion is closed at once and for ever. For if the doctrine of the Trinity teaches or implies that three are one in the same respects in which they are three, then it is an undeniable contradiction; and there is no occasion for argument, since it is only enfeebling the proposition to say, that what *cannot* possibly be true *is not* actually true. We cannot repress our surprise, that any sensible person should entertain the notion that this doctrine, held by the church of God from time immemorial, and held too as a doctrine fundamental to her belief and hope, is a simple contradiction. It would seem that not charity only, but modesty even, might have been sufficient to prevent such a supposition. We have no interest in defending a theory of the Trinity. It would not concern us to know that all theories, by which theologians have attempted to explain the mode of the divine existence, had been exploded.

The simple fact, which the Scriptures constrain us to believe, is this, that there is a threefold distinction in the one nature of Jehovah, — such that the Father sends, and the Son is sent, and the Spirit proceeds from the Father and the Son, — a distinction great enough to allow of the application of the personal pronouns to each, and yet not destructive of the unity of God. By the unity of God, we mean that such as God is, there is but one such being. This doctrine needs no theory to support it; and, whether true or false, cannot be shown to be impossible. So far from involving the palpable contradiction commonly alleged, that three are one and one is three, it teaches the contrary. It teaches that, in whatever sense God is three he is not one, and in whatever sense he is one he is not three. There is no necessity of citing the usual illustrations, of the possibility of a unity embracing diversity; for they all fall short of illustrating the doctrine. The mode of God's being, by which he is one and yet three, is a transcendent fact, which finds no parallel in all the ranges of creation with which we are acquainted. It is enough for us to know, that the doctrine does not contradict any first principles or necessary truths, but only passes beyond the sphere of our comprehension.

Mrs. Dana, in one or two paragraphs, has attempted to prove her assertion that the Trinity involves an absurdity or contradiction.

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"I can conceive (she says) of only *one* infinite God, not *three*. If Jesus be the infinite God, then so is the Father the infinite God; and so is the Holy Spirit; and it follows that there are three infinite Gods. But I cannot conceive of three infinite beings in the universe. If the Son, the second person in the Trinity, be the infinite God, you must either blot out from the universe the other persons of the Trinity, the infinite and universal *Father* and the Holy Spirit, or you must, of necessity, believe in three infinite beings, which is an *absurdity*. Nothing can be added to what is infinite; and if the Son of God be infinite, he, the Son, is the only God." P. 166.

In reply to all this, we simply say, we see no force in it. Mrs. Dana cannot conceive of three infinite beings coëxisting; neither can she form a just conception of one such being. And even as to Tritheism, — incredible and unscriptural as that dogma is, — Mrs. Dana will find but few persons to agree with her in the assertion, that the coëxistence of three infinite beings is absurd; for the argument, that "nothing can be added to what is infinite," is altogether impertinent, since coëxistence does not imply that one existence is added to another.

Mrs. Dana also attempts the refutation of the Trinity, in the following manner:

"The Father, according to the doctrine of the Trinity, is only the third part of the Godhead, and therefore is not the whole God. If you are shocked at this, and say he *is* the whole and perfect God, then, according to your hypothesis, so is the Son, and so is the Spirit; and you make *three* whole and perfect Gods. If you say they cannot be thus separated, and when you pray to one you pray to the whole, then, I say, you make your Master teach a very great error; for he always speaks of the Son as being *distinct* from the Father. Again; if the Son is only the third part of the Godhead, he is not the infinite God. If again you say that he, the Son, is God, then again I say that so is the Father, and so is the Spirit, and, once more, there are three Gods. If you still say, that it is only when taken together that they are God, then I say that, taken separately, they cannot be God; the Son, the second person, is not God, because the other persons are left out; the Spirit, the third person, is not God, for the same reason; and you take from us also the first person, *the Father*, — the God of the Bible." P. 167.

It is very easy to see, that the confusion and perplexity of this paragraph result wholly from the confounding of different ideas under the same words. The sophistry is at once detected, by carefully defining the word "God," distinguishing between the Trinity and each person of the Trinity, to whom the word "God"

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is alike applied. Any one who will take the pains to substitute the word "Trinity" for the word "God," when the three are intended, will at once discover the shallowness of the argument. We do, indeed, maintain that the Father, the Son, and the Holy Spirit, are each of them truly and properly God; but neither of them excludes or embraces the others in such a manner as that either of them constitutes the whole Trinity. If we are asked how much more we mean by the word "God," as applied to the Trinity, than as appropriated to each person of the Trinity, we confess our ignorance. It is enough for us, as Christians and as reasonable beings, to know by sufficient evidence that the Father, and the Son, and the Holy Ghost, are each of them truly and properly God, and yet are so united as to constitute one God in a true and proper, but a high and undiscovered sense.

We have occupied so much space already, that we must be brief in our remaining observations upon the merits of this book. The subjects discussed are very numerous; and owing to the looseness with which they are arranged,—a looseness excusable only as belonging to the freedom of letter-writing,—it will be impossible to present a connected view of them. The second letter is a long one, upon "the terms God and Lord." It contains a summary of the usual arguments by which Unitarians seek to deprive these appellations of their highest significance when applied to Christ. In some instances, they have been used in a restricted and secondary sense. We need not say that Mrs. Dana adopts this secondary sense, although it is confessedly an unusual and improper one; and is to be adopted only when the context, clearly and of necessity, requires it. Her whole argument rests upon the mere assumption, that the Trinity is an impossibility. All this labored criticism is designed to prove that another than the common meaning of "the terms God and Lord" is possible; and this other, it is inferred, must be the actual meaning, because the common meaning is impossible! There is no independent force in the argument. It resolves itself into the position which we have just confuted, that the doctrine is not true because it cannot be.

A favorite book with Mrs. Dana is Wilson's "Concessions of Trinitarians," a work from which she makes frequent quotations, and whence she derives arguments when all other sources fail her. It has surprised us to see how quietly she can set aside

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this and the other plain declaration of Scripture, by the simple consideration that such and such a distinguished Trinitarian writer has surrendered it as a proof-text. Such methods of argument appear to us the most preposterous of any. Trinitarian writers, embracing the great body of all who have ever written on the Scriptures, might, from their very multitude, be expected to have many differences of opinion, and many weak points and inconsistencies. A collection of their individual "concessions" to the errors they unitedly opposed, is but a worthless labor. Such a collection, drawn from the vast world of orthodox literature, in all sections and all ages of the Christian church, would afford examples in which every citadel of strength had been successively surrendered, not only to opposing sects, but to the assailants of Christianity itself! But until "Trinitarian writers" constitute a college organized for united action, their individual "concessions" will be void of influence upon the common cause, and regarded as expressions of individual opinion, — it may be of strength or of weakness.

We had intended to say something of the sentiments advanced by Mrs. Dana's friends, as they appear in the extracts she gives from their letters, in her replies. Many of them seem to be wholly insufficient to move an intelligent and independent mind; but it may be unjust to charge upon their authors the sentiments of the "extracts," unqualified by the connections in which they originally stood. We find in the "Watchman and Observer," published at Richmond, Va., March 5, 1846, a communication, apparently from one of the "friends" to whose letters Mrs. Dana replies. It contains a request, that it may be copied by Unitarian papers which have noticed the work. As this request has not been much regarded, justice requires us to introduce a portion of it in this connection:

"Twelve chapters of the book are taken up in answers to two or three letters by a friend, written at the warm, earnest and urgent entreaty of one of her parents, hurriedly and friendly, in the first impulse of painfully excited feeling, and with the single design of persuading *delay* in the public profession of her new faith, before the writer believed that the change was complete; though every word of her reply indicates them as written in the very spirit of wanton abuse, after a firmly announced determination had settled the whole matter. These letters, prompted only by warm regard for the authoress and her parents, indited on the instant, and immediately after hearing the

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first notification of her doubts, professing to touch the argument only incidentally, as enforcing their main object of delay, unconnected and crude, are put up as a specimen of Trinitarian arguments, and their friendly, warm and earnest solicitude quoted as a sample of orthodox charity."

We shall continue our notice of Mrs. Dana's Letters, in the next number of this work.

TYPEE: A PEEP AT POLYNESIAN LIFE, during a four months' residence in a valley of the Marquesas; with notices of the French occupation of Tahiti, and the provisional cession of the Sandwich Islands to Lord Paulet. By Herman Melville.

THE intrinsic worth of this book would not procure for it a notice in these pages; but there are other reasons which induce us to give it a passing review. It is dedicated by its author to Chief Justice Shaw; it is much read and admired by families in influential circumstances; and it ministers to the gratification of those who have low views of Christianity at home, and mistaken apprehensions of the agencies employed for its diffusion abroad. The eulogies pronounced on the work by some may lead others, who have not read it, to suppose that it is possessed of literary merit, candor and truth. They will be astonished to find, on perusal, how meagre are its deserts in these respects.

The story of the book is this: A young man from New England embarks as a sailor on board a whale-ship. After various common adventures of the sea, the vessel touches at the Marquesas Islands. Here our hero conceives the project of deserting from the ship, on account of real or fancied hardships imposed upon him by the captain. He finds, by accident, that a fellow sailor entertains similar feelings; and, taking advantage of a holiday, they both escape to the mountains. After a due amount of privation and suffering, hazardous adventure and all but miraculous escape from death, they at last find themselves among a race of cannibals called the Typees; and hence the title of the book, which consists chiefly of a description of these savages. It abounds in sage reflections on the comparative value of natural and revealed religion; the virtue of the Typees compared with civilized nations; the intercourse and conduct of foreigners, and especially the efforts of English and American missionaries.

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We may first remark in few words on the *style* of the book. There is a vivacity about it which is designed and calculated to gain readers; but the attempts at wit are so constant, and so laborious, that they are far from pleasing to a chaste mind. He speaks of the cock in the hencoop on board the ship, as "moping all the day long on that everlasting one leg of his." He speaks of a Marquesan lady who was denied the use of the canoe, as supplying the deficiency "by putting in requisition the paddles of her own fair body." After describing "the summary style in which the Typees convert perverse-minded and rebellious hogs into the most docile and amiable pork," he adds; "a morsel of which, placed on the tongue, melts like a soft smile from the lips of beauty." The sort of taste which could render food thus cooked exquisitely palatable, is a fair representation of the *taste* with which the literary execution of the work before us is marked.

But we have graver charges than this to make against the book. The Typees are described as being any thing but a virtuous people; and yet their virtue and religion are commended, when brought into comparison with the morals of Christian communities. We do not deny that they have been visited by some of the basest men who belonged to nations called Christian. Indeed much that is said in this book of the treatment which the heathen, in different parts of the world, have received at the hands of unprincipled voyagers, and traders who have had wealth and power as the objects of their supreme affection, is said in truth. The benighted savage has had to gain his notion of civilization, in many sad instances, from the most polluted and polluting of our race. And this well-known fact has been, in many cases, the greatest obstacle to the success of missions. But Mr. Melville means something very different from this. It is evident, from the entire spirit of his production, that he is setting the Typean *system* of morals and religion in contrast with Christianity judged by the *fruits* of both. Thus he says:

"The voluptuous Indian, with every desire supplied, whom Providence has bountifully provided with all the sources of pure and natural enjoyment, and from whom are removed so many of the ills and pains of life — what has he to desire at the hands of civilization?" — "The term 'Savage' is, I conceive, often misapplied; and, indeed, when I consider the vices, cruelties and enormities of every kind, that spring up in the tainted atmosphere of feverish civilization, I am

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inclined to think that, so far as the relative wickedness of the parties is concerned, four or five Marquesan Islanders, sent to the United States as missionaries, might be quite as useful as an equal number of Americans despatched to the Islands in a similar capacity."

Now it seems to us like trifling with the patience of our readers, to spend time in disproving such sentiments as the above. After the lapse of two thousand years, the gospel has conferred nothing upon the nations that have received it, which makes their condition superior to that of the cannibals of the Marquesan Islands! Wisdom will then require that we give up as fast as possible all the institutions of Christianity, with all the improvements in the arts of civilization which have resulted from them! We shall be more virtuous and happy to adopt, forthwith, the superstitions of the heathen, with their social habits! Let us go to *tattooing* and *tabooing*, and pounding our bruised limbs into health! Let us eat raw fish, and have a plurality of husbands! If a stranger chance to come among us, let us cut off from him at once all hope of return to his kindred and friends! If he escape at all, let it be with as much difficulty as attended the escape of Mr. Melville from the happy valley of the Typees, and with as much torture of mind as he felt at the mysterious disappearance of his friend Toby! And, finally, to make our happiness and innocence complete, let us now and then taste a little human flesh!

Now all this depreciation of Christian communities, when compared with cannibals, is justified on the ground that thousands in Christian lands live contrary to the gospel! Men to whom the blessings of Christianity are offered, refuse to obey its precepts, and therefore Paganism is better than the true religion! Society in the United States, and in Europe, is not what it would be if all obeyed the gospel; not what it will be when the promised triumphs of Christianity are completed; and, *therefore*, let us laud and envy the man-eating and voluptuous Typee! It is certain that the man who reasons after this fashion has little knowledge of Christianity, and still less love for its doctrines and precepts.

This appears more plainly from the manner in which the writer speaks of missionaries and their labors in the South Sea Islands. It would take more room than we can spare, to quote passages which show the author's feelings on this subject. And, indeed, why should a man approve of missions, who pretends to believe that the heathen, cannibals and all, are better off than the

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inhabitants of Christian lands? Throughout the book, when missionaries are spoken of, they are disparaged and ridiculed, and the work in which they are engaged is described as either fruitless or mischievous. The wasting away of the population of Hawaii is ascribed to the influence of the missionaries! A foolish story is told of the wife of one of the American missionaries, dragged about in a carriage by reluctant natives, which is calculated to bring reproach upon the whole establishment.

We are told that the writer of this book is well known, and from his character is entitled to belief. But to this we answer, that the missionaries are much better known among us, *as men worthy of all respect and confidence.* Their work of philanthropy has been inspected by many men of candor, intelligence and veracity, who have spoken of them as having conferred inestimable blessings on the heathen. From the host of witnesses, we can refer at present only to Commodores Wilkes and Stockton, both of whom have recently visited the scenes of missionary labor. Wilkes says:

"No one can visit the Islands, without perceiving, on every side, the most positive evidence of the great benefits they (the missionaries) have already bestowed, and are daily conferring upon the inhabitants." — "I cannot pass without notice the untiring efforts of many of the foreign residents, to disparage the missionaries and vilify their motives. They endeavor, on all occasions, to prepossess the minds of visitors against both. These efforts, however, generally fail of success; for no reflecting mind can fail to perceive how devoid they are of any foundation, nor avoid noticing the baneful effects these residents are themselves producing, by inculcating principles for which many of them have been compelled to fly their own countries, or teaching the practice of crimes from whose penalty they have made their escape."

And we are compelled to say, from what we know of the missionary families at the Sandwich Islands, that, if the author of "Typee" has been no more unprejudiced in his account of the *Happy Valley* than in what he says of those self-denying servants of Christ, the world will be no wiser for what he has written.

But we have something farther to say of the style of this book, in regard to missions. It is too late in the day for such flimsy abuse to have much effect. It has been tried often enough, and has been found wanting. To say nothing of those early missionaries, the apostles, who were engaged in a work "everywhere

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spoken against," and yet in the end triumphant; we may cite the Moravians as a sample of Christian missionaries, who have gained the admiration of the world for the results of those privations and toils which at first were the scorn of society. And when the English missionaries first began their efforts to carry the gospel to those parts of the East where British avarice and ambition had already found their way, respectable literary journals poured upon the enterprise a stream of obloquy, marked by wit, and learning, and rhetorical skill, to which the book before us can make no pretensions. Many read these attacks, because they were amusing and able, and thus drank in the poison of antipathy to the sacred cause. But mark the sequel: the cause has so completely triumphed over all such disingenuous vituperation, that the very periodicals which once assailed, now commend it.

A similar change of sentiment and feeling has occurred in this country. It is no uncommon event to hear the most cordial approbation expressed for the cause of missions, in places where several years ago a strong prejudice existed. Time enough has elapsed to show the world the effects of giving Christianity with its humanizing and elevating influences to the heathen. There has been candor enough in the general mind to acknowledge the mistakes of the past, and to rejoice in the good that has been done.

Now if there have been such changes as these in the minds of men of genius, intelligence and reputation, what permanent harm can be done by a writer who retails the old scandals, without their being seasoned by any of the old wit, or dignified by any of the old industry or research? It is not pretended that all our missionary operations are conducted in the best manner. They must necessarily partake of human infirmities. So extensive are these operations, and so numerous the agents employed in them, that it would be strange indeed, if captious men could not find something to censure. But, take it all in all, we believe the missionary enterprise to be in accordance with the will of God, the expressed and solemn command of Christ, and the devout aspirations of the pious in every land. We think it among the most important means of bringing in the day of glory to Zion; and we believe that those who oppose this work, betray low thoughts of the gospel at home, as well as impede its progress abroad.

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OBSERVATIONS ON MEN, BOOKS AND THINGS.

THE SLAVES AND THE BIBLE. — The recent proposal for giving the Book of God to the whole population of our country, without regard to differences of social condition and complexion, and even without regard to their present ability to read it, is a move of the highest interest and importance. If, as some suspect, it is only a trick to carry into the American Bible Society the same dissensions which have proved so injurious to other benevolent institutions, let it perish, and become as a thing of naught. Or if the intention be, as is also suspected, to urge the matter in such a way as to be offensive to the South, and purposely provoke opposition there, in order to use the fact as a new weapon against slavery, and a new cause of reproach and invective, then too let it perish as a piece of hypocritical cunning. It was a maxim of the bold and faithful Whitefield, that "no man ought to have his ears clipped with a Bible." But let not such suspicions be entertained without proof. The measure in itself is right, and wise, and good. If executed in the spirit of love to souls, it cannot but be acceptable to God, and lead to other measures for diffusing the means of grace, and saving the lost. If undertaken by the Bible Society with its characteristic wisdom, and carried out in good faith through the agency of the Southern churches of different denominations, by men having their confidence, it must do good, and can do nothing but good. Can there be a happier measure for uniting all religious men, however they may differ upon other matters touching slavery? But what if some bad men should join in the effort, and contribute to its success! Well, what then? We are ready to say with the excellent Rowland Hill at a meeting of the British and Foreign Bible Society, where objection was made to accepting donations from Socinians: — "Sir, I would take a Bible from the Devil himself, if he would only hand it to me with a long pair of tongs!" Christian ministers and professors at the South avow the same reverence for the Bible, and readiness to trust it to do its work, that we profess. And, under their auspices, it can be distributed to every family, bond or free, with no more opposition than would be met with in the State of New York, from popish hatred of the translated Scriptures. It is a hallowed gift. Even in the house of bondage, the Word of God is free! Let it go to all. The next demand will be for the general diffusion of the gospel and its means of salvation. This is the result which is needed at the South, as it is everywhere, beyond all other things. No men need its consolations and elevating influences more than the poor slaves, and the poorer class of the whites, who own no slaves, and who call themselves free, because they never serve any master but sin. The gospel affords the best preparation for freedom, and the only preparation for heaven.

DR. HOWE AND THE PERKINS INSTITUTION FOR THE BLIND. — In the Fifteenth Report, just issued, the Director has replied to the strictures in our March number. We are gratified to find that the Trustees are unwilling to endorse either Dr. Howe's theology or his views of religious education. In an Appendix which they will not

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sanction, they inform the public, through him, that they are not responsible for any thing which the Director places in the Appendix to their Reports. This is ruling their own witness out of court. We had charged them with making theological tracts of their Reports, and propagating the offensive dogmas of a small sect through these documents, coming from an institution professedly unsectarian, and, in many respects, truly so. They tell us, through their Director: No; your "error arises from misunderstanding the nature of those documents; they are special Reports, made by me, and for which I alone am responsible." p. 29. Now, if they do not speak through the Appendix, we do not recognize their reply; for it is found in this same unfortunate Appendix. But if we relax the rigor of the rules of evidence, and suffer the Director to speak in this instance for the Trustees, their plea will hardly stand. As they wish to secure public confidence, they make an Annual Report of their principles and proceedings. The Report consists of some fifty-six pages, of which less than half is occupied with the statement of their affairs. Then comes a long Appendix, drawn up by the person who is the head, heart and hand of the Institution; who represents the Trustees in the school and before the public; who is their confidential agent; and whose speculations, printed year after year in their official documents, cannot be supposed to conflict with their religious belief. And yet, when he speaks "as the Pelagians do vainly talk" (to quote the Thirty-nine Articles), we are told that we must not ascribe the heresies, the blasphemies, and the visionary theories of the Appendix to the Institution or the Trustees. This seems to be but a lame defence. If, however, the Trustees intend it as a gentle intimation, that they would prefer to have their Director choose henceforth some other channel for his theories and statements, which are so offensive to a large portion of this community, we hope he will take the hint, and save us the trouble of looking any further after him in this behalf.

MILITARY SERVITUDE. — No person who has not had opportunity to take a close and protracted view of a soldier's life, can tell how abject a slavery it is. Even the slaves, in those parts of the Southern States where military posts are established, regard their lot as far more free than that of the enlisted white. The slave, in truth, has much more of the disposal of his time and strength for his own purposes and pleasures. The labor exacted of the slave is, for the most part, directed to innocent and useful purposes, such as the cultivation of the soil and domestic employments; while the soldier is forced to expose himself to be destroyed by the perils of war and more hostile elements, that he may try to deal destruction upon his fellows. The soldier, no less than the slave, is subjected to the discipline of the whip, which is not seldom resorted to under martial law. The slave has usually but one master to please; but the recruit is the servant of a long train of servants, from the lowest corporal to the highest general, who, in his turn, is a mere machine in the hand of the executive. What a spectacle does this whole nation, boasting itself as Freedom's most favored race, now present to the world! We are sending great gangs of *armed* slaves, dizened with titles and cheap finery, to win

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new fields to be tilled by gangs of *chained* slaves, who shall leave to their children no heritage but their fetters!

WILBUR'S REFERENCE BIBLE. — Twenty years ago, the method of studying, in classes, the Word of God, as indicated in this arrangement, was extensively used, and with the best results. The references are made to certain sets of questions, which draw out the sense of the text; and require a careful examination on the part of teacher and scholar, that they may judge for themselves what questions ought to be raised and what answers ought to be given. The references are suggestive, and intended to awaken the mind to act upon the subject before it. Doubtless the common question-books, which are mostly made up of "leading questions," either containing their own answers, or calling for clauses literally repeated from the text, have one great advantage. Their advantage is, that they may minutely evolve the whole sense of the passage. On the other hand, they tend to make the business of teaching and learning too mechanical. "Here are all the questions! Now what are the answers?" Hence much of the instruction in Sabbath Schools goes no further than this. The questions are asked and answered, and all is done. Even in this way, lifeless and dry as it may become, great good is gained. But may not more be effected by a system like that of the Reference Bible, which guides the inquirer's feet by general directions for finding the way, without confining them to a particular beaten track, or wheel-rut of common opinion? We heartily commend the new and beautiful edition of this work, much superior to the older copies, to the attention of adult classes, which desire to see, — as was so frequently the case when this system was first used, — religion revived in direct connection with the earnest study and application of the "words of eternal life."

THE TEMPERANCE ENTERPRISE. — The recent decision of the Supreme Court of the United States, sustaining the laws of the several states for restraining the traffic in intoxicating drinks, has struck a panic into the hearts of those who are eager to obtain their living by ministering to the vices and ruin of their fellow-men. A more odious craft cannot be imagined; and the craftsmen, for the most part, are fully odious enough for their business. The manner in which the law should regard the mean and hateful calling of the liquor-vender has been much debated. We will venture to indicate our views, as to the scheme of legislation which would afford the best results. First; let the licensing system be abolished. "The price of blood," the consideration paid for the privilege of tempting and helping men to destroy themselves and their families, ought not to pollute the public purse. Secondly; let alcoholic liquors be sold, like any other article of traffic, by any one and to any one, only not in quantities less than a quart or a gallon; so that they may be obtained without difficulty, when needed in medicine or the arts. And thirdly; let the selling of them, in any quantity, for the purpose of being drunk upon the premises, be a felony, punishable, not with a fine, which the offender will soon levy upon his infatuated customers; but with *imprisonment at*

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hard labor, without regard to the wealth or connections of the criminal. As to the buyers and drinkers, we would leave them, as heretofore, to the restraints of public opinion and to the power of persuasion. Under such a system, the friends of virtue would have a twofold duty: first, to bring all the power of reason and religion to bear upon the practice of individuals, to keep them from the intoxicating cup; and secondly, to enforce the law with all vigilance and rigor against those who may furnish the means of intoxication. These men should be subjected to an infamous punishment; as being, like the pirate at sea, and the robber on land, "manifest enemies of the human race."

COUNSELS TO YOUNG LADIES AND YOUNG MEN. — The class of books to which this belongs is become quite numerous, since Dr. Hawes led the way, with his "Lectures to Young Men." But notwithstanding the number of competitors in this line, Rev. M. H. Smith's little book of "Counsels" has now reached its *fifth* edition, in less than a year from its first publication. This fact is interesting, as showing how great is the demand for books of this description, addressed to those who are in the period of youth, which, as Cotton Mather says, "is the fairest flower on the stalk of time." This fifth edition is much improved; and is thrown into an elegant miniature form, so that it is quite a "young-looking" affair, and just right to set off a handsome hand to the best advantage. May it have many fair readers! It has a commendatory resolution from the handwriting of the venerable John Quincy Adams, drawn on stone, and whose tremulous lines indicate the anxiety of the sage for the improvement of the rising race. To him belong the lines of Cowley:

"Nor can the snow, which now cold age does shed
Upon thy reverend head,
Quench or allay the noble fires within;
But all which thou hast been,
And all that youth can be, thou art yet:
So fully still dost thou
Enjoy the manhood and the bloom of wit,
And all the natural heat, but not the fever too.
So contraries on Ætna's top conspire:
The emboldened snow next to the flame does sleep.
To things immortal time can do no wrong;
And that which never is to die, for ever must be young."

RESIGNATION OF PRESIDENT EVERETT. — It has been a common rumor, that this gentleman has been sorely tried by the difficulties of his position, arising from the impracticability of some of the teachers, and the intractability of some of the students. Being of too high a spirit to retain the dignity and emoluments of office, without the authority which belongs to it, and which is necessary to make Harvard College what it ought to be, he has sent in his resignation. The corporation, as we learn, has entreated him to take it back; but the entreaty has been in vain. — Previous to his election, there had been great dissatisfaction with the management of the College. Some of the Unitarian members of the Board of Overseers were loud in their complaints. A deep discontent was spreading through the larger

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and better part of the Commonwealth, that the Unitarians should engross the state university into their hands, and pervert it into a theological machine for supporting a sect which forms but a small minority of the people. — The choice of Mr. Everett to be President quieted these excitements. All parties confided in his unfeigned liberality and conscientiousness, and desired to see what he could do to retrieve the sinking character of the College. His speedy retirement can hardly tend to raise it in public estimation; and must confirm the general impression, that the evils which cleave to it will never be cured while it remains under exclusive Unitarian control.

DISSOLUTION OF THE UNION. — The March number of the "Young American's Magazine," an interesting publication, contains an article on "Abolition Reasons for Disunion," by Wendell Phillips. Alas, that two such honored names should be disgraced in one person! The title of this treasonable article is followed by a notice, that a reply to it will appear in the next number. From this we infer, that Mr. Phillips is to serve but as a man of straw, to be hacked in pieces and scattered as chaff to the winds. This reviler of his country represents her constitution as being so linked with slavery, that they must live and perish together. Now suppose that slavery were about to be abolished by any of the states which have the power! What is there in the federal constitution to prevent it? Not a word! Suppose that slavery were actually abolished! What is there in the constitution to bring it back? Not a syllable. If every slave were to forsake our soil, the constitution would operate just as well as now, and much better. In fact, slavery and popular ignorance and depravity are the things which threaten its permanence. Mr. Phillips and his associates will not vote at the polls, because they will not vote for men to fill offices which are to carry out the general provisions of the constitution. Where is their common sense? Do they not see that they will never divide the Union in that way? They leave all the voting and all the offices to the sworn friends of the Union, who will be sure to maintain it without opposition. If they will not vote for men who think as they do, there will never be a man in office who will give them an available opportunity to dissolve the present government and form another. Talk of asking the Legislature of Massachusetts to separate the Commonwealth *peaceably* from the Union! What if the thing were attempted? We should see all the forces of the Union marching in upon us, to subdue the rebellion, the instant we undertook to set aside the laws of the whole land. Peaceable secession! The country to which we belong would speedily reunite us; and very peaceably too, for any thing that Mr. Phillips and his "non-resistants" would do to prevent it.

MORMON STOCK DECLINING. — There was an elder of the "Latter-day Saints" who was very busy in this city and vicinity in preaching the abominations of Joe Smith and of the "spiritual wife system." The language of good old Thomas Fuller will apply to him: "When his auditors have forgotten the matter, they will remember the loudness of his stentorian voice, which, indeed, had more

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strength than any thing else he delivered." Failing in his church-enterprise, the noisy elder has turned to "splitting the ears of the groundlings" in another place. Having come from the pit, he is now addressing the pit. In other words, he has become disgusted with enacting the stupid farce of Mormonism, and is stalking over the boards of the theatre in the more dignified "walk of tragedy." The novelty of a preaching play-actor draws out many a dollar which would never have gone to pay for ranting in a conventicle. And so "Elder G. J. Adams" is posted on all the corners as "taking his benefit" at that foul sink of sin, the National Theatre.

THE MASSACHUSETTS CONVENTION. — The time for the meeting of this body of Congregational ministers draws nigh. It has become a very disagreeable affair from the contested elections of preachers. The Unitarians, being less than a third of the ministers in the state, claim to do one-half of the preaching. They are always present in great force at the convention, while most of the Orthodox ministers show their zeal for the truth by attending some of the numerous meetings which are held at that time. The reason why the Unitarians feel so much livelier interest in the convention is obvious. Their faith in their religion, and their confidence in the validity of their ministerial character, are not so strong but that they would gladly help them out. Hence their extreme anxiety to procure from men of acknowledged Orthodoxy some sort of endorsement on their commission as Christian ministers. Hence their inconsistent eagerness to exchange pulpits with men whom they profess to regard as idolaters. To be thus accredited, they would gladly cling to the convention, though there might not be the slightest hope of again electing a preacher of their own sort. The evangelical minister, on the contrary, being amply satisfied that he is a true minister of Christ, and bishop of the flock of God, would not thank all the rationalists in the land to endorse his commission. Were they to offer it in due form, it could afford him nothing of the felicity which a Unitarian seems to feel when he can obtain any acknowledgment of the kind from Orthodox brethren.

We are not ill-natured enough to wish to deprive them of such felicity, if it could be conferred without a sacrifice of principle. But they are right in their view of the matter. To vote for them to moderate the Convention and preach before it, is to own them as servants of Christ. It is affording "aid and comfort" to the enemies of our King, the enemies of his atoning cross and divine crown. It is becoming accessory to the eternal ruin of any who may thus be encouraged to follow them as spiritual guides. No faithful minister of Christ can do it, if he obeys the inspired precepts of Paul concerning such as preach "another gospel," and of John as to such as bring not the true doctrine of salvation.

We are more conservative of truth and comfortable feeling, than of customs, however comely and old. We hope that the next convention will abolish the annual sermon, leaving it to each division to take such order as it may like for preaching within its own circle, and for the collection of funds for that sacred charity, the relief of the desolate widows and orphans of deceased brethren.

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THE

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THIRD LETTER TO REV. CHARLES BEECHER.

MY DEAR BROTHER, — I propose, in this concluding letter, to inquire, Whether there is any just ground for your apprehension that an apostacy from the Bible is stealing into the Protestant Churches of this land, through the use of creeds?

You say: "It has arisen, and is advancing, in the same mysterious, stealthy way, out of the midst of good men and good motives, that saint-worship arose, and every feature of the Romish Apostacy." "Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds, with the same sensitiveness with which those holy Fathers would have shrunk from a rude word against the veneration of saints and martyrs, which they were fostering."

One would suppose, from this, that the subject of creeds had never fully arrested the attention of leading minds in the Protestant Churches of our land, and had never been fully and thoroughly discussed. Nothing can be more contrary to facts. The American Evangelical Churches have not slumbered over the subject; nor has the creed-power stolen in among them unawares. To a certain kind of assault on creeds they have been sensitive, and justly so; for it springs, as I have shown, from a dislike of the truth, and tends to infidelity.

But against such abuse of creeds as exists in the Romish Church, or in State Churches, there has been, and still is, a deep and determined feeling of hostility. And although, in some

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denominations, creeds are still unduly exalted, yet I do not think that the prevailing tendency of the age is to augment the power of denominational creeds, but the reverse.

I cannot but feel that your theory of prophetic interpretation has, to some extent, been your guide in making out your views of the coming apostacy, rather than a careful and discriminating study of facts. This theory leads you to expect that some terrible development of apostacy, through the creed-power, is near at hand, just before the personal coming of the Lord.

You say: "Oh, remember, the final form of the apostacy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostacy never comes on the outside. It *developes*. It is an apostacy that shall spring to life within us." I am aware that, of the Millenarian interpreters, some think that the man of sin, spoken of by Paul to the Thessalonians, is not the Romish Church, but is something to be developed just before the coming of our Lord. Such expect that all things are to wax worse and worse in the Protestant world, till the Lord comes. The following views, expressed by you, seem to be of the same kind: "Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere; but ah, it is hopeless of reform. We all pass on, and the tide rolls down to night." "Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of indignation, which shall sweep away the vain refuges of lies."

It is always dangerous to allow a theory of prophecy to bias the mind in the study or perception of facts. I have already shown that facts do not correspond with your allegations. At least, the Congregationalists and the Baptists are, in no sense, even on your own principles, involved in the charge of apostacy. Nor is there, at this time, any peculiar tendency to give ascendency to what you call the creed-power. On the other hand, the tendency is in the opposite direction.

The freedom from the undue power of creeds, which naturally springs from the Congregational system, is gradually spreading itself through all other denominations, although they still retain their confessions of faith. To understand this statement, it is

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important to consider the uses which have been made of creeds, in the different modes of church organization and government.

The leading modes of organization are, 1, A universal and exclusive church; 2, A national or state church; 3, A hierarchal denominational church; 4, Congregational churches. Let us look at the use of creeds in each of these modes.

1. There is the creed of a professed, universal, infallible, exclusive church; the profession of which is declared to be essential to salvation. Its essential theory forbids private judgment of the Bible, and is to be confounded with no other theory of a creed. Such a creed is not for a nation, but for the whole human race. It does not spring from a civil power, but can exist entirely independent of it, as it does in this country. It admits of no rival, of no appeal, and of no reasoning. Absolute, unreasoning submission is its lowest demand. It does not say, If you reject me, and yet receive the Bible, and believe fundamental truth enough to regenerate the soul, you shall be saved. But it says, Submit to me, and to me alone, or be lost. Now, between this and all Protestant creeds there is a great gulf fixed. Orthodox Protestant creeds do not make obedience to a particular corporation, but regeneration and faith in Christ, essential to salvation; one to remove the pollution of sin, the other its penalty. They teach that the regenerated man, who trusts in Christ, shall be saved, let him be where he may, — in the Church of Rome, or out of it. These same creeds all agree in teaching the doctrines on which regeneration and pardon depend, such as human depravity, the atonement, the agency of the Holy Spirit, and the like.

Protestantism makes the reception of a particular creed the basis of organization, but not the ground of salvation. No Protestant denomination says to those who leave it, You are lost; the wrath of God abideth on you, simply because you have left us. But they all unite in saying, "Without holiness no man shall see the Lord." "He that believeth not in the Son of God shall not see life, but the wrath of God abideth on him."

2. Let us now look at the creed of a State. This is a phenomenon that does not exist in our country. But wherever Church and State are united, it does exist. If the State is a Catholic State, it adopts, of course, the creed of the self-styled infallible Church; and, according to the true theory of Roman-

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ism, is intolerant to all dissenters, disfranchising and executing all who refuse to adopt it. Than this, there is no worse form of the creed-power that can be developed in the future; and like this, there is nothing in our land. Nor is there any reason to fear it. Even Romish nations have felt the necessity of abating from the severity of this system. In France, Germany and Belgium, Romish powers tolerate Protestants; nor will it ever be possible to restore the rigors of the old system.

On the other hand, Protestant States adopt Protestant creeds, not as the condition of salvation, but as the basis of organization and public order. On such grounds, Protestant States have often been intolerant of all dissenters, in order to sustain the established church and hierarchy. This, as really as the Romish system, involves oppression and injustice. Still its theory is not to be confounded with the Romish theory, for it acts simply for national ends, and does not profess to have the keys of God's eternal kingdom. The workings of this system are always bad. It introduces an unregenerated ministry, creates a Protestant hierarchy opposed to vital godliness, tends to displace the Bible by creeds, and sometimes, as in Germany, runs through creeds into infidelity. But of this we are in no danger.

Other Protestant States, as Great Britain, have introduced the principles of toleration, and allow dissenters to spring up and rëact on the State Church. And, although they do not restore to dissenters all their rights, for they tax them unjustly to sustain the State Church, yet they allow them to adopt and promulgate whatever creed they please.

It cannot be denied that State creeds are always injurious and oppressive. But their power, all things considered, is not on the increase. On the other hand, the conviction is extensively gaining ground, not only in England, but in France and on the Continent at large, that the system of State Churches and creeds is evil, and ought to be abolished. The example of the Free Church of Scotland is working conviction, not only in Switzerland and France, but in the whole European world.

3. Leaving State creeds, let us now come to creeds of Protestant bodies, with an extended hierarchal organization. I use the word "hierarchal," not in an odious sense, but as applicable to all systems which deny the Congregational principle of the completeness of individual churches, for all purposes

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of self-government, and which establish superior tribunals, with authority to review and reverse their decisions.

Now, generally, if not always, such systems have a denominational book and creed, besides the Bible, as their basis. So is it with the Episcopal, the Methodist, and the Presbyterian Churches. And any of these could become a State Church, so far as their organization is concerned. It is not so with the Congregational denomination. At the time of the Westminster Assembly, it was proposed to make some system which could take the place of the system of Episcopacy, which had been abolished. The Congregationalists, though urged to do it, could, on their system, devise none. The rights of particular churches would not allow it. No body could be founded, on their principles, which could be called THE CONGREGATIONAL CHURCH OF ENGLAND, with power to govern all local churches. With the Presbyterians the case was different. Their principles of church order not only allowed, but required them to subject all local churches to one great body, called the Presbyterian Church. Such hierarchal bodies feel the need of a creed and a book of discipline, as a basis of organization, and in order to produce uniformity.

Still, even such bodies have a creed on grounds not at all to be confounded with Romish grounds. They regard their creeds and books simply as essential to ecclesiastical organization and government, not to salvation.

Moreover, in the Presbyterian Church, to which you specially refer, the terms of acceptance are such, that he who receives it, is not bound to every detail of the creed. He receives it as "containing THE SYSTEM of doctrine taught in the Holy Scriptures." But, at the same time, he is called on to declare that the Bible "is the only infallible rule of faith and practice." The Confession, Chap. I. §6, also says: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, unto which nothing is at any time to be added, whether by new revelations of the Spirit, or traditions of men." Again, chap. I. §10: "The supreme Judge, by whom all controversies of religion are to be determined, and *all decrees of councils*, opinions of ancient writers, *doctrines of men*, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the

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Holy Spirit, speaking in the Scripture." Again, the larger Catechism, Quest. 3, declares that "the Scriptures are THE ONLY RULE OF FAITH AND OBEDIENCE."

Hence, you are forbidden to understand the accepting act as making any thing but the Bible a rule of faith and obedience. And those who accept the creed of the Presbyterian Church are not only allowed, but required, not to accept it as a rule, any farther than it agrees with the Bible. And to discover its agreement or disagreement, they are referred to the supreme Judge, the Holy Spirit, speaking in the Scriptures.

If the matter is thus understood, there is no apostacy in requiring those who join the Presbyterian Church to accept the creed, as containing the system of doctrines taught in the Holy Scriptures. It is only a mode of discovering whether there is such an agreement as to the sense of the Scripture, as to render organic action in the same body possible. A Unitarian, a Pelagian, an Arminian, could not consistently act with a Calvinist. Why should such wish to come into the same organization with them? Such could not accept the Confession of the Presbyterian Church, as containing the system of doctrine taught in the Scriptures. I could. Not that I deem it perfectly free from errors; but it teaches the great doctrines of the entire depravity of the human race, the need of regeneration and atonement, and the agency of the three persons of the Trinity, in devising and executing the plan of salvation. And after all your protestations against the presumption involved in saying that we know what the system of the universe is, I think we do know it clearly. The present system is designed to redeem the Church, and destroy Satan. Paul tells us explicitly that God created all things to show forth his glories by the redemption of the Church.—Eph. iii., 9, 10. He tells us that the redemption of the Church, and the prostration of Satan and his hosts, shall coincide, and that then cometh the end of this system.—1 Cor., xv., 24–28. The state of the universe beyond that point, under the new system, when rebellion shall be prostrate, and God be all in all, is also presented, in the twenty-second chapter of Revelation, to the eye of faith.

The great outlines of this system for redeeming the Church, destroying Satan, and renovating the universe, are clearly set forth in the Presbyterian Confession of Faith. Hence, I did not hesitate to declare, when I joined the Presbyterian church, that I

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regarded it as containing the system of doctrine taught in the Scriptures. If I were asked, Do you accept the Principia of Sir Isaac Newton, as unfolding the great law of gravitation, and disclosing the system of the material universe, I would at once say, Yes: and in so doing I should not declare that I regarded the work as free from errors, or give up my right to judge of it by comparing it with the book of God's works.

Multitudes, I know well, do accept the Presbyterian Confession of Faith on such principles, and still regard and treat the Bible as being, what the Catechism declares it to be, "the only rule of faith and practice." Hence, I do not agree with you, in the assertion that liberty of opinion, even in our Presbyterian Seminaries, is a mere form. And from all that you say as to "thumbscrews of criticism," and "a choice of chains and of handcuffs," I entirely dissent. The Confession of Faith itself explicitly declares that the Bible is the ONLY rule of faith and practice, and calls on all who receive it, to test it, and all other human doctrines and decrees, by the Bible, under the guidance of the Holy Ghost. Let them do this, and God will deliver them from all chains and thumbscrews, and guide them into all the truth.

Still, I am free to confess, that the system of the Presbyterian Church, as to creeds, is liable to misuse, and in some respects tends to it. It has, in fact, been misused. In trials for heresy, for example, as in the case of Mr. Barnes, Mr. Duffield, and our honored father, the Confession of Faith has taken, in fact, the highest place, as the rule of trial, and the Bible has been appealed to merely in "confirmation of an exposition of the Confession of Faith." Still, this is not demanded, nay, it is forbidden, by the Confession, for the Confession declares the Bible to be "THE ONLY RULE of faith and obedience."

And farther, the common mode of referring to the Confession as "the book," shows the same tendency, unduly to exalt it. What is the meaning of the words, THE BIBLE? Is it not, *The Book?* THE BOOK of books? And shall a human composition be allowed to receive and wear that title? And is that system in all things right which tends to this result? The primitive churches had no hierarchal organization, and hence they imposed no authoritative creeds.

4. I come now to the Congregational churches without a hierarchy, and to their use of creeds. I need not say that this sys-

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tem pleases me best, because here the Bible, both in theory and practice, is, in fact, "the book." These churches are abundantly willing to make known their faith. They respect and believe the confessions of the Reformers, in their great outlines. They especially regard the Westminster Confession, and also the Savoy Confession, which is, in general, the same as to doctrine.

But they do not use these as a basis of hierarchal government, or union; for there is no organized body which has power over the faith or practice of particular churches. The churches, therefore, are left to the Bible, as the rule of doctrine and discipline, and such an expression as "the book," applied to any thing but the Bible, is never heard among them. The same state of things exists in the Baptist churches, for the same reasons. Nor is there any tendency among Congregational churches to another state of things. On the other hand, the principles of Congregational freedom, and responsibility to the Bible alone, are leavening other bodies, whose organization is hierarchal.

I cannot, therefore, agree with you in your fears of an apostacy to be completed in the ruin of the churches. On the other hand, I see an increasing tendency in the Protestant world to subject all organizations, systems, and creeds, to the trial of the fiery truth of the Word of God.

Allow me, in conclusion, to make a few general remarks on the relations of belief, organization and individual liberty.

Man was, no doubt, made for individual liberty; but he was, no less, made for society. In a state of social organization, some of the purest sources of created happiness are found. Still, the freedom of the soul is of higher moment than any social interest; for the true idea of mental freedom is liberty to follow God in thought, emotion and action, and such freedom is the highest interest of the soul.

The great problem is, How to harmonize the demands of individual freedom with those of organization. This can be perfectly done only through God. There is, in the nature of things, a basis for concurrent opinion, in the spiritual world, as really as in the material system. There is one God, one law, one gospel, and if all men did but see the system as it is, they would agree. The sun enables all men to see the natural world as it is, and to see it alike. It could never be done by lamp-light. So, when God shall be on

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earth the unsetting sun of his people, all will be perfectly free, and yet perfectly united in the truth. Then will the apparently conflicting claims of individual freedom, on the one hand, and of organization on the other, be perfectly harmonized. But in a state of intelligence and holiness below this standard, there will be divisions of opinion, sectarian organizations, and diverse creeds. And there is no direct way of removing this state of things. All attempts at latitudinarian comprehension are vain. If men are to think and act to any purpose, they must think and act precisely, and then let those act together who can. As knowledge, holiness and communion with God increase, grounds of division will pass away. But an assault on creeds, however fierce, can never produce this result.

You complain of the penal influence of public sentiment, on those who dissent from the common evangelical denominations. I freely admit that in a low state of sanctification, severe and unkind feelings are too often exercised towards those who dissent from the common belief. But perfect holiness, though it would remove all sinful feeling, would not create indifference to the truth. God is not indifferent to the truth. With the whole Almighty energy of his being, he loves truth and hates falsehood, and communion with him will produce the same spirit in his people. Love will produce tenderness and forbearance towards those who err from the truth, and patient efforts to win them to God. But no love can conceal the conviction that fundamental error will ruin the soul. Love of the truth admits the soul to heaven; love of a lie casts it into the lake of fire.

This sensibility to the importance of fundamental truth Satan ever aims to destroy. To preserve and increase it, is the great aim of God. It is impossible to render this otherwise than painful to the propagators of error. It would be a calamity great beyond utterance should God's Church cease to express his love of truth and hatred of error. It is her chief duty to do this. When she ceases to do it, she is no longer the salt of the earth, or the light of the world.

And when the system of the universe is finally established, never to be moved, the perfect belief, and infinite love of the truth, which exist in heaven, will rēact, like consuming fire, on all who love and make a lie. In great measure it will produce that lake of fire and brimstone into which they will be cast.

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This punitive power of opinion and feeling takes place chiefly in the case of fundamental doctrines, such as are essential in order to convince of sin and regenerate the soul. A denial of these ruins the soul, and no holy man can be indifferent to such a denial as God has declared to be criminal. And yet this is the very state of things which multitudes desire, as essential to mental freedom. They desire an impossibility, so long as God remains as he is, and his people live in holy sympathy with him.

I know well that you do not wish to produce such a state of things. And yet those who do, find many things in your sermons which they use in their efforts to effect such a result. I deeply regret that you should have given them such an advantage, and that you have spoken, in terms of such unjustifiable severity, of the real and devoted friends of the truth.

I trust that God will enable you to disentangle the many important truths you have presented, from the erroneous or one-sided statements with which they are so unhappily connected; and that he will guide you into the pure and perfect truth.

I am your affectionate brother, EDWARD BEECHER.

MORAL COURAGE.

WE hear much said of moral courage. It is greatly admired and loudly praised. But the virtue is more talked of than practised, and the very phrase is oftener used than understood. A brief examination of its elements, with some illustrations of its practical operation, may help to rescue it from the vagueness and unimpressiveness, which are too often the results of familiarity. What, then, is Moral Courage?

The word *courage* is derived from the French *cœur* and the Latin *cor*. The same root is found in the Greek, and in many of the modern languages. Substituting the Anglo-Saxon for the Latin element, it becomes *heartage*. It literally means heartiness; and implies the possession of a big, strong heart. Poets often use the word "heart" to denote courage; and in the language of common life, to "dishearten" is to discourage. Webster defines courage as "that quality which enables men to en-

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counter danger and difficulties with firmness, or without fear or depression of spirits." And *moral* courage is that quality manifesting itself on moral subjects, and springing from moral considerations. It is firmness based on principle, to meet dangers and overcome difficulties, in order to resist, and if possible to conquer, moral evils. It is strength to do duty, resolution to do right. To revert to the etymology of the word, moral courage is not only a large and stout heart, but a right heart and a good one.

There is, therefore, a clear and just distinction between moral courage, and courage which is purely constitutional. Addison makes this distinction. "Courage, that grows from constitution," he says, "often forsakes a man, when he has occasion for it; courage which arises from a sense of duty, acts in a uniform manner." Constitutional courage may spring from, or consist in, excessive self-esteem, or sheer obstinacy, or powers of discernment too small to perceive real danger, or sensibilities too blunt to feel what it becomes a man to feel most keenly. It may, in fact, be mere brutal and blockish stupidity. Nay, more, to follow out the classification and the climax of Dr. Payson on another subject, it may be the very depravity of the devil. Moral courage arises from a clear perception of truth and an imperative sense of duty. In the greatest and best of men, it seems to approach to the inflexibility, not to say the immutability, of God himself. Constitutional courage is a blind propensity or passion. It fears nothing. It makes no distinction between that which is truly fearful and that which is not. It attempts, without discrimination, the practicable and the impracticable. It disregards moral distinctions. It has no reverence for sacred things. It has no dread of sin. Moral courage is an intelligent and conscientious principle. It fears what ought to be feared, and fears nothing else. As Col. Gardiner said to the man who challenged him to fight a duel, it does not fear fighting, but it does fear sinning. It does not fear man, but it trembles at the word of God.

Constitutional courage may stickle for trifles and bluster about nothing; disporting itself in the mere luxury of action and conflict. It will blow out a man's brains for a word; and that word, perhaps, chiefly offensive because it is true. It will multiply and magnify the shibboleths of party, and sect and association; and revel in the blood, or, if the times forbid that, in the property, and business, and good name of all who cannot pronounce them

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with its own harshest aspirate. Moral courage rises and subsides in proportion to the magnitude and sacredness of the interests at stake. It will be yielding as water where no principle is involved; and firm as rock, immovable as the everlasting hills, in supporting essential truths and duties.

Constitutional courage is often purely physical. It is the courage of the duellist, who can stand to be shot at, but cannot bear to be called a coward. It is the courage of the warrior, who does not blench amid a shower of bullets, but who may turn pale at the gathering storm of popular indignation. Leave either of these men alone with his conscience and his God, and perchance he will start at his own shadow; perchance he will see a hand-writing on the wall over against him, and his very knees will smite together. They are courageous only when they can forget duty, and conscience, and God; and drown thought, and all the higher attributes of humanity, in a tumult of excitement. Moral courage is chiefly spiritual. It would turn pale and grow faint at the very thought of fighting a duel. It might shrink from the sight of blood and the din of battle. It might well shrink from all participation in such a war as the Mexican; begun in robbery of the poor, prosecuted in bravado over the weak, and destined to end in another iniquitous annexation of territory belonging to a distracted sister republic. There is more of the hyena or the jackal, than of the lion or the man, in such courage. The man of moral courage might not dare to be seen in arms between the Nueces and the Rio Grand, still less within the acknowledged limits of Mexico, lest he provoke the displeasure of a righteous God.

But let it be needful to draw the sword in defence of the fireside and the altar, let the liberties of his country and freedom to worship God be invaded, and he will throw away the scabbard: or, rather, with even greater fortitude, he will submit to twelve long years of imprisonment, and write the "Pilgrim's Progress" the while. Or, he will brave the power of the Stuarts, rather than pay a few shillings of ship-money illegally assessed. Or, he will incur the displeasure of king and parliament under the Georges, and hazard the death of a traitor, rather than concede the principle of taxation without representation. Or, he will stand up, like a rock amid the angry billows, and preserve the peace and independence of his country, when the majority of the people and of their representatives in Congress, blinded by popular

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sympathy and revolutionary fervor, are rushing madly into the maelstrom of European warfare. He will dare to be singular; for to be singular is often the only way to be true and right in a false and wicked world. But he will also dare to be *not* singular, to be ordinary and undistinguished; for this often requires more courage, than to be peculiar and thus be prominent. He will dare to be like the many in all that is innocent, in all that is merely indifferent, whether in their measures or their manners. He will dare to go with the many just as far as they go right, though zealots reproach him with coldness and fanatics proclaim him destitute of christian piety, and radical reformers denounce him as wanting in moral courage. He will abide by the truth, whether it carry him to the throne or the scaffold; and he will also abide by it with equal steadfastness, though it leave him on the common level. He will travel towards his pole-star, whether he travel alone or with the crowd. He will bear hardship, he will face danger; alone, or with others. But he will not sacrifice any, the smallest principle.

PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. III.

HAVING said all that we proposed in vindication of Increase Mather, we proceed to perform a like service for his son and colleague in the ministry, COTTON MATHER.

This distinguished divine was born in Boston, Feb. 12th, 1662. He entered college when but twelve years old, and graduated with distinguished applause, at the age of sixteen. He seems to have been pious even from childhood, and early entered into covenant with the church. He was ordained junior pastor of the old North Church in Boston, in 1684, where he remained to the end of life.

Cotton Mather was not only an eminently devout and laborious minister, but a distinguished philanthropist. There is scarcely a department of Christian beneficence which has been thought of in our times, in which he did not attempt to accomplish something.

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He wrote and published much on the subject of intemperance. He was unwearied in his efforts for the benefit of *seamen*, and of *colored persons*, of whom there were many at that time in Boston. He established a school for the instruction of Africans, of which he bore the whole expense. In face of a violent opposition, he introduced into Boston and the country, the practice of inoculation for the small pox. He published a little work entitled "Essays to do Good;" * and his mind seems to have been continually exercised in devising ways and means of usefulness.

Cotton Mather was, by common consent, the *most learned man* in America. "No native of this country," says Dr. Chauncy, "had read so much as he, or retained more of what he read. His library was the largest, by far, of any private one on the continent." He died in the winter of 1728, when he had just completed his sixty-fifth year.

As Increase Mather was one of the Presidents of Harvard College, it was natural that the historian of the college should dwell somewhat particularly upon his life and character. But there seems no good reason why his son should hold a very conspicuous place in its history. Since, however, President Quincy has thought differently, it will be necessary to follow him, and to inquire into the justness of his representations. We begin with his objections to Cotton Mather, growing out of his connection with the subject of *witchcraft*.

There can be no doubt that Cotton Mather was a sincere and earnest believer in the reality of what in his day was denominated witchcraft; a crime which, when proved, was regarded as justly punishable with death. *This was the common faith of Christendom*, and had been so for many long centuries. It is stated by Mr. Upham, that in the seventeenth century alone, "more than two hundred were hanged in England, thousands were burned in Scotland, and larger numbers perished in various parts of Europe," for the supposed crime of witchcraft. In repeated instances, sentence of death was passed on reputed witches in England, by such men as Sir Matthew Hale, and Lord Chief-Justice Holt. Sir William Blackstone, who died no longer ago than

* When Dr. Franklin was a boy, he read this work; and near the close of life, he said: "If I have been, as you think, a useful citizen, the public owes the advantage of it to that book."

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1780, declared his belief in the following terms: "To deny the possibility, nay, the actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, in various passages both of the Old and New Testament; and the thing itself, is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits."

In our own country, at the time of Cotton Mather, the belief in witchcraft may be said to have been universal. Even men who had the least sympathy with the Mathers on some points, such as Thomas and William Brattle, John Leverett and Robert Calef, agreed with them as to the reality of witchcraft. In the year 1694, a paper was issued by the President and Fellows of Harvard College, and signed, among others, by Samuel Willard, John Leverett and William Brattle, inviting observation and information concerning "*apparitions*, *possessions*, *enchantments* and *all extraordinary things*, wherein the existence and agency of the invisible world is more sensibly demonstrated." Cotton Mather was not singular in his opinions on this subject. He would have been singular, had he not indulged them. He spoke the truth, in his reply to Calef: "I know not that I have ever advanced any opinion, in the matter of witchcraft, but what all the ministers of the Lord that I know of in the world, whether English, or Scotch, or French, or Dutch, (and I know many) are of the same opinion with me." P. 42.

President Quincy charges upon Cotton Mather, as he had done upon his father, "the responsibility of being the *chief cause*, and *promoter* of the alleged witchcrafts in New England. He had an efficient agency in *producing* and *prolonging* the excitement" on that subject. He "connected his name and fame inseparably with that excitement, as its *chief cause*, *agent*, *believer* and *justifier*." Pp. 63, 65. This is a heavy charge. Let us inquire into its truth.

We have seen that, in the days of Cotton Mather, the belief in witchcraft was *universal* in New England, as it seems to have been all over the world. He did not originate this belief, which had prevailed here from the first settlement of the country.

It must be remembered, too, that the cases of witchcraft at Salem were not regarded, at the time of their occurrence, as a *new or unheard of thing*. There had been such cases in New

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England, for almost half a century before the disturbances at Salem, and before Cotton Mather was born.* There was a notable case of supposed witchcraft in Boston, in the year 1688, in the family of a Mr. Goodwin. The offender was an old Irish woman, by the name of Glover, who was tried before Chief Justice Dudley, (afterwards Governor Dudley,) condemned and executed. This case is affirmed by the Rev. Mr. Upham, to have been "*brought about* by the management" of Cotton Mather. Lectures, p. 107. But a more unfounded accusation was never uttered. It is expressly contradicted by Mr. Goodwin, the father of the afflicted children. "Let the world be informed," says he, "that when my children had been laboring under sad circumstances from the invisible world, for about a quarter of a year, I desired the ministers of Boston and Charlestown to keep a day of prayer at my house, if so be deliverance might be obtained. Mr. Cotton Mather was the *last* of the ministers that I spoke to on that occasion: and though, by reason of some necessary business, he could not attend, yet he came to my house in the morning of that day, and tarried about half an hour, and went to prayer with us before any other minister came. *Never before this had I the least acquaintance with him.*"† How then could this case have been "brought about by the management" of Cotton Mather?

It was in February, 1692, that the strange appearances commenced in what was then called Salem Village, (now Danvers,) in the family of the Rev. Mr. Parris. But that Cotton Mather was "the chief cause" of these appearances, or exerted the slightest agency in producing them, President Quincy will find it very difficult to prove. Mr. Mather had published his "Memorable Providences relating to Witchcraft," some three years before: but that the book had ever been read in the family of Mr. Parris; or if read, that it had produced the strange appearances and sufferings of his children, there is not a particle of proof. Mr. Upham supposes that there was a connexion between the origin of this excitement,

*There was one person convicted in Springfield, in 1645, and three others in 1655, all of whom, were executed. Between these cases at Springfield, there were one at Charlestown, one at Dorchester, and one at Cambridge: — all executed. In 1655, the date of the last executions at Springfield, there was one executed in Boston. In 1662, the year of Cotton Mather's birth, there were three executed in Hartford.

†See Reply to Calef, p. 62.

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and the parochial troubles of Mr. Parris; and that the children of Parris "were acting a part." "I am constrained," he says, "to declare my belief that this dreadful transaction was *introduced*, and *driven on*, by wicked perjury and wilful malice." If this account of its origin is true, certainly Cotton Mather can no longer be regarded as its "*chief cause*, *promoter* and *agent*."

But Cotton Mather is represented by President Quincy and others, not only as the cause of the Salem witchcraft, but as greatly desiring it, and rejoicing in it. "I cannot resist the conviction," says Mr. Upham, in his lectures, "that he looked upon the Salem trials with secret pleasure." "He seems to have longed for an opportunity to signalize himself in this kind of warfare." "His boundless vanity," says Mr. Bancroft in his history, "gloried in the assault of the evil angels upon the country." Vol. iii. 85.

How do these gentlemen know that Cotton Mather *longed* for the occurrence of cases of witchcraft; and *rejoiced* in them when they appeared; and regarded their terrible and bloody results with secret pleasure?

Such a supposition is contradicted, not only by his most solemn protestations, but by the general current of his actions and life. He uniformly spoke of the spring and summer of 1692 as "a very *doleful time* unto the whole country," and of the descent of the devils upon so many of the good people of the land" as "a dreadful judgment." His son informs us, that "for a great part of the summer, he did almost every week, spend a day by himself in the exercises of a secret fast before the Lord," praying "not only for his own preservation from the malice and the power of the evil angels, but also for a good issue of the calamities in which God had permitted the evil angels to ensnare the miserable country."* If the current of a man's life indicates the state of his heart, then Cotton Mather was truly a *benevolent* man. But how is this consistent with his longing to witness, and rejoicing in the occurrence of, what he conceived to be the most horrible of calamities and crimes?

It is further objected to him by President Quincy, that he favored the prosecutions for witchcraft, countenanced the executions by his presence, and in various ways urged on the work of blood. "In the progress of the superstitious fear, when it amounted to frenzy, and could only be satisfied with blood, he neither blenched nor

* Life &c. p. 45.

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halted, but attended the courts, watched the progress of invisible agency in the prisons, and joined the multitude in witnessing the executions." Vol. i. 64. When Mr. Burroughs was executed, it is said that Mr. Mather "rode round in the crowd on horseback, haranguing the people, and saying it was not to be wondered at that Mr. Burroughs appeared so well, for the devil often transformed himself into an angel of light."* It is said also, that in "the advices" which the ministers presented to the magistrates in respect to witchcraft, and which were drawn up by Cotton Mather, the magistrates are urged to "the speedy and vigorous prosecution of those who have rendered themselves obnoxious."

As to Cotton Mather's "attending the courts," when the witches were tried at Salem, he and President Quincy are directly at issue. The President says he did attend. Mr. Mather affirms that he did not. "I was not present at any of them."†

As to his frequenting the prisons where the witches were confined, he may have done so, when any were confined in Boston. In the case of all prisoners, he believed this to be a part of his ministerial duty. But there is no evidence that he visited the prisoners in Salem, or was often there during the excitement.

As to his "joining the multitude in witnessing the executions," there is no evidence that this was true, except in a single instance. He was present when Mr. Burroughs was executed. He was not, as Mr. Upham represents it, "riding round in the crowd on horseback, haranguing the people;" still he was there, and sitting on a horse. For certain reasons, Mr. Mather seems to have satisfied himself that Burroughs was, on many accounts, a bad man. He believed him to be one who had intercourse with evil spirits, and who on this account, deserved to die.

In order to understand "the advices of the ministers," above referred to, the history of the connected transactions must be kept in mind. In May, 1692, a commission was issued to seven of the principal citizens and jurists of the colony, viz: Lieutenant Governor Stoughton, Major Saltonstall, Major Richards, Major Gedney, Mr. Wait Winthrop, Captain Sewall, and Mr. Sergeant, constituting them a court, to try the accused persons at Salem. The judges first assembled June 2d, and tried and condemned one, who was executed on the 10th. The court then adjourned to

* Upham's Lectures, p. 103. † Wonders of the Invisible World, p. 81.

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June 13th, in which interval, the Governor and Council asked the advice of the ministers in Boston and the vicinity, as to the course to be pursued. The ministers replied under eight particulars.* 1. They express their sympathy with those who are "suffering by molestations from the invisible world," and "think that their condition calls for the utmost help of all persons, in their several capacities." 2. They thankfully acknowledge the success which has followed the efforts of the magistrates "to defeat the witchcrafts," and pray for a full and perfect discovery of all this mysterious wickedness. 3. They recommend "a very critical and exquisite *caution*, lest, by too much credulity for things received only upon the devil's authority, there be a door opened for a long train of miserable consequences." 4. The rulers are exhorted not to proceed, in any case, on mere presumption; and to show "an *exceeding tenderness* towards those that may be complained of, especially if they have been persons of an *unblemished reputation*." 5. The next advice is, that the primary examination of suspected persons may be without noise, company, or excitement; and that there "may be nothing used as a test, for the trial of the suspected, the lawfulness whereof may be doubted by the people of God." 6. The ministers recommend to the magistrates not to convict, or so much as commit persons, on what was called "the spectral evidence;" "inasmuch as it is an undoubted thing, that a demon may appear, even to ill purposes, in the shape of an innocent and virtuous man." They also pronounce any "alteration in the sufferers by a look or touch of the accused," to be insufficient evidence of guilt. 7. The ministers further suggest, whether an utter rejection of the testimonies commonly relied on, "whose whole force and strength is from the devils alone, may not put a period unto the progress of the dreadful calamity begun upon us, in the accusation of so many persons, whereof some, we hope, are clear of the great transgression laid to their charge." 8. Having given the above suggestions and cautions, the ministers "humbly recommend to the government, the speedy and vigorous prosecution of such as have rendered themselves obnoxious, according to the directions given in the laws of God, and the wholesome statutes of the English nation."

* The entire paper may be found in Hutchinson's Hist. of Mass. Vol. ii. P. 62. Had we room, we would gladly insert it here.

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Such was the tenor of "the advices" of the ministers of Boston and the vicinity to the magistrates. By those who are inclined to traduce the ministers of that day, and more especially to traduce Cotton Mather, by whom these advices are said to have been drawn up, the *last* article is almost the only one referred to. It is quoted as if it stood alone, without any restriction or qualification; and as if Mather and his ministerial brethren were only anxious to have the magistrates make all due despatch, and condemn and hang the suspected witches as fast as possible.

But this, it will be seen, is altogether an unjust view of the case. These advices of the ministers are to be taken and judged of, *as a whole*. And as a whole, they were manifestly designed to reprove much of the previous proceedings, and to prevent the like proceedings in future. They do, indeed, "recommend the speedy and vigorous prosecution of those who have justly rendered themselves obnoxious;" but the recommendation is accompanied with cautions, restrictions and qualifications, which, if regarded, would have prevented any further convictions. If the trials had been conducted with that "exceeding tenderness" towards the accused, which the ministers recommended; if the "spectral evidence," together with all improper tests, had been set aside; if all testimony of every kind, which rested "only on the devil's authority," had been rejected; the judges might have proceeded as vigorously as they pleased,— the more vigorously the better;— for by this means the jails had been the sooner emptied, and the accused persons had been set at liberty.

From men who believed in the reality of witchcraft, and that the witch is justly liable to death, as all these ministers most seriously did,— we see not how better advices could reasonably have been expected. Happy had it been for all concerned, if the magistrates had been content to follow them. They seem to have been fully satisfied as to the validity of the "spectral evidence," and other branches of the "devil's testimony;" and so the work of destruction went on.*

President Quincy asserts that "after two hundred persons had

* Mr. Thomas Brattle proves that most of those who were condemned, *suffered on the devil's testimony*. He also says that, "except Mr. Hale, Mr. Noyes, and Mr. Parris, *the Rev. Elders, almost throughout the whole country, are very much dissatisfied with the decisions of the judges.*" See Mass. Hist. Collections, Series i. Vol. v. P. 68—75.

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been accused, one hundred and fifty imprisoned, nineteen hanged, one pressed to death, and twenty eight condemned, one third of whom were members of the church, and more than half of good general conversation, he (Cotton Mather) wrote a formal treatise entitled 'Wonders of the Invisible World,' approving the proceedings of the courts, and exciting the multitude to a continuance in their belief, and the courts to a perseverance in their vindictiveness." Vol. i. 64. With all due respect for President Quincy, we must pronounce the charge conveyed in the latter part of the above sentence a libel; — a libel, not on Cotton Mather alone, but on Stoughton, Winthrop, Sewall, Saltonstall, and all the other members of the court. That these venerable judges, under the influence of strong delusion, committed great injustice, there is no doubt. But that they were *vindictive* in their feelings and decisions, is incredible. Judge Sewall, in his humble confession several years after, makes no acknowledgement of vindictiveness. Chief Justice Stoughton affirmed that, "when he sat in judgement, he had the fear of God before his eyes, and gave his opinion according to the best of his understanding; and although it might appear afterwards that he had been in an error, yet he saw no necessity of a public acknowledgement."* In reference to the judges, Cotton Mather says, "Although I was always afraid of proceeding to condemn any person upon so feeble evidence as a spectral representation, *and ever protested against it, publicly and privately*, and in my letters to the judges, *besought them that they would by no means admit it;* yet, when I saw in most of the judges, a most charming instance of prudence and patience, and knew the exemplary prayer and anguish of soul wherewith they had sought the direction of Heaven above most other people, I could not but speak honorably of their persons on all occasions."† In regard to these judges, the authors of the Reply to Calef say, p. 6, "What was done by them in the dark time of our troubles from the invisible world, all honest men believe they did, *in conscience of the oath of God upon them;* and they followed, unto the best of their understanding, as we are informed, the precedents of England and Scotland, and other nations, on such a dark and doleful occasion." Thus much for the alleged vindictiveness of the judges.

* Hutchinson's Hist. Vol. ii. P. 62. † Amer. Biog. Vol. vi. P. 256.

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The other part of the charge, viz., that Cotton Mather, in his "Wonders of the Invisible World," "approved the proceedings of the courts, and excited them to a perseverance in their vindictiveness," is equally unfounded.* For, in the first place, he did *not* altogether "approve the proceedings of the courts:" and then if the judges were not vindictive, it is impossible that he should have "excited them to *persevere* in their vindictiveness."

That Mr. Mather did not entirely approve the proceedings of the courts, is evident from the contrariety of their proceedings in the admission of testimony, to his private letters to them, and to the advices of the ministers, which he drew up. He also tells us expressly: "I would not allow the principles that some of the judges had espoused." † In his Magnalia, too, Mr. Mather expresses the opinion, that the judges proceeded *too far*, and were chargeable with mistakes, particularly in respect to the kind of evidence which they admitted and on which they more or less relied. Vol. ii. P. 414.

There is another fact worthy to be mentioned here, showing that Mr. Mather did not altogether sympathize with the course pursued toward those who were thought to be bewitched. "He offered *at the first*, that if the possessed people might be scattered far asunder, he would singly provide for *six* of them; and he, with some others, would see whether, without more bitter methods, prayer and fasting would not put an end unto these heavy trials. But his offer was not accepted." ‡ Had this method been taken with the sufferers, it is probable that not one of the accused had lost his life under the charge of witchcraft.

It is further urged against Cotton Mather, that, not satisfied with the tragedy at Salem, he tried to renew the same scenes in Boston; and succeeded in getting up a case of witchcraft there the following year. "To cover his confusion," says Mr. Bancroft, "he *got up* a case of witchcraft, in his own parish, in 1693." § "He succeeded the next summer," says Mr. Upham, "in *getting up* a wonderful case of witchcraft, in the person of one Margaret Rule, a member of his congregation in Boston." ‖

* The treatise referred to, was drawn up at the command of Governor Phipps, with the recommendation and thanks of the Lieutenant Governor, and with the approbation of the ministers in and near Boston.

† Life by his Son, p. 45. ‡ Ib.

§ Hist. of U. States, Vol. iii. P. 97. ‖ Lectures, &c., p. 269.

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That Mr. Mather had no agency in producing the strange appearances in Margaret Rule, is evident from several considerations: 1. Calef does not charge him with it, or so much as intimate it. 2. He seems to have had no acquaintance with Margaret Rule before her troubles commenced. 3. But especially is this evident from the nature of her disease. Her case, though regarded at the time as one of witchcraft, seems to have been no other than a protracted case of delirium tremens, and other mental sufferings, occasioned by the habitual use of rum. For nine days together, she swallowed little or nothing, "except an occasional spoonful of rum." When her attendants were asked, "What does she eat and drink," they answered, "She eats nothing at all, but drinks rum." No wonder she saw spectres around her, and seemed, to persons not acquainted with such symptoms, to have been bewitched. Such being the obvious explanation of her case, Mr. Mather will stand clear of having *produced* it, unless it can be shown that he persuaded her to drink the rum!

In concluding the discussion of Cotton Mather's connexion with the excitement respecting witchcraft, the following points seem to be well supported. 1. Like most of the learned men of that age, Mr. Mather was a sincere believer in the reality of witchcraft; and that the witch, on conviction, was worthy of death. 2. He had no concern in *getting up* cases of witchcraft, in Boston, Salem, or any where else; nor when they occurred, did he rejoice in them; but they were to him, as to most others at that day, events of solemn and painful interest. 3. In regard to the cases at Salem, he was not in favor, at the first, of legal proceedings, but preferred that the bewitched persons should be separated, and that religious means should be used for their recovery. And when judicial proceedings had been instituted, he was opposed to the admission of the "spectral evidence," or any other evidence, which could be regarded as resting on the devil's authority. He privately wrote to the judges, beseeching them not to proceed on such evidence, and drew up cautions and restrictions, in the advices of the ministers, which, had they been duly regarded, would probably have saved the lives of all the accused. 4. Nevertheless, believing the judges to be sincerely intent on doing right, he did not think it his duty to oppose and vilify them, though he disapproved of some of their proceedings. 5. After the executions were past, at the request

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of Governor Phipps, he prepared and published his "Wonders of the Invisible World," containing, with other things, an attested history of the trials of some of the principal witches.

Such, in brief, are the facts in relation to Mr. Mather's opinions and doings, with reference to the subject of witchcraft. All that is censurable in them may be resolved into the solemn belief which, in common with most at that day, he cherished, as to the reality of diabolical agency in the case.

We conclude this article with one general remark. After all the reproach which has been heaped upon our fathers for their delusion on the subject of witchcraft, two things are historically true of them: First, the results of it here were far less bloody and deplorable, than in any of the countries of Europe. And, secondly, they terminated at a much earlier period. During the Salem excitement, twenty individuals lost their lives; certainly a distressing fact to be recorded. And yet it was as nothing, in comparison with the scenes which were enacted in Europe, at or near the same period. During the seventeenth century, vast numbers were put to death in England and Ireland, for alleged witchcraft. "In Scotland," says the Edinburgh Review, "during the last forty years of the sixteenth century, the executions were not fewer than seventeen thousand." Numb. 161, p. 128. A similar but still more destructive excitement prevailed at the same time in Sweden. We are assured, also, that in the latter part of this century, (the sixteenth,) not only hundreds, but thousands, were put to death, — many of them by extreme tortures, — in Germany, France, Spain and Italy, under the imputation of witchcraft. In New England, there were no executions for witchcraft later than the year 1692; while in Great Britain, the work of death continued full thirty years longer. The last instance of the kind took place in Scotland, in 1722. There were executions for witchcraft in Bavaria, in 1749; and in one of the Swiss cantons as late as the year 1780. It is certain, therefore, and it is time for the fact to be recorded and remembered, that *Massachusetts was the first civilized Christian government to abolish the practice of execution for witchcraft.* In this, as in so many other things, that noble Commonwealth has led the way, and strode foremost in the path of reform.

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EGYPT AND THE INFIDELS.

We propose to make a brief exhibition of the use to be derived from the monuments of Egypt, in vindication of the Bible from the attacks of Infidels, and in confirmation of its record.

We shall first vindicate the Bible from two infidel assaults. Infidelity has asserted that the state of the arts and sciences at the time when the five books of Moses claim to have been written, and the tabernacle is said to have been constructed, was not such as to admit of written records, or of a dwelling place for God's presence so magnificent and imposing as the tabernacle. Infidelity has also claimed for the world an antiquity altogether beyond what the Bible warrants; and has appealed to the *monuments of Egypt in support of its assertion.*

If either of the above assumptions were true, then the Bible is false; and immortality, so far as it rested upon revelation, is a dream. The Christian would be compelled to tear down his altar, desecrate his temple, and sink his hopes to the level of unbelief,—a life without an object, a death without a resurrection.

But are these objections sound? Were the arts in such a state as to admit of no written records, and of no tabernacle with its magnificence in the days of Moses?

Voltaire asks with his usual sneer and depth: "Where did Moses procure the paper on which the pentateuch was written, inasmuch as hieroglyphic writing only was in use, and engraving on stones, on brick, on lead, or on wood, was the only method of writing, and the Egyptians wrote in no other way?" Let the dead answer. The cities of the dead in Egypt furnish numberless rolls of papyrus, inclosed with the dead in their coffins: containing funeral rituals, with scenes descriptive of another life; and records of the laws passed by the reigning monarch, with the date of publication. Among them are manuscripts which date two centuries before the days of Moses. The happy discovery, by Dr. Young and Champollion, of the method of reading Egyptian hieroglyphics renders it certain, that there now exist in a readable form, manuscripts written in Egypt years before the age of the pentateuch. We cast back the frivolous charge made by infidelity, as utterly worthless; except as it exhibits the presumption of unbelief.

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Again: Were the arts in no such condition in the days of Moses, as to admit of a structure so splendid as the tabernacle is described to have been? So saith infidelity. What is fact?

The monuments of Egypt are covered with pictures, descriptive alike of the manners and customs, the arts and sciences, the trades and religion of Egypt. We are able to determine the date by the name of the reigning monarch connected with them. The minutest details of Egyptian life are given with such particularity, that, it has been asserted, we are better acquainted with the state of Egypt under the Pharaohs contemporary with Moses, than with England under the Plantagenets.

There is proof that the Egyptians possessed the art of making glass, and of staining it in imitation of precious stones. Some of their cameos and intaglios are executed with a delicacy and perfection of workmanship which required the aid of the microscope. The edge of our best steel is turned by the hardness of their granite, which they shaped into every form of beauty and grandeur with implements of copper, tempered by a process to us unknown. They had attained to high perfection, in the working of metals, for the pictured walls exhibit gold and silver cups, goblets, urns, and vases of exquisite workmanship and tasteful forms. Their side-boards were graced with as rich a display of plate as modern luxury can boast. We have made no advance on the Egyptians in the variety or graceful forms of our articles of household furniture. You will find in the plates of Rossellini, copied from the monuments, all the details of an upholsterer's shop as it existed above three thousand years ago; with articles of furniture in every state of finish, under the hands of the workmen. The implements used in cutting and shaping the material, the gluing of the parts, the polishing and ornamenting, the gilding and furnishing with silken cushions, all are minutely detailed. The social customs and amusements of Egypt, and even the sports of boyhood, are described with wonderful life and minuteness. The gorgeous pageantry of the court, the prescribed costume, the ancient badges of office, distinguishing priest, and general, and judge, and prince, are all colored to the eye like a resurrection of the past. And these are our witnesses, that human life was not so rude and savage in the days of Moses, as to be incapable of the magnificence of the tabernacle. They existed before Moses, and have outlived him, to testify that he spake the truth.

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Again, infidelity has claimed for the world, an antiquity utterly irreconcilable with the statements of the Bible. At the time that the French expedition under Napoleon was in possession of Egypt, a body of learned men who were attached to the army, had their attention drawn to a magnificent circular zodiac, in the temple at Dendera. It was detached from the ceiling, and transferred to Paris; and at once gave rise to a multitude of theories as to its origin and use. It was believed to represent the state of the heavens at some remote period; and particularly the position of the sun among the signs of the zodiac, at the time of the vernal equinox. Laborious calculations were made, to ascertain at what time the sun occupied the exact spot in the heavens indicated by the zodiac of Dendera; and the period assigned was three thousand, four thousand, and even seventeen thousand, years since. In vain Christians attempted to bring the origin of the zodiac within the limits of sober history. Infidelity exulted that it had, at last, proved Christianity false, and that its colossal power over the nations must crumble away. But the question was settled at once, by the announcement of Champollion, that he had found the names and titles of Tiberius and Domitian on the portico of the temple at Dendera, and those of Antoninus Pius and Claudius on the temple of Esneh, where existed a zodiac supposed to be two centuries older than that at Dendera. Thus these temples, with their zodiacs, belong to the times of the Roman Empire, and truth has hushed the shout of victory on infidel lips.

The monuments of Egypt afford strong confirmation of the sacred record. They establish, by independent testimony, all that is said, in the remote ages of the patriarchs, of the power and magnificence of Egypt. They furnish a reason for the language of Joseph, Gen. xlvi. 34: "Every shepherd is an abomination to the Egyptians," — by recording the historic fact, that, previous to the days of Joseph, a numerous race of shepherds had invaded, and in part conquered Egypt; defiling the temples, prostrating the altars, persecuting the priests, and oppressing the people. After a long struggle, the native Egyptians overcame and expelled this race; but the memory of years of sacrilege and tyranny rankled into national hatred, and every shepherd became an abomination to the Egyptians.

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The monuments of Egypt confirm the record of Scripture in its notice of Shishak, King of Egypt, who invaded Judea, and bore away (2 Chron. xii. 9,) the treasures of the temple and the palace, and the golden shields of Solomon. On the walls of the great temple at Karnac, this King is represented as holding by the hair of the head a number of captives, of different nations, each with the features and costume of their country. Among them are captives with Jewish features, and connected with certain hieroglyphics in an oval ring, which read: THE KINGDOM OF JUDEA. And the names of some of its captured cities occur; as Bethhoron, Megiddo, Mahanaim, and Jerusalem, under the title it still bears in the East, — the Holy City.

And stranger yet, the monuments of Egypt give "confirmation strong" of the bondage of Israel under the Pharaohs. We read, in the fifth chapter of Exodus, that Pharaoh commanded the taskmasters, saying: "Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. And the tale of bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof." It was impracticable to meet the rigor of this bondage, and the tale of brick was not made good; and therefore "the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task?"

Thus far the Bible. Is there any thing to correspond with it in the monuments of Egypt? There is. At Thebes, on the tomb of Rekshari, an architect of Pharaoh's, you have an extended representation of the making of bricks, sunburnt, with straw, as is common in modern Egypt, at the present time. One group of the workmen is bringing, in baskets, large lumps of the mixed clay to the moulder, who passes it through a mould forming the bricks. Others have a yoke over their shoulders, with cords pendent from either end, in which the bricks are slung and borne away for use. These men have the features of Jews, and the hieroglyphics denote they are such. They read: "Captives brought by the great King to build the temple of the great God." The date belongs to the years of bondage, confirming the fact. Officers are set over them with rods, to enforce diligence and to exact the appointed task. It is a curious circumstance, that another group, with the features and dress of the Egyptian

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officers, is employed with the Jews in making bricks; and it is easy to believe that they are the officers, who are compelled to make up, by their own labor, the tale of bricks which they failed to extort from the toils of the Jews. It would be no more strange that such should be fact, than that we should have all the details of an Egyptian kitchen, as it existed three thousand years ago. The picture exists; and furnishes as good an illustration of the rigor of the bondage enforced on Israel, as an artist could arrange from the text itself.

But we must close. There is much of which we have not spoken, bearing on the same great point; and doubtless there is much in illustration and confirmation of the Bible, which future researches among the monuments of Egypt will bring to light. How much, no man can say. Enough has been learned from them to impress us with the religious interest which attaches to Egypt. Her monuments have been the chosen resort of infidels. Here they have come, not to ask for truth, and wait an answer; but to torture the past into accusations against the Word of God. But the truth abides. There is, doubtless, darkness on some of the pages of the Bible; but in the progress of human knowledge, a discovery has been made, which throws light on the darkened page.

In the thoughts which have been suggested, as we have considered this subject, there is none more proper to it than the impression of the wise, though hidden methods, by which God reaches his own ends. When the king and the priest piled the masses of Egyptian architecture, and traced upon the rock the record of their times, they had no thought beyond themselves and their superstitions. But a mightier than the Pharaohs watched the structure and noted the record. After the Pharaohs, came the Greeks; and conqueror has succeeded conqueror, and all as spoilers. The storms of centuries have obscured the record; the sands of the desert have covered it; but still it lives, chiselled and painted on the stone. Infidelity exhausted the page of history and the resources of science, to destroy the authority and disprove the truth of the Scriptures. It was permitted to raise its shout of triumph, and to celebrate the downfall of Christianity and the death of man's hopes. And then, when folly had reached her most absurd development, that God, whose wisdom it is to conceal a thing, in the fitness and

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fulness of time, unlocks the treasures of the past, and shows us, in part, the buried evidence of three thousand years. He had screened it from the ignorance and violence of conquerors. He had shrouded it from the curious in mysterious characters and forms. He had mantled it with the sands of the desert, or piled it up in shapeless and noble ruins; and neither the storms of heaven, nor the hand of time, could erase it. The record remained, until God made the stone to speak. He called up the priests of On, and bade the Pharaohs live again. Memnon is vocal once more, and the mummied dead speak out; and each and all bear witness that "His word is true from the beginning."

HARVARD COLLEGE.

THERE is a passage in the modern history of Harvard College which ought to be recalled to the attention of this community. A gentleman was selected some time since to fill the Professorship of Hebrew and other Oriental Languages in that College, who, a few years before his election, published certain views, which were declared, at the time, to be of infidel tendency, and which he has never recanted. We refer to Rev. George R. Noyes, D. D., Hancock Professor of Hebrew and other Oriental Languages in the University at Cambridge, Mass. This gentleman also teaches as Lecturer in Sacred Literature, on the foundation by that name for the Divinity School. He also officiates in the College Chapel. The following facts will be familiar to all who recollect the history of the times when they occurred.

In the Boston Atlas of July 8, 1834, a writer, with the signature of CAIUS, published a piece entitled "Blasphemy," in which he refers to the prosecution then in suit against Abner Kneeland, editor of the Investigator, for blasphemous publications.

The writer makes a few remarks upon the constitutionality of the statute against Blasphemy, referring to a diversity of opinion with regard to it. He then calls the attention of the Attorney General to an article in the Christian Examiner, for July, 1834, with the running title "Hengstenberg's Christology." He gives the substance of the article. One extract from it will here suffice. Speaking of Psalm xvi., the writer in the Examiner says:

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"But we have admitted that Peter and Paul found the death and resurrection of Jesus Christ in this Psalm. Consequently we admit that they were in an error. And if so in this case, they may be in other cases where they have used the language of the Old Testament." *

Caius concludes his strictures on this article by saying: "All that Mr. Kneeland ever wrote, or ever can write, is perfectly harmless compared with the article" from which the above extract is made.

The Atlas of the next day, July 9th, contains a reply, over the signature of A. G., understood to signify *Attorney General*, Hon. James T. Austin.

Mr. Austin observes that Caius ought to have inquired, before he published his communication, whether a prosecution, such as he calls for, could be instituted and sustained. He refers to the statute which prescribes the duties of the Attorney General, and to the proper method of commencing prosecutions, viz., by complaint to the Grand Jury. He then remarks upon the statute against Blasphemy, that it is limited in its provisions, that it goes some way towards checking indecent and obscene blasphemy; while it probably leaves some cases of what is, or, at least, approaches to, blasphemy, unprovided for.

After some further remarks of a legal character, the Attorney General proceeds to speak in substance as follows. Most of his language is here retained, in a condensed form.

"Of the piece in the Christian Examiner," he says, "no one can more regret its publication than the individual whom your correspondent invites to prosecute the author of the piece. He considers its learning very ill bestowed, its researches worse than useless, and that its tendency is to strike down one of the main pillars on which the fabric of Christianity is supported. He deprecates its effects in lessening the influence of a journal which has formerly done much in the cause of good morals and public virtue; and he fears its effect in identifying in the minds of the people, a class of men with that demoralizing and flagitious band, under whose infidel notions all the laws and decencies of society would be confounded and crushed.

"No man who wishes that the Christian system should hold its power over the great mass of the community, can wish the argument of the Examiner to be true; and many, who feel its incompleteness, may yet be unable to meet the array of learning by which it is supported. Its tendency is to shock the pious, confound the unlearned, overwhelm those who are but moderately versed in the recondite investigations of theology; and, above all, to open an arsenal, whence

* Christian Examiner, July, 1834, Vol. xvi., P. 321.

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all the small wits of the infidel army may supply themselves with arms. Its greatest evil is to disarm the power of public opinion, which was beginning to frown with severity on the disciples of Fanny Wright and Abner Kneeland, by forcing upon it distinctions which are too nice to be generally understood, and apparently to give an exemption to one class of the community, which is denied to another. It certainly disarms, to a great degree, the power of the law. Against any large and influential class in our community, the force of the criminal law is always very feeble. We see that fact in almost every class of prosecutions. In a popular government, criminal law is intended to apply to the few, and to single instances of violation; and not where the public sentiment seems to have altered or modified its provisions. If, therefore, the editors and patrons of the Christian Examiner, who hold a high rank and maintain a powerful influence in this community, are — as your correspondent (Caius) implies — to be confounded with infidels, scoffers and atheists; if the learning of these educated writers is no better than the depravity and ignorance of the blasphemers and revilers, whom this statute intended to restrain, and against one of whom (Kneeland) the law has already opened its battery, — the law itself, and with it society, in all its honorable forms, must crumble into dust."

The Atlas, of July 10, 1834, has a reply, by Caius. He waives the call on the Attorney General to prosecute; but, quoting the statute on blasphemy, and remarking on it, he concludes: "I do not express any opinion whatever on the abstract merit of the article in question: all I say is, that it is a plain and clear violation of the statute of blasphemy; and as that statute has lately been revived and put into working order, all I ask is, that it be made to work impartially."

The author of the article in the Examiner published a vague explanatory note, under the head of Notices and Intelligence, in the Examiner for Sept. 1834.

In 1840, he was made Professor at Cambridge, as already stated. By the connection of the Divinity School with the College, he is the Teacher of Sacred Literature and Biblical Criticism to the students in that school.

In this connection it will be remembered that the Rev. Dr. Palfrey, and Rev. Dr. Andrews Norton, were the immediate predecessors of Dr. Noyes as Lecturers in the Divinity School. Dr. Palfrey's lectures on the Old Testament are well known. With regard to Dr. Norton, whose writings are also well known, the following reminiscence will be in place here.

On the development of Transcendentalism in this community

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by Ralph W. Emerson and others, Dr. Norton published a pamphlet, called "The latest form of Infidelity." Rev. George Ripley, one of the transcendental class, published a reply to it under the signature of Alumnus. Addressing Dr. Norton, and speaking of the graduates of that School, of which he (Mr. Ripley) is one, he says: "They have been told by the most acute and learned critics, and you, sir, are among the number, that some of the miracles related in the Bible bear the marks of falsehood on their face." After supporting his declaration by several passages from Dr. Norton's "Genuineness of the Gospel," Alumnus adds: "I leave it to a candid Christian community to judge whether such a writer is authorized to accuse his brethren of infidelity."

The proposal to dissolve the connection between the Divinity School and Harvard College, was referred, two years since, by the Overseers of the University, to a committee, of which Chief Justice Shaw was chairman. He reported that the dissolution could not legally be effected. The report was accepted. The Divinity School at Cambridge, with the author of the review of Hengstenberg's Christology, in the Christian Examiner, for its Lecturer on Sacred Literature, seems, then, to be indissolubly connected with Harvard College, and the influence of the College supports the School. Hence, the influence of the State of Massachusetts is given, through the Governor, and Council, and Senate, to the support of the Divinity School at Cambridge.

The evangelical community in Massachusetts is exceedingly tolerant. It would be difficult to point to a similar instance in this country, where the power of a commonwealth is lent to countenance a sectarian divinity school, which opposes, through its teachers, the current faith of the community. But, it is asserted, "Harvard College is not sectarian"; and it is added, "It is the only College in New England which is not sectarian!"

We do not propose to dwell at large on the thoughts and feelings which the facts already given suggest. We cannot but think that some change is at hand with regard to this institution. But we are not disposed to agitate this subject at present. We only throw out the facts which have now been mentioned, to let the community see what religious, or irreligious, influences the State of Massachusetts is made to countenance, so long as the Divinity School at Cambridge is connected with the College.

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REVIEW.

LETTERS ADDRESSED TO RELATIVES AND FRIENDS, chiefly in reply to Arguments in Support of the Doctrine of the Trinity. By MARY S. B. DANA, Author of the "Southern and Northern Harp;" "The Parted Family;" etc. Boston: James Monroe & Co. 1845. Pp. 318. 12mo.

CONCLUSION.

WE resume our notice of these Letters, for the purpose of making some remarks upon the manner in which their author discusses the doctrine of the Trinity. We have already considered some specific points in the argument; but these observations led us away from our main design, which was, to speak of her method of investigation. Mrs. Dana tells us, that the *great* question with her, when she commenced her examination of the Scriptures, was the question of the Trinity. With this single inquiry in view, she read through the New Testament; determined, first of all, to settle the point whether to "believe in a Trinity of persons in the Godhead, or to be a believer in the absolute unity of God, and the subordinate nature of his Son."

"The question with me, then, is, Do I believe that there are three persons in one God; or, do I believe that Jehovah is one, *and one only?* Now I believe that He is strictly one, and it seems impossible that I can ever believe otherwise, when, to my mind it is plain as demonstration, that the contrary scheme involves a contradiction. I must be a Unitarian, or a Tritheist, which last I cannot be while I take the Bible for my guide. He is a Unitarian who rejects the Trinity; and, be his views of the atonement, of native depravity, of human ability or inability, what they may, still he is a *Unitarian;* he has gone over to one of the two great divisions of the Protestant world." P. 42.

Now we are free to say, that we look upon this as mere delusion. No person ever did, or can, become a Unitarian by such a process. Religion itself cannot be approached in this way. No healthy mind, inquiring what to believe, and what to do, in order to salvation, ever begins with asking what is the mode of the divine existence;—and what is possible or conceivable in this respect? This is the highest and most incomprehensible subject upon which the human mind can speculate, and the last, which our religious wants make it necessary to take up. The

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practical mind ascends to God, through duty and plain revelations, and believes him to be what he is seen to be, in his works and word, regarding the mysteries of his infinite nature from afar, and contemplating them with reverence as objects of study and adoration. Man is upon the earth, and God is in heaven. By the very necessity of our condition, therefore, we must rise to the knowledge of God from beneath; we must begin with ourselves and the objects nearest us. We must make sure of the knowledge that most immediately concerns us, before we push our inquiries into subjects more remote; and most of all, before we ask what is the mode of the divine being, and what are the constituents of the infinite nature.

It is true indeed, that, in systematic divinity, we begin with God, as the first subject of study. But this is a method which has been devised in the schools. It is a method of scientific arrangement;—and should be confined, therefore, where it properly belongs, to the schools. When our purpose is, — not the arrangement and systematizing of facts and principles already known, — but to ask, What are we to believe and do that we may be saved? reason and nature both demand that we should content ourselves with knowing what we are taught to believe, and what we are commanded to do; — leaving the high problems of God's being, and purposes to be solved, if they can be, by the plain revelations and practical lessons of his Word. It is thus, that the earnest inquiring soul seeks religion; and it is thus, that God communicates it. The Bible pours the clearest and most abundant light upon our immediate duties and relationships. When we are walking in its light, we are not only in the line of duty, but of vision; and can see farthest through the vistas it opens into the being of God, and the secrets of eternity.

The great revelation of the New Testament, is the character and life of Christ. His actions and instructions, spread their light chiefly over the most familiar scenes of daily life. And for what reason has God given us the christian revelation in such simple and practical forms, if it be not that we can learn the higher and more abstract doctrines of religion only through the medium of its simple lessons and practical spirit? We can rightly apprehend such a doctrine as the Trinity, and feel the full force of its proofs, only as we reach the idea through the gospel; and see its connection with the doctrines of the atonement of Christ, and the

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sanctification of the Spirit. To one who is ignorant of these things, the Trinity will have neither interest nor meaning. And to one who rejects them, it will be positively repulsive.

The truth is, that the doctrine of the Trinity is the representative of the doctrines of redemption; — it is, therefore, the index of distinctive christianity. To receive or reject it, is to receive or reject, not a single doctrine, but those associated doctrines, which have always been held to constitute the essentials of the gospel. Mrs. Dana says, that before she began that examination of the Scriptures which resulted in her rejection of the Trinity, her belief of its "collateral tenets," had been materially modified; so that it had been a long time, since she would have been considered strictly Orthodox. Her real change of faith, therefore, had transpired before she began that course of readings to which she attributed her conversion to Unitarianism. She had really given up the doctrine of the Trinity, when she departed from those doctrines for the sake of which it had been revealed, and in which it has its true basis. Had we known her moral tendencies and sympathies, at the time she took up the evidences of that particular doctrine, we should not have doubted to what conclusion she would have come. We should have felt that the conclusion was virtually reached already.

For why, we ask, are the arguments by which the doctrine of the Trinity is supported, regarded so differently by different minds? There are men of intelligence and candor on both sides of the question. The men who give in their adherence to this doctrine, are confessedly as logical in their habits of thinking, and show as much superiority to the mere prejudices of education, as any men. And on the other hand, the objections which are brought to the doctrine of the Trinity, are, it must be allowed, sufficiently plausible to satisfy a mind, morally indisposed to receive it: while it cannot be maintained, except in blind partizanship, that they are valid enough to sway the convictions of all honest and capable minds. We are brought then to the result that it depends almost wholly upon our moral state, whether the evidences of the Trinity will satisfy us or not. And this is only a specific application of that great principle which the apostle Paul announces, that a spiritual experience is necessary to spiritual discernment. — 1. Cor. ii. 14. It seems to us that a philosophic mind, viewing simply the differences of religious opinion among men, would be

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forced to this conclusion. The gospel is, and must be, a very different thing to him who has had deep convictions of the guilt of sin and of the need of a Saviour, from what it is to him whose spiritual experience has always been placid and self-complacent; and who consequently may desire instruction, but cannot feel the need of redemption. Now this difference in the spiritual exercises of different persons will account, as nothing else sufficiently can, for their conflicting views of Christ and his gospel.

Let us suppose an inquirer, made earnest by the waking up of his moral nature, to take up the New Testament for perusal. We will suppose that spiritual life, or its elements only, are stirring within him. He has begun to discover the hollowness and insufficiency of the world as the portion of the soul, and his heart is craving something better. With no very distinct or just apprehension, as yet, of himself as a sinner, or of Christ as a Saviour, he is discontented and unhappy. There is an aching void at heart the world cannot fill; and he asks what the will of God respecting him is, with a desire to know and do it. The first thing that strikes a person in this state of mind, as he reads the New Testament, is the lofty morality of Christ's instructions. He not only sees that Christ claims to be, but he is convinced that Christ must be, a divine teacher. The lessons he reads, his conscience approves of; he feels that they are suited to his wants. They strengthen all his better aspirations, lead him on to higher resolves, and give him a new moral consciousness. Such must be the influence, for instance, of our Lord's Sermon on the Mount. As when Jesus finished that discourse, "the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes;" so will the man, whose moral nature is waking up, perceive that Jesus speaks with a wisdom and power which merely human interpreters and expounders cannot employ. He will have a witness within him, in the fitness of Christ's words to his moral nature, that he has found the truth; and that by obedience to the instruction of the great Teacher, he will find peace with his own soul and with God. If he is sincere and earnest in his inquiries, he will resolutely set himself about obedience to Christ. He will strive to bring every thought into captivity to him; and to perfect himself in conformity with the example of his great pattern.

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But will he stop here? Will this be the whole of his Christian experience? If so, then we admit, that he will recognize in Christ only a teacher and an example, the last and the greatest, perhaps, of the prophets. This faith in regard to Christ, would fully meet, and answer to, his spiritual experience; and if he believed anything more in regard to him, it would lie within him as an idle and unfruitful belief. Of such a spiritual experience, such a religious belief is a fitting index. But can there be a genuine and living experience which will stop short at this point? Will a Christian who has a positive faith in Christ thus far, proceed no farther, but remain indifferent to those higher offices he sustains as a Redeemer, or reject them? This is a question of fact for the solution of which, we appeal to facts, — to the recorded and living testimony of thousands, which prove that Christians do not, and cannot stop here; and that, if any do so, it is fearful evidence of a defective experience, even in the outset; that their life is but the temporary verdure of the shallow and rocky soil; that they have but reached the threshold of the kingdom of Christ, and are all unconscious of those deep and necessary experiences, which join the soul to Christ in a true and lasting union.

Of the truth of this, we have the concurrent testimony of reason and experience. For he who truly makes Christ his teacher and example, and earnestly sets about the great work of transforming himself in heart and life into the image of Jesus, will not have made many trials before he comes to a new state of consciousness. He may at first suppose he can conform to the perfection he sees and admires in Christ. He sets out at once with strong resolves and high hopes. He determines from that moment, to break off his sins, to avert his eye and turn his ear from the solicitations of temptation; and ever after to make God, and duty, and eternal life, the controlling motives of his conduct. With these new purposes and prospects, there comes a burst of sun-light into his soul; for so full is he of confidence in his untried strength, that for him to resolve is to do, and even before the fight commences, he begins to sing of victory. But his overweening confidence betrays him. His resolutions are broken, his new aspirations die away, temptation wins an easy victory, and sin riots in the soul and insults over the fallen towers of his strength. He imputes his fall to rashness, perhaps; and makes a new beginning with soberer expectations. But new scenes of

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trial await him, stronger passions kindle his soul, and brighter expectations rise before him, and he is borne off, ere he is aware, in the new current that sweeps around him. Again, and again, and yet again, is this his history. Happy will it be for him, if he do not ascribe all his previous experience to a delusive imagination, and with a cold and bitter unbelief resign himself to a course of determined sin. But if this, through the grace of God, be not his final condition, and he is brought back again to Christ and his word, he will then, if not before, become the subject of a new and deeper feeling.

We cannot meet his case, then, by pointing him to the pure and spiritual instructions of the gospel, and to the lofty and beautiful example of Christ. He will tell us, that he knows it all, and has felt it all; and that it is the very purity and loftiness of the Christian standard that discourages him; for it only shows him how entirely beyond his reach it is! He has known his duty, and has not done it! All that we may say of the divinity and blessedness of the Saviour's instructions, only deepens in his heart the sense of his guilt. For against all this has he sinned; and the appalling conviction is settling full upon his soul, that to all good he is in himself utterly hopeless! Experience has brought him now to the knowledge of his greatest want. He needs not a teacher merely, but a Redeemer. He asks to be assured that his guilt can be washed away, and that some helper will guide and sustain him in his future endeavors.

Let him now, with these convictions at heart, open the New Testament afresh; and as he reads, there will be a class of passages to which, if he read them before, he attached no special signification, but which now awaken his liveliest interest, and present to his heart just the hope and consolation he needs. He discovers, pure and holy as were the Saviour's instructions, that they did not constitute the chief end of his mission; but that all through his life he kept in view an hour for which he came into the world, and that hour was the hour of his death. The inquirer looks with wonder at the sufferings his Lord underwent in Gethsemane, and the death to which he voluntarily submitted on Calvary. He reads with delight the farewell promise of Christ to send unto his disciples "the Comforter, even the Spirit of truth which proceedeth from the Father;" and as he hears his dying Redeemer exclaim upon the cross: "It is finished," a new view

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of his person and office breaks upon his enraptured faith. He feels that a much greater work than that of instruction has been "finished." He believes that his teacher and example, is his Redeemer too, — that through him he is ransomed from the guilt of sin, and delivered from the reigning power of sin; — that henceforth Christ is "of God made unto him wisdom, and righteousness, and sanctification, and redemption." This is henceforth his hope and his rejoicing; and his contemplation of Christ as a Redeemer is the one absorbing thought of his heart. The redemption, not alone the instruction and example of Christ, have become his song.

Now we say that one in this state of mind, — by whatever process he is brought to it, and whether we have delineated the process with any degree of correctness or not, — occupies a standpoint from which Christ and the evidences which respect his person will be seen in a new light. To one who has been led by his experience to exercise faith in Christ as a Redeemer from the guilt and dominion of sin, there will be a reason which others cannot feel or appreciate for receiving without qualification or abatement all that the Scriptures say in regard to his exalted nature. He will not be perplexed to find that, before his coming into the world, Christ was the burden of prophecy; that the whole Mosaic dispensation, was framed as a type of him, and a preparation for his coming; — and that, as the evangelists inform us, every event of his earthly history was a fulfilment either of the letter or the spirit of the ancient Scriptures. He rejoices to know that the only and well-beloved Son of God, sharing the nature and affections of his Father, took upon himself our nature, that he might redeem us to God, by his blood. It only confirms his faith and gives it new lustre, to read that his Saviour came from God, and went to God; that he was glorious with his Father before the world was; that "by him were all things created that are in heaven, and that are in earth," and "without him was not any thing made that was made;" that He was "God manifest in the flesh," that now, in our own glorified nature, he is seated upon the throne of mediatorial empire, having "all power in heaven and on earth;" — and that he shall yet come in the clouds of heaven, to be our judge, and to "reward every man according to his works." *

* Jno. 13:3; 17:5; Col. 1:16; Jno. 1:3; 1 Tim. 3:16; Matt. 28:18; 16:27.

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What does it avail to say, that all these declarations admit of a secondary meaning, and *may* be applied to Christ without involving his absolute divinity? He who reads them in the grateful spirit of a redeemed soul, the very spirit in which they were written, feels no need of resorting to some other than the obvious meaning. Naturally, and with delight does he ascribe supreme glory to his Redeemer. His own heart enforces the command, that men should honor the Son, even as they honor the Father.

Furthermore, the Saviour promises to send the Comforter from the Father, "even the Spirit of truth, which proceedeth from the Father;" and speaks of Him as a person, saying: "He will guide you into all truth; but whatsoever he shall hear, that shall he speak: and he shall show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."* The Christian, in reading this, will find himself naturally and unavoidably believing, that there is in the Godhead a threefold distinction. The Father through his love for men, sends his Son into the world; the Son becomes incarnate; and the Spirit, proceeding from the Father and the Son, descends into the hearts of Christians, to comfort them, and to guide them into all truth.

Here, then, is the doctrine of the Trinity, underlying the doctrines of redemption; and growing up in the mind of the Christian, as the result of his spiritual experience. The elements of the doctrine, we believe, are to be found in every mind, whose religious exercises are of the sort we have been describing; and it will become more and more precise as these exercises become more thorough and definite. Multitudes of Christians, we doubt not, who have reflected so little upon what is contained in their belief as to be unconscious what truth lies hid in the doctrine of the Father, and the Son, and the Holy Ghost, do nevertheless believe in the doctrine, and would admit it as soon as it is propounded to them. It is a doctrine which binds together the highest and most abstract truths of theology with the most vital parts of practical religion. It is the substratum which underlies the whole work of redemption: but when severed from its connections, and stated as a proposition respecting the mode of the divine existence, it is a truth the most recondite. For this reason, perhaps, the Spirit of Inspiration has not given us the doctrine in its abstract form. The word "Trinity" is no

* Jno. 15: 26; 16: 13, 14.

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where to be found in the Bible; and as a barren truth respecting the nature of the Supreme Being, it is matter of comparatively little concern, whether it be revealed and believed, or not. But as the doctrine of the Father, and the Son, and the Holy Ghost, it is abundantly taught in the Scriptures; and comes naturally and inevitably into the Christian's heart, along with his faith in the work of redemption.

We do not mean to undervalue precise and scientific statements of the doctrine. These sharp definitions and nice distinctions have been made necessary by errors as subtle; and when they have answered their purpose by silencing the voice of objection, it will be to the believer at once a duty and a privilege, to return to the simpler and more practical statements in which the truth is conveyed by the Scriptures.

The position we have been maintaining, viz., that a Christian's experience leads naturally to a reception of the doctrine of the Trinity, — is strongly confirmed by the fact, that experimental Christians, of all communions and of all ages, have almost without exception received the doctrine. So generally has this been the case, that the Trinity has been the distinctive index of Christianity; and in all the great revolutions and schisms of the church, this doctrine has been preserved and embosomed in the convictions and affections of practical Christians.

We might point to the two or three spots on the face of Christendom, where this doctrine is denied, in proof that theoretical speculation, and not Christian experience, is the source of doubt in regard to it; and that disbelief of it has crept into the Churches, only when faith in Christ as a Redeemer was cold or dead.

Where a practical faith in Christ as the Mediator and Redeemer is not living in the hearts of Christians, there the doctrine of the Trinity is not likely to be retained. The vitality of the doctrine consists in its adaptation to the wants of the Christian. He who feels the evil of sin as the Bible describes it, feels that he needs such a Saviour as Christ is described to be in the unabridged language of Scripture. He has, therefore, the same kind of evidence of the truth of this doctrine, that he has of the truth of Christianity, — its adaptation to his spiritual wants. It must be confessed that the gospel is its own witness. As a matter of fact, and as a matter of necessity with the great body of mankind, the moral adaptation of the gospel to human wants is

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the principal proof of its divine authorship. For how many have either the time or the ability to follow up the historical and outward proofs of divine Revelation?

There is then the same kind of evidence of this doctrine, as of the truth of Christianity. The doctrine of the Trinity will stand or fall with the doctrine of man's redemption by the blood of Christ, and sanctification by the Spirit. This doctrine will never cease to be a heart-felt verity, so long as man shall retain a consciousness of his sin and woe, and so long as he shall be baptized into the hope of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

SENSITIVE CHRISTIANS.—Some very worthy people are too sensitive to bear the exposure of what they deem to be errors, and especially if those errors are embraced by the many and the great. If we find a stray sinner, whom "nobody owns," trying to do mischief to mankind, him we may expose to just reproach. But stately and influential error, in marble pulpits or on crimson seats, must be approached with hat in hand. We see not how persons who are inclined to this timid policy, which would disband our forces in the presence of the enemy on the field, can favor the cause of missions. Will they send missionaries to China, and forbid them to meddle with organized and dignified idolatry,—with "spiritual wickedness in *high* places?"—or to Constantinople, with a caution not to disturb the settled ideas of the Mahometans? — or to the islands of the sea, with directions not to make too free with the established systems of cannibalism? Are not missionaries, as soldiers of the cross, engaged in an aggressive moral warfare? Are they not expected to assail error with vigorous efforts, and to deliver its captives from its chains? Let the over-sensitive Christian ask himself, Why the same work should not be done at home? Error leads down to darkness and to death, no less from Boston than from Canton or Smyrna, and the more strongly it is entrenched in literature, wealth, or fashion, the more is it to be dreaded for the mischief it must do. Can that be a christian spirit, which makes men more fearful of offending an erring fellow-creature, than of condemning that which is destroying him, while it is dishonoring the God of truth and his sacred cause? Is it a time for truth to be timid and tremulous, while falsehood is bold and strenuous in its work of ruin? Such was not the temper of our fathers, who nobly followed the counsel of John Davenport, the founder of New Haven, church and town: "Learn to abhor the wine of deadly error, though presented in a golden cup; and to discern Satan, though transformed into an angel of light."

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THE STATE NORMAL SCHOOL AT WEST NEWTON.—This institution is becoming quite noted. It was, at one time, somewhat notorious for the manner in which its members conducted on the Sabbath. The Board of Education interposed so far as to stop the grosser and more open violations of the day, and to require the students to attend public worship at least half the usual time. Even to this, there was strong opposition: though the wonder is, that the honored and revered Board did not require attendance at the sanctuary during both parts of the Sabbath services. This is done, not only in every well regulated family in the State, but, we believe, in every academy and college, including the University at Cambridge. Perhaps, if the patrons and officers of the Normal School at West Newton shall so far succeed in their sectarian operations as to get up a new transcendental synagogue in that pleasant village, they may prove more tractable as to this particular duty.—It is said in Deuteronomy: "The woman shall not wear that which pertaineth unto a man; for all that do so are abomination unto the Lord." Amid the boasted advances of our age in delicacy of sentiment and refinement of manners, this Jewish precept is become quite an obsolete notion. No wonder that Moses is no favorite with the "Normalites." And what would he, as an inspired moralist, have said to young ladies in pants, or even more indecorously garbed in the scanty guise of savages? The principal of the Normal School has brought a deep stain upon himself, through the quibbling evasions by which he has endeavored to cover up those scandalous improprieties on the part of his assistants and pupils, after having himself commended the skill of their performance. Alas! his miserable tricks in newspapers and pamphlets, to mystify the matter are not more disgraceful than the indecorum he is so anxious to hide. If this is a sample of the morality he inculcates, it is to be hoped that his disciples will make no great proficiency under his teachings in that branch.—There is one peculiarity in the internal management of this seminary which aught to be known to the parents and friends of all who are proposing to enter its walls. Each pupil has been, and we suppose still is, required to keep a journal of daily occurrencies, and of her feelings in relation to them. These journals are statedly submitted to the inspection of the teachers. This is done under the pretence of ascertaining what is the "public sentiment" of the school: but it is a reposing of confidence which judicious parents would wish a daughter to make with few beside themselves. This measure goes beyond auricular confession; and is even more adapted than that grand engine of popish despotism, to produce enslavement of mind. The conductors of this school, paid by the Commonwealth, are of that class who follow the transcendentalism of Emerson, Ripley and Parker, which has been solemnly pronounced, even by Cambridge professors, to be "the latest form of infidelity." Of course, it is not strange that there should be in usual attendance among its sixty or eighty pupils, but very few members of evangelical churches. Mr. Mann tells us that three-fourths of all the teachers in our district schools are orthodox. A proportion which he may soon see greatly diminished, as fast as this hot-bed of "the latest form of infidelity" shall supply a new set fully imbued with the juices of that poison-plant. School committees will do well to look to this matter.

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LIVES OF THE CHIEF FATHERS OF NEW ENGLAND.—The third volume of this series, containing the life of John Eliot, by Rev. N. Adams, has just appeared. It is supposed by many, because this series is prepared at the instance of the Massachusetts Sabbath School Society, that it belongs to the class of juvenile books. This, however, is a mistake. There are few works which are more elaborately prepared, or enter so deeply into the early history of our remarkable country. The volume before us delineates, at full length and size, one whose portrait has been drawn often and well on a lesser scale. It is sketched, too, by an artist who deals in none but the hues of truth, and who is capable of doing justice to the character he so deeply admires. It is a sketch of our early Indian missions. In this view, it is an historical painting, in which the Roxbury patriarch is the principal figure, occupying the foreground; while the rest of the canvass is filled by the dusky figures of the ancient lords of the soil, who crowd the scene with the details of their lot, where only the sunlight of the gospel relieves the prevailing gloom. It depicts the evangelical zeal of our fathers; and we hail it in the words of Coleridge: "I have always been an obstinate hoper; and even this is a symptom of hope to me, that a better, an ancestral spirit is forming, and will appear in the rising generation."

THE LIBERATOR. — We were thinking the other day, how long it was since we had thought any thing of the Liberator. We called to mind the influence it once exerted in the religious community; how much the good people were distressed by its earlier aberrations; how laboriously they strove to reclaim it by the array of facts and arguments; how pathetically they exhorted its conductors to return from the error of their ways. Such was once the case. But now the orthodox churches have lost their interest in it, and have ceased to grieve about its course. It has completely lost all hold upon them. It cannot move them. It cannot touch them. Many are ignorant whether or not it is still published. In its wild wanderings, it has completly separated itself from all sympathy, retaining no points of contact through which it might influence them. Moved by these reflections, we sent for a late number of the paper, to see whether it had changed from what it was some six or seven years ago. We found that it retained its stereotyped character. It reeked with the same stale bitterness, and foamed with the same cold froth as of old. The country, the church, the ministry, the Sabbath and the Bible, were hacked at with the same hacknied weapons as ever. The history of this paper is an instructive example of the folly of such would-be-reformers as are impelled not by religion, but by will, which is the want of it. They open their batteries so far out of the range of the strong-holds of slavery, that the shells fall short, and explode in the camp of those who have always been opposers of that hated institution. Their shot have done incomparably more damage at home than they have dealt upon the foe. Meanwhile the "slaveholder" laughs as he looks at the moral contest waging at the North, while he goes to literal war with Mexico, and with our help wins half a continent to widen his domain. O, sagacious reformers, what wonders ye have wrought!

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UNITARIAN PERIODICALS.—Literature of this kind finds great favor with the Unitarian denomination. In addition to what is contributed to the support of works of a more general character, they sustain in this city several publications devoted to their religious views. Of these, the first in all respects, is the "Christian Examiner," published every two months. It always has some good reading, but is pervaded by an intense aversion to orthodox truth, and to the plenary inspiration of the Bible. Full well do its conductors know that if the Bible be accepted as the living word out of God's mouth, its oracles will utterly condemn them. This infallible rule, however erroneously it may be applied by fallible men, cannot square with their doctrine. Their only defence is, to deny its infallibility; and to assert that a great part, no one knows how much, of the sacred volume consists of obsolete matters, antiquated prejudices, innumerable contradictions in matters of fact, fraudulent interpolations and corruptions of the text, and inaccuracies of memory and statementon the part of its writers. This hideous array of imperfections, which, though they may not intend it, must destroy all settled confidence in the authority of the Scriptures as a *perfect* rule of faith, is necessary to their defence. Without it, there is no getting away from those countless orthodox proof-texts. They must lose the day, unless they can make this trump of God to "give an uncertain sound." When we read the essays of the "Examiner," on these topics, we can easily understand what so much perplexed the amiable and learned Dr. Taylor, who was a zealous Socinian, and theological tutor at Warrington, who used to express his surprise, "How it happened that most of his pupils turned deists." In our day, they would have done the same thing under another name. Next to the "Examiner" is the "Religious Magazine," which is issued monthly. Its chief characteristic is dullness. But as the editor, in sober sadness, owns this to be the case, as appears by a recent number, it would be ungenerous to say any thing more about it. No doubt, there are many who relish it on this account, and love to fatten their own dullness on its rank, narcotic weeds. Then comes the "Unitarian," printed monthly, and occupied with matter extracted from Unitarian publications in England. From this work, it is made manifest that the English Unitarians are but "weak brethren" in comparison with the American branch of the family, feeble as this last is too often found to be.

The existence of these publications is one great proof of the necessity of one more, which shall, in this city, zealously guard the gospel against the open attacks and secret underminings by which it is threatened, not only from these, but from numerous other hostile forces. It is the gospel of peace and love, which, with all its fervent gentleness and intense charity, exhorts us that we "should earnestly *contend* for the faith which was once delivered unto the saints."

THE CAUSES AND THE CURE OF PUSEYISM.—While there is so much Puseyism abroad, it is no more than right that there should be a little Puritanism as a counterpoise. It has been a matter of surprise, that the strong mass-movement toward Rome has not produced a decided reaction in favor of the principles of those great fathers of New

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England who boasted that they placed their ecclesiastical institutions "the nearest to the Bible and the farthest from Rome, of any Church in the world." The Romanizing tendency in a large portion of the Episcopal communion has called forth the book whose title stands at the head of this paragraph. The Author was once editor of the "Monthly Episcopal Observer," and is still, as he insists, a zealous Episcopalian. He ascribes Puseyism to those relics of popish worship and feeling which were retained in the Church of England at her first incomplete reformation under Henry VIII. This leaven was never thoroughly purged out, and is now spreading itself through the mass. When "bloody Bonner," the bishop of London and chief instrument of the cruelties of Queen Mary, saw that these remnants of the old superstition were retained, he cried with coarse exultation: "If they sup of our broth, they will soon eat of our beef." This prediction of his seems to be verified in our Puseyites, who are greedily gnawing the old popish marrow-bones so long sodden in the cauldron. As the "cure," Mr. Warren advises that the reformation of his church be made complete by purging its liturgy and usages of these offensive scraps of the dark ages. This proposition seems to us so reasonable and righteous, that we cannot but wonder that the many excellent ministers and members of his church do not receive it with favor; and that so many, even of the best of them, manifest the deepest displeasure thereat. But in a cause so just, he does not stand alone. He could not have proceeded thus far, but by special assistance and support from the great Author and Vindicator of truth. As the Puritans used to say: "It is better to please one God, than many men."

THE CHURCH MEMBER'S MANUAL. — Considering the immense numbers of the Baptist denomination, it is singular that this book, by Rev. William Crowell, should be the first attempt to exhibit their ecclesiastical system in a complete form. That the want of such a book has not been so felt as to call it into existence before, is owing to the fact that the Baptist churches are essentially Congregational in their discipline. The English and American churches of the Baptist order originated in secessions from the Congregationalists, and naturally took with them those ecclesiastical usages to which they had been accustomed. These usages are so simple and complete, as scarce to require any guide but plain common sense enlightened by the Bible. Every local church takes care of itself; and minds its own business, without interfering unasked in the concerns of its sister churches. Hence, under this government, you can burn down only one house at a time; instead of endangering a general conflagration in every case of fire, as is apt to be the result when disputes are carried up by appeal from the church where they began, to be decided by Conventions, Conferences, Synods, and other hierarchal combinations. The work before us is well executed by an able man, with very able advisers and assistants. It would answer as a manual of discipline for Congregationalists in general, but for some feeble arguments against infant-baptism, and in support of exclusive immersion and close communion. These, we suppose, were inserted, partly to give the work a sort of Baptist air and tone, and partly to sweeten it for the lips of those for whose use it was

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chiefly designed. So far as the orthodox churches have any occasion for a work of the kind, their wants are amply met in the "View of Congregationalism," by Rev. George Punchard, who has treated the subject in a most thorough and satisfactory manner.

COMMUNITISM. — Setting aside the grossly immoral doctrines of Fourier as to the domestic relations, doctrines utterly rebellious against the institutions of God, and subversive of the sacredness and beauty of the family state, we consider his scheme as wholly impracticable. It is framed wholly after the model of visionary speculation; and not after the facts of human nature, to which it has no sort of fitness. The community of goods which existed for a short time among the primitive disciples, was but a voluntary effort of their zeal to meet a temporary emergency in the first stage of the great reform they were commencing. The destruction of individuality, and of individual interest, was no part of the plan of Christianity. Our religion never contemplated the grinding up of mankind into a uniform mass, like the clay in a brick-yard, and then to reproduce the same number of persons turned out of a mould, all of the same dimensions. It is obviously the will of God that inequalities should exist every where, and be made subservient to the promotion of the general good, to a degree which can never be effected by reducing all things to a dead level, with its weary and listless sameness. Were there no millionaires, the number of men who would so far succeed in their strivings as to secure a competency would be sadly diminished. The experiment of a community of goods was never tried under more favorable circumstances than by the planters of the Plymouth Colony. They were a band of men of pre-eminent vigor of purpose, and intensely conscientious in carrying out, at every cost, the pious design which brought them to these shores. Their agreement with the Plymouth Company in England obliged them to labor in common, and to put the fruit of their labor into the public store. Under this method they repeatedly suffered the direst extremity, till Governor Bradford obtained for them a release from the restraints upon individual acquisition. Under the stimulus of this change, the colony felt the impulse of hope and the prospect of reward, and never after felt want or dependence. The community plan, which failed in such hands as those of the Pilgrims, can never succeed in the clutches of brutal Owenites and heartless infidels. The late Dr. Wisner was thought "not to have an idle bone in his body:" but his observation of the world led him to say, that "mankind is not only totally depraved, but totally lazy." Men need the spur of interest to urge them on in the race of exertion without which there is no reaching the goal of perfection. Let society be reconstructed on the socialist plan, if that were possible, and every man, feeling that no endeavor of his could either better or worsen his condition, or redound in any way to the benefit of his offspring, would sink down in apathy, and rot in his stagnation. The main spring of action would be broken. The sinews of effort would be cut. And humanity, run down to brutishness, would waste away on the fenceless field of savagery.

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THE

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CHRISTIAN UNION.

CHRIST'S prayer for his disciples was, that they all might be one. That prayer is yet to have an answer, such as shall gladden the hearts of men, and of angels. At this moment, millions are offering up to God the same petition. And many of them are animated by the ardent, though indefinite, expectation of the speedy accomplishment of all that for which the Saviour prayed. One special vocation of this generation is supposed to be, the healing of divisions; and the uniting of conflicting parties in one great Christian brotherhood. It is hoped that the time has come for all who can be recognized in charity as true Christians, to overlook their differences, and fold each other to the warm heart of unreserved and fraternal confidence.

Would that the way were prepared for all this! Would that the time had indeed come! We honor the feeling that prompts these desires, and stimulates to efforts for their accomplishment. But wishes do not create facts. And in these fond anticipations may there not be some degree of illusion? Does the welfare of God's kingdom require such a union as popular feeling is beginning to dream of? Has the time come, for all that are esteemed evangelical denominations to assert, that their differences are of no essential importance; to affiliate themselves with each other; and to profess that they are virtually one?

It is to be remembered, that, heretofore, pure religion has never made progress under such auspices. The moral atmosphere was never purified in the calm sunshine, and the repose of the sluggish elements; but always amidst the strifes and

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heavings of the ocean of thought. Your vessel will never sail over the high seas in a dead calm. The reformation was produced, not by union, but by a storm. Even among the reformers, there was not union. Their conflicts gave birth to some of the noblest principles. If Zwingle had been wholly for union, we might all have been taught, that in the sacrament we receive a transubstantiated God.

Puritanism was produced, not by union, but by a storm. If union had been the great watchword of that day, Puritanism, liberty of conscience, inward faith as distinguished from outward forms, would not have dared to exist. Religious organization in England had to be shaken into fragments, in order that bandaged and strangled truth might be set at liberty, and prepared to breathe the breath of life.

And in Massachusetts, the waking up of the churches from cold Arminianism and the half-way covenant, to spiritual vitality and purity of discipline, an hundred years ago; and the unburdening of orthodoxy from the same species of error more fully ripened, at a much more recent period; were not accomplished by union, but amidst storms, which they whose hearts were longing for quietness and good fellowship, thought would founder the ark at once.

All these, and the like incidents in the history of religion, are consequent upon the great fact, that, through the blindness and depravity of men, Christianity has been distorted, deformed, and encumbered with errors, which, like the cords drawn by rude Indians around the limbs of their prisoners, seem to have grown into the living fibres of the victim. And whoever discovers that these deformities are not a part of Christianity, and undertakes to remove them, will meet with hard blows from those who think they are of the essence of the gospel. The labor of three centuries has been employed to disenthrall religion from the incumbrances and deformities of papal and semi-infidel errors. Is the work accomplished? There are certain truths, which all who are called Christians receive. There are others, which all Protestants receive. There are still others, which all that are termed evangelical churches receive. But have these last, received all of that truth which is essential to the beauty, vitality and power of religion; so that they can be said to be fair as the moon, clear as the sun, and terrible as an army with banners?

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The decision of this question will also decide that other question, Whether a real union can exist between the evangelical denominations, so called? If, in respect to their faith, or their mode of organization, some, or all of these denominations, have essential deficiencies, then any hearty effort put forth any where, to clothe the bride of Christ in her own pure and simple robes, will be the inevitable occasion of opposition and discord. They who march on in advance of the sluggish and solemn tread of the vast cavalcade as it comes up slowly out of the wilderness, if indeed it come up at all, will always be accused of treading dangerous ground, and will always be regarded with suspicion. There will be a feeling of uncertainty in respect to them, whether they have found the King's high way, or are hastening towards the enemies' camp. The attempt to lead the Scotch church a single day's march out of the wilderness, has torn that church asunder. If there are essential defects in the constitution of some churches, it is indispensable to the full accomplishment of the end for which Christ planted his church, that those defects be remedied; and not that they should be taken into the bosom of the church universal, and hallowed by the embraces of a blind and timid charity. As certainly as God has in the world any servants to whom he has given light, there must be conflict. And conflict with essential error ever is, and ever ought to be, a grappling for life or for death. This necessitates the absence of that unity, which is the bond of perfectness, and which is to bless the church of God when thoroughly reformed.

What is Christian union, and what conditions are essential to its existence? Let us pursue this inquiry for a moment. A combination of Protestants to withstand the encroachments of Popery, however desirable it may be with reference to that particular end, is not the true Christian union. It is only a pressing together of uncongenial elements by external force. And the moment that the external force is withdrawn, their spontaneous antagonism will manifest itself anew. The prayer of the Saviour is, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This is not a compromise of opposing principles for the sake of peace, — a diplomatic union. It is an actual harmony of principles and of feelings. It is not saying, "We must be united;" and then attempting to coerce our hearts into concord. It is not marrying first, and then

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affecting to love each other afterwards. No! It is the concord of hearts which have felt the inspiration of the same divine truths, and have glowed with the same sentiments; and which meet, like two pure streams flowing in the same direction, and mingling in one undistinguishable current. It is the meeting of hearts so congenial to each other, that mutual love is felt, without being summoned into existence by an imperative will. It is not legislative union, like that of Ireland to England. It is not federative union. It is heart-union.

It is essential, therefore, to its existence, that there should be mutual confidence, and unconstrained affection, based on a similarity of character and feelings; and growing out of agreement in views. "For how can two walk together, except they be agreed?" An individual's religious character, with all its peculiarities, results from the apprehensions of his mind, whatever they may be, respecting religious truth. To know God is eternal life.

Real Christian union can exist just so far as truth, God's own undeformed and unmutilated truth, is received into the hearts of men. When men think and feel *aright*, then will they think and feel *alike*, and walk together in love unfeigned. Until then, they never will, and never can, and never should, do so. Any combination which tends to arrest the progress of investigation, and which folds into one undistinguishing embrace, beauty and deformity, God's truth and man's perversions of it, does not hasten Christian union, but hinders it. It attempts to protect those plants which our Heavenly Father has not planted, and which he will have rooted up. It is not by smothering the truth, in any portion of it, but by "speaking the truth in love," that we "may grow up into him, in all things, which is the head, even Christ; from whom, the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

There are many points of truth comprehended in this unity of the faith, which are yet to be settled among what are called evangelical churches, before it shall be possible for a true and cordial union to exist among them. For example, while the question of the divine right of diocesan episcopacy is unsettled, the parties cannot have Christian union. One party must regard the other as schismatic, and rebellious against the constitution of Christ's

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kingdom; and the latter must regard the former as arrogantly usurping Christ's prerogative, and lording it over God's heritage. You may force them to stifle the voice of their consciences, and to call each other brethren beloved, but it is constrained and hollow-hearted. The mother may compel her refractory child to kiss her, but it will not be a kiss of love. No; the day of cordial union between all the various denominations of even evangelical Christians has not yet come. Investigation and controversy must yet go on. The fermenting ocean of thought must foam, until it purifies itself. Freeze it up now, and you have only a conglomeration of seaweed, and shells, and stones, and dead bodies. As Milton ironically exclaims: "How goodly, and how to be wished, were such an obedient unanimity as this? What a fine conformity would it starch us all into? Doubtless as staunch and solid piece of frame-work, as any January could freeze together."

The real difficulty as to bringing the various denominations of Christians nearer together than they are, lies in the fact of their actual impurity. There is so much corrupt sentiment among them, so many unscriptural elements in their organization, and so great a want of piety in their members, that their hearts cannot beat in close and unfeigned harmony. It is not a diversity of names and denominations which keeps them apart. It is an actual antagonism of principles and feelings. Christians of different denominations, who have a harmony of sentiment and spirit, find no difficulty in enjoying the fellowship of kindred minds. Leighton, and Scott, and Milnor, draw forth as many hearts in heavenly sympathy with their own, from without their own denomination, as from within it. There is as much real Christian union manifested between such men as Baptist Noel, and Chalmers, and John Angel James, as can co-exist with the remaining errors and imperfections of each; but the same degree of union cannot exist between the churches they respectively represent, simply because they have not drank equally into the same spirit. Sir Culling Eardley Smith and Dr. Edwards can never mingle their hearts in perfect harmony, until the one is brought to reverence the Christian Sabbath, or the other to renounce it. So there is manifested between different denominations as close an affinity as is possible, while their respective peculiarities are retained, — so close, indeed, that two denominations sometimes pass by the same name, and are, by many, supposed to be actually one. And the only

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reason why these, and all other denominations, are not, in fact, one in spirit and in action, is that they have not attained to that entire conformity to the Word of God, in principles, in organization, and in spirit, which is the essential element of a perfect Christian union. They have not "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

What then is to be done to promote Christian union between the various denominations? NOTHING: that is, nothing for the direct purpose of drawing them together. Mutual attraction will bring them together just as fast, and just as far, as a pure and enlightened piety prevails in each; and that is precisely fast enough, and far enough. Christians, as individuals and as denominations, may doubtless do something to remove mutual misapprehensions respecting their sentiments, and their character; and should receive charitably the representations of their fellow-christians, made for that purpose. This being done, there will spontaneously arise between them, as close a union as can exist in sincerity. Let men come to the truth, and exhibit the spirit of Christ. Let each denomination search with earnestness, and candor, and prayer, for the truth as it is in Jesus, and conform to it in all its divine features, when found. Then will they find themselves, year by year, and day by day, unconsciously melting into one. Thus, at length, shall Zion's watchmen see eye to eye, and lift up the voice together; and there shall be "one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

JOHN JANEWAY.

THIS is one of those persons of whom earth thinks little, though heaven makes much. He was born at Lilley, in Hertfordshire, England, October, 27, 1633. He was educated first at St. Paul's school in London, where he made rapid advances in the study of languages and sciences. He next went to Eton school, where he attracted much notice as "the glory of the school and the wonder of the age." When seventeen years old, he entered King's Col-

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lege, in the University of Cambridge, where the governors contended for the privilege of patronizing such an admirable youth. Of this college he became Fellow when but twenty years of age. His learning was adorned by a most courteous and winning deportment, and by a modesty which remained unhurt by all the flattery and caresses bestowed on him so abundantly. His manliness and self-control had preserved him from youthful excesses, and his character was without a blot.

He had lived, however, in the neglect of his spiritual interests, unconcerned about his soul and his salvation. At the age of eighteen, he read "The Saint's Everlasting Rest." In the perusal of this precious book, he became deeply convinced of his sin and his need of a Saviour; and soon experienced a change which was manifest to all about him. The insatiate thirst of his mind was turned from the streams of science, and slaked itself in the purer fountains of devotion. What things were once gain to him, he now counted loss for the excellency of the knowledge of Christ Jesus. Though far from despising that human learning he had prized supremely, he ceased to esteem it, except as it was capable of contributing to the honor of his Lord.

He at once sought opportunities to do good, and to impart to others the joys he felt himself. He directed to his friends numerous letters, in which he pleaded with them for God, and strove to draw them to Christ. These letters were marked, for one so young, with singular dignity, gravity, tenderness, and with a sort of vehemence in the application of truth to the conscience. His own father was one of those with whom he thus labored. That father was an unconverted man, who had entered the ministry from mere worldly motives. The expostulations which came from the warm heart of his newly converted son, aroused him to a distressing sense of the sins of his life and ministry: and by the divine blessing on the pious counsels of this child, he was led on to Christ and heaven.

Like another Joseph, he was called to feed and keep alive the soul of his parent, as well as the souls of his brethren. To several of these he became a spiritual father, begetting in them the lively hope which the gospel inspires. Urging upon them that of which his heart was so overflowing full, he wrote: "Through mercy I have experienced what I say; and you may believe me when I say, that there is more sweetness to be got in one glimpse of God's

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love, than in all that the world can afford. Oh, do but try! Oh, taste and see how good the Lord is! My heart works. Oh, that you did but know with what affections I now write to you, and what prayers and tears have mingled with these lines!"

He often visited his father's family for the single purpose of conversing with each of its members on their spiritual affairs. Observing that one of his young brothers, about eleven years old, slept at family prayer, the fervent collegian spoke to him with such earnestness, that his heart was touched and melted. The change in this youth greatly rejoiced the devout and affectionate brother, who ever strove to cherish the plant which had budded so early and hopefully.

Mr. Janeway was so strengthened in prayer, that he was able to wrestle and prevail with the angel of the covenant. The familiar converse he held with God was fraught with such divine consolation, that he knew not how to cease from seeking that communion till he felt that he had gained the blessing. The following instance may serve as proof that his prayers were no "vain oblation;" for, as Martin Luther said: "Prayer is a powerful thing; God hath bound and tied himself thereto." During the last illness of Mr. Janeway's father, the dying man was in deep darkness and distress. To his son he said: "Oh, son, this passing into eternity is a great thing. This dying is a solemn business, and enough to make any one's heart ache, who hath not his pardon sealed, and his evidences clear for heaven. I am under no small fears as to my own state for another world. Oh that God would clear up his love to me; and that I could cheerfully say, I can die, and am able upon good grounds to look death in the face, and venture upon eternity with well grounded peace and comfort!" The son was deeply affected at his parent's despondency, and withdrew to wrestle for him in prayer. Having devoutly prayed that his poor father might be enabled to leave the world in peace, he returned to the side of the death-bed. The father continued sometime unable to speak by reason of excessive weeping; but soon broke forth in these expressions: "Oh, son! now he is come! now he is come! now he is come! I bless God, I can die. The Spirit of God hath witnessed with my spirit that I am a child of God. Now I can look up to God as my Father, and to Christ as my Redeemer. I can now say, This is my Friend! This is my Beloved! My heart is full, — brim-full. I can hold no more.

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I now know what that means, '*The peace of God which passeth understanding.*' That fit of weeping which you saw in me was a fit of overpowering love and joy. It was so great, that I could not contain myself; nor can I express what glorious discoveries God hath made to me. Had that joy been greater, I question whether it would not have separated my soul and body. Oh, now I can die! I bless God, I can die. I desire to depart and to be with Christ." Few can imagine with what full tides of communion, the son, who felt, as did the father, that this change was the fruit of fervent prayer, mingled in the flood of joy on which the triumphant saint was floating to heaven.

To his bereaved mother, sisters and brethren, Mr. Janeway's tender and affectionate care afforded every consolation: and, young as he was, they revered as well as loved him. He returned, for a short time, to his College; and occupied himself with the duties of instruction, esteemed and admired by all who knew him. On the failure of his health, he went home to be nursed by his widowed mother. From this time, he was preyed upon by consumption; and passed through the deceiving alternations of that complaint, under which, at last, he wasted away. He was much troubled, if any of his friends prayed for his recovery on any other condition than that it might be more for the glory of God. At one time, when they had strong hopes of his recovery, he said: "God holds mine eyes most upon his goodness, his unmeasurable goodness; and upon the promises, which are most sure and firm in Christ. His love to us is greater, more sure, more full, than ours to ourselves. For when we loved ourselves so as *destroy* ourselves, he loved us so as to *save* us."

But though Mr. Janeway dwelt on the mount of God, he was not always on its unclouded brow. He too, as well as others, was sometimes on its bosom, where the chilling mists occasionally wrapped him in their thick folds. "Lest he should be exalted above measure," the enemy was permitted to assail him with sharp temptations: but the young soldier was well armed for the conflict, and came off a smiling conqueror. He had a great dread of spiritual declension, and took anxious notice of the smallest indications that his soul was departing from God, or that God was withdrawing from him. It was his great desire to build sure.

His love to Christ and the souls of men, filled him with an intense wish to enter the ministry. Accordingly, at the age of

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twenty-two years, being then in a somewhat improved state of health, he was ordained in the Presbyterian order. He never preached but two sermons, which were both on one text; Job xxii. 21. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." These discourses were delivered with such tenderness, fervency and majesty, as filled his hearers with a sort of amazement. He uttered the glorious truths of the gospel in the language of the heart. God suffered this burning and shining light to shed one bright blaze on this dark world, ere it was removed to a higher sphere.

During the closing stage of his brief journey, Mr. Janeway was absorbed in heavenly contemplation. The expressions which fell from his lips like a continuous dropping of pearls, were eagerly treasured by his friends: but we can find space for very few of them. "As for life," he exclaimed, "Christ is my life!" — "I do so long to be with him, that I could be content to be cut in pieces, and put to the keenest torments, so I might but die, and be with Christ. Death, do thy worst! Death hath lost its terrors. Through grace, I can say, death is nothing to me. I can as easily die as shut my eyes. I long to be with Christ." To his mother he said: "Dear mother, I earnestly beseech you that you would cheerfully give me up. I beseech you do not hinder me now I am going to glory. I am afraid of your prayers, lest they should pull one way and mine another." Turning to his brothers, he said: "I charge you all, do not pray for my life. You wrong me if you do. Can you find in your hearts to stop me, now I am going to the complete and eternal enjoyment of Christ? Would you keep me from my crown? The arms of my blessed Saviour are open to embrace me. The angels stand ready to carry my soul into his bosom."

One of his brothers having prayed with him, he burst out into the highest strains of joy. "Oh, he is come! How sweet, how glorious, is the blessed Jesus! How shall I speak the thousandth part of his praises! Surely this is akin to heaven. And if I were never to enjoy more than this, it is more than a sufficient recompense for all that men and devils could inflict. If this be dying, it is sweet. This bed is soft. Christ's arms, and smiles, and love, surely would turn hell into heaven."

Each evening he took solemn leave of his friends, hoping to see them no more till the morning of the resurrection. He besought his

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attendants to assist him in the work of praise. "Oh," said he, "help me to praise God! Henceforth, to eternity, I have nothing to do but to love and praise the Lord. I have had my soul's desires on earth. I cannot tell what to pray for which is not already given me. The wants capable of being supplied in this world are supplied. I want only one thing, and that is a speedy lift to heaven. I expect no more here. I desire no more. I can bear no more. Praise, praise that boundless love which has so wonderfully looked upon my soul. All ye mighty angels, help me to praise God. Let every thing that hath being, help me to praise him. Praise is my work now, and will be my work forever. Hallelujah!"

The day before his departure, he said to his brother James, who had been at prayer with him: "I thank thee, dear brother, for thy love. I know that thou lovest me dearly; but Christ loves me ten thousand times more. Dear brother, come and kiss me before I die." Tenderly saluting him with dying lips, he said: "I shall go before thee to glory, and I hope thou wilt follow after."

A few hours before he expired, he summoned all the family, and made his parting prayer. He first gave thanks for his affectionate mother, desiring that she might see Christ formed in the hearts of all her children, and meet them all with joy in the day of judgment. For the five elder brethren, he offered special and suitable petitions. To his sister Mary, he said: "Poor sister Mary, thy body is weak, and thy days will be filled with bitterness. The Lord sweeten all with his grace and peace, and give thee health of soul. Be patient. Make sure of Christ; and all is well." To his other sister, he said: "Sister Sarah, thy body is strong and healthful. O that thy soul may be so too!" To his little brother Jacob, he said: "The Lord make thee an Israelite indeed, in whom is no guile. May'st thou learn to wrestle with God, and not go without a blessing!" Of the youngest brother, an infant, he said: "Poor little Benjamin! O that the Father of the fatherless would take care of thee: and that thou who hast never seen thy father on earth mayest see him with joy in heaven!" He then commended them all to God in a most fervent supplication. "O that we may live to God here, and live with God hereafter! And now, my dear mother, brethren and sisters, farewell. I leave you a short time. And now, dear Lord, my work is done. I have

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fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me the crown of righteousness. Come, Lord Jesus, come quickly!" And thus this youthful conqueror gave up the ghost, and sank in the arms of victory.

He died in June, 1657, in the twenty-fourth year of his age: and was buried in Kelshall church, of which his father had been minister.

His service on earth, so short and blessed, was enough to ripen him for holier ministration in heaven. His great work was to shew how gloriously a Christian may triumph over death. From this example, let the weak believer take courage.

Blessed be God for the power of religion!

PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. IV.

PRESIDENT Quincy's charges against Cotton Mather, are not confined to the subject of witchcraft.

He accuses Cotton Mather of indulging a very improper spirit and language in controversy. In order to show the truth of the charge, he runs over some of his controversial pamphlets, and some portion of his diary; culling out the more objectionable words and phrases. Our reply is, that, while the quotations of President Quincy do not exhibit the writings of Mather in any thing like a fair light, making them to appear much worse than they are, still it is to be conceded that he did not always treat his opponents with what *we* may think due forbearance and courtesy. He well knew how to put words together, so as to make them thunder heavily on the ears of an opponent; and he sometimes indulged himself in this way, beyond what the circumstances of the case required. It is a mistake, however, to suppose that he was, to a great extent, a controversial writer. Nearly all his three hundred and eighty-three publications were on devotional and practical subjects. He says expressly of himself: "Though I have had, first and last, such a number of pamphlets thrown at me, that, if I had been vulnerable, I might appear, stuck as full

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of darts, as the man in the signs of the almanac; yet, upon considering the sorry and silly stuff which they have consisted of, and the despicable quality of the scribblers, and remembering, too, that lies have no legs, and what I had learned about treating insolent men with humility, and angry men with meekness, I have thought that Proverbs xxvi. 4th, was a full answer to them. I have had so much better work to spend my precious time in, that I do not call to mind I have ever once yet published a direct and formal answer to any of them all; but instead thereof, and *once for all*, I gave to the public my 'True Way of Shaking off a Viper.'"

President Quincy says, that "in *many instances*, in the voluminous writings of Cotton Mather, the conviction is forced upon the mind, that he was not quite so scrupulous as might be wished in his relation of facts." And in one instance, at least, he charges him with *known and wilful falsehood*. The circumstances were these: In the progress of the difficulties respecting the institution of the Brattle Street Church, an effort was made at reconciliation; and this was so far successful, that the Mathers consented to attend the dedication of the church, and to take part in the exercises. In his diary of Jan. 21st, 1700, Cotton Mather represents this effort at reconciliation as having originated with himself: "I drew up a proposal, and with another minister carried it unto them, who at first rejected it, but afterwards so far embraced it, as to promise they will, the next week, publicly recognize their covenant with God, and with one another, and therewithal, declare their adherence to the 'Heads of Agreement of the United Brethren in England,' * and request the communion of our churches on that foundation." But President Quincy says: "The glory of effecting the reconciliation, thus obtrusively claimed by Cotton Mather, was *wholly without foundation*. He neither drew up the paper, nor had any material efficiency in producing it." Vol. i. 487.

The only positive ground on which this accusation rests, is the diary of Judge Sewall. His account of the reconciliation varies somewhat from that of Mr. Mather, but is not inconsistent with it, or contradictory to it. Under date of Jan. 24th, three days subsequent to Cotton Mather's effort, Judge Sewall says: "The

* These Heads of agreement were drawn up, while Increase Mather was in England, as the foundation of a union between the Congregational and Presbyterian churches in that country.

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Lieutenant Governor calls me with him to Mr. Willard's, where, out of two papers, Mr. William Brattle drew up a third, for an *accommodation*, to bring on an *agreement* between the new church and our ministers. *Mr. Colman got his brethren to subscribe to it.* January 25th, Mr. I. Mather, Mr. C. Mather, Mr. Willard, Mr. Wadsworth, and S. Sewall, wait on the Lieutenant Governor at Mr. Cooper's, to confer about the writing drawn up the evening before. There was some heat, but grew calmer, and after lecture, agreed," etc. p. 491.

The probable circumstances of the case, were these: Mr. Willard was the "other minister" who went with Cotton Mather in his effort at reconciliation, on the 21st of January; of the two papers in the possession of Mr. Willard, on the 24th, and from which Mr. Brattle drew up a third, *one* was that which had been previously prepared by Mr. Mather. This paper, rather than the other, was substantially adopted by Mr. Brattle, in preparing a third; so that this last paper, though in the hand writing of Mr. Brattle, was, as to the substance of it, the production of Mr. Mather. The next day, January 25th, a meeting was held at Mr. Cooper's, where, after some warm discussion, the prepared paper was adopted, and the reconciliation effected. This accords entirely with Mather's testimony, who says that his paper was at first rejected, but *afterwards* was embraced. When Mr. Brattle had copied it, probably with some slight variations, and had brought it forward under the sanction of his name, the founders of the new church consented to embrace it. Of course, it cannot now be determined, that the order of events here supposed, is precisely that which actually took place. But certainly it *may* have been. There is nothing unreasonable or improbable in the supposition. Hence, the diaries of Mather and of Sewall, may both be true. Beyond a doubt, they both *are* true. And President Quincy owes it, not only to the memory of Mr. Mather, but to *himself*, to take back the charge of wilful falsehood, to which he has given the sanction of his name.*

* To the mode of harmonizing the diaries of Mather and Sewall, proposed above, we can think of but one objection. It may be said that the reconciliation, according to Mather, took place on the 21st day. But although the entire record of Mather is made under date of the 21st, it is obvious that he mentions several things which took place afterwards. He speaks, for example, of the exercises of the dedication or fast, which did not occur till the 31st.

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It is further objected to Cotton Mather, that he desired and endeavored, for a long course of years, to become the President of Harvard College. If this charge were admitted to the full extent in which it was urged, we see not that it will fasten any serious blot upon the character of Mr. Mather. Good men have often desired public stations, and labored to secure them, and yet have been disappointed. We are persuaded, however, that the desires of Cotton Mather, in regard to the presidency of Harvard College, have been vastly overrated. His diary has been raked from one end to the other, to gather up expressions bearing on this point; and yet, almost nothing of a decisive character has been discovered.

On the death of President Leverett, there seems to have been a general expectation and desire, that Mr. Mather should be elected to the vacant office. "The voice of the people," says Dr. Eliot, "cried aloud for Mr. Mather, and it was declared, even in the General Court, "that he *ought* to be President." Mr. Mather was well acquainted with this fact, and in some instances alludes to it, in his private writings of this date. We find, however, no indications of an inordinate desire to become president of Harvard College, or of inordinate grief or disappointment, that he was not elected. So far from this, there are expressions of directly an opposite character; and if we are to receive the evidence of a diary, *why should we not receive it all?* "Personally," says he, "I have unspeakable cause to admire the compassion of heaven to me, on this occasion. Though I have been a man of sorrows, and acquainted with grief, yet none of the least exercises that I have had withal was *the dread* of what the generality of sober men expected that I desired, — the care of the college to be committed to me. I had a dismal apprehension of *the distresses* which a call to Cambridge would bring upon me." *

It has been mentioned already, that Cotton Mather wrote a solemn letter of reproof to Governor Dudley, of the same date with that of his father. As the writing of this letter is made matter of serious charge against Mr. Mather, it will be necessary, as briefly as possible, to consider it. It is unnecessary to repeat here what was before said, as to the character of Governor Dudley. He had tried to cultivate the friendship of the Mathers, so far as

* American Biography, Vol. vi. 330.

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this was consistent with his political designs, and had often availed himself of their good offices in times of difficulty and distress. At the period of the revolution, he probably owed his life to Cotton Mather; for had he not exerted himself to the utmost, to calm the passions of the angry multitude, they had risen in their vengeance, and cut off their oppressors at a stroke.* When Dudley and his associates in oppression were imprisoned, he wrote to Cotton Mather, imploring his assistance, "for rolling the stone from the door of this sepulchre, wherein," says he, "I am buried alive." † At the time of his appointment to the office of governor, he had the address, as before stated, to procure a letter from Cotton Mather in his favor, which letter was read before the king, and had much influence in obtaining for him the desired office.

On Mr. Dudley's arrival at Boston as governor, he was received with tokens of respect by the Mathers, and by the people generally. But almost immediately he began to manifest his ingratitude, and his disposition to turn every thing to his own personal advantage.

The first six or seven years of his administration, were little else than a continued succession of criminations and recriminations; of disputes, encroachments, and complaints. Disgusted with his proceedings, and with the spirit and character which he exhibited, the Mathers at length concluded to write him, each of them a letter, on the same day. Considering the relations they had sustained to him, their former intercourse with him, the kind offices they had performed for him, and that he, in fact, obtained the government, in no small degree, through their means, they felt not only authorized, but called upon to deal with him after this manner. The letter of Increase Mather, has already been remarked upon. We proceed to subjoin some brief account of the letter of Cotton Mather, accompanied by such explanations as may be necessary. ‡

He begins, by telling the governor, that he feels it to be his duty to give him some words of faithful advice, administered in so plain a manner that they cannot well be misunderstood. He touches upon their previous intercourse; upon the favors which he

* See Life of C. Mather by his Son, p. 43.

† Hutchinson's History of Massachusetts, Vol. i. 348.

‡ The whole letter, with Dudley's answer, may be found in Mass. Hist. Collections, Series I. Vol. iii. 128 — 137.

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had conferred upon his Excellency; and the manner in which these had been requited. He reminds him of his former miscarriages, and of the hopes which were entertained, when he came into the government, that he had repented of them, and would do so no more. He speaks of the sore disappointment which his friends had experienced, and of the consequent troubles in which the governor had himself been involved. Mr. Mather proceeds to reprove the governor for his *covetousness*; a sin of which, in the judgment of all his cotemporaries, Dudley was notoriously guilty. It was this which had led him into a species of bribery and corruption, to which some of the first men in the country had borne witness under oath, and their affidavits were then in England. "And this it is," says the writer, "that many do firmly believe has drawn you in to countenance that unlawful trade with the enemy, which has been carried on by some grateful merchants." Reference is here made to certain treasonable practices, of which Dudley, only the year before, had been accused to the queen. Mr. Mather next speaks of the opposition of the governor and his son to the chartered liberties of New England; an offence of which Mr. Bancroft testifies, and Hutchinson *proves* that he was actually guilty.* He refers to the expedition against Port Royal, which he thinks had failed through the governor's mismanagement. He complains of the manner in which business is often transacted in the council. The members are not allowed to deliberate. They are hurried, driven, into improper measures, the blame of which is then thrown upon the council. A day is sometimes appointed for the election of justices, and then privately altered, so that none may be present but those whose company is desired. These things being so, it must needs be that the governor is under the divine displeasure. And there is a judgment to come, when he will be required to answer for the manner in which his duties were performed. Considering his age and health, his excellency ought to lose no time in thinking seriously on this subject, and applying for the divine mercy. Mr. Mather further declares, that no usage shall ever induce him to lay aside the feelings of love and kindness which he thinks it his duty to maintain towards all mankind. He has often been silent, when he felt strongly tempted to speak. He has been neglected, and treated with aversion and contempt.

* See Hist. of United States, Vol. iii. 100. Hist. of Mass. Vol. ii. 146.

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But he cherishes no resentment. "I can forgive and forget injuries. I hope I am somewhat ready for *sunset;* and the more so, for having discharged the duty of this letter."

Such, for substance, is the letter of Cotton Mather to Governor Dudley. As to the charges contained in it, the most and the worst of them were *true*, and the remainder were generally supposed to be true, at the time. If any are disposed to think that Mr. Mather used too much freedom with the governor, let them bear in mind the relations and intercourse which had subsisted between them; the many favors which the former had conferred upon the latter; and especially the influence which Mr. Mather had exerted in procuring the governor's appointment to office, which had brought upon him, as he says, "an extreme displeasure in the country." Let them consider, too, that in the early days of New England, the minister and the chief magistrate were more nearly on a level than they have been since; and that ministers were accustomed, (perhaps because they were more faithful,) to use a greater freedom in reproving "spiritual wickedness in high places," than is usual now. We do not say that every word or sentence of the long letter, which has been under review, is to be approved; but we do say, that we are more disposed to admire the boldness of the writer, than to censure his harshness. With a noble fidelity which reminds us of one of the old prophets, he tells the governor many truths which, probably, no one else would have ventured to do; and points him forward to solemn future scenes, which, in the midst of the cares of government, he was very likely to forget.

One of President Quincy's objections to Cotton Mather, has respect to his treatment of the college. He accuses him of talking disrespectfully of the college, and in various ways of trying to injure it. Mr. Mather represents the college, during the presidency of Mr. Leverett, as "in a neglected and unhappy condition," and as "betrayed into vile practices;" so much so, that he thought it his duty, in some instances, to stay at home at commencement, praying that the college "might be restored, and become again a nursery of piety." He complains of the commencement seasons as "time sorrily enough thrown away," and as "a senseless, useless, noisy impertinency." Pp. 224, 527. In fact, he speaks of the college as having no proper chartered existence, and of its curators and officers, as without legal authority. He

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talks about the "pretended president," and those "unaccountably called the overseers," and "the six men who call themselves the corporation." Pp. 330, 583. He sides with malcontents against the corporation; favors the establishment of Yale College; and endeavors to turn away the bounty of Mr. Hollis, from Harvard to Yale. Pp. 227, 523.

Several causes contributed to render Mr. Mather justly dissatisfied with the condition of the college, during the greater part of the administration of President Leverett. It seems that he was not alone in his dissatisfaction. This feeling became, at length, so great and so general, that in 1723, the Overseers were induced to take the matter up, and by a committee of visitation, to make diligent inquiry into the condition of the college. In their report, this committee state, among other things, "that there is too common and general a neglect of the stated exercises among the undergraduates;" that "there has been a practice of several immoralities, particularly stealing, lying, swearing, idleness, picking of locks, and too frequent use of strong drinks, which immoralities, it is feared, still continue;" "that the scholars are, many of them, too long absent from the college;" that they "spend too much of the Saturday evenings in one another's chambers;" and "that the Freshmen, as well as the others, are seen, in great numbers, going into town on Sabbath mornings, to provide breakfasts."

Only a few years later, though subsequent to the death of President Leverett, another committee of the Overseers, report as follows: "That the government of the college is in a weak and declining state, partly through a deficiency of laws, and partly by reason of some disputes and difficulties which have arisen, respecting the execution of the laws in being; that religion, one great end of that society, is much upon the decay; a manifest evidence of which is, that the worship of God in the hall, is scandalously neglected, or but partially, and not seasonably attended by many; that great disorders have appeared of late, among the students; that some gross immoralities are growing, and many customs that have a bad influence are indulged; that the long accustomed method of instruction requires alteration; and that the general condition of the college calls loudly for the interposition and authority of the Overseers." Pp. 319, 388. It would seem from these public documents, that Mr. Mather's impressions as to the state of the

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college were not without foundation. And the fact that he recorded them, not in a way of public accusation, but in his private writings, and as matter of lamentation before God, cannot reasonably be urged as an objection to his character.

As to the college commencements at the period of which we speak, and a little later, we have other information besides that which Mr. Mather has afforded us. President Quincy himself says: "*Great excesses, immoralities* and *disorders*, occurred about this period, (1727). These were particularly annoying at the commencement seasons." Five years earlier, in 1722, the Corporation and Overseers had made a law, prohibiting, under severe penalties, expensive entertainments, and the use of "distilled liquors, or any composition made therewith," in the students' rooms at commencement. But the disturbances not being prevented by these measures, "a vote passed, 1727, that commencements, for time to come, be more private than has been usual." The next year, a request was made to the civil authorities to interpose and prevent "the setting up of booths and tents" on commencement day. A few years later, the civil authorities were requested to establish a patrol on "the evening of commencement day, and the night following, and in and about the entry of the college hall at dinner time, to prevent disorders." Pp. 386, 387. In view of a state of things such as these facts and records indicate, the public will judge whether Mr. Mather is greatly to be blamed for describing the commencements, as "time sorrily enough thrown away;" and for preferring, in some instances, rather to stay at home and pray for the college, than to patronize by his presence, such a "noisy impertinency."

But Mr. Mather used language which implied that the college had no proper legal existence. And this was the *exact truth* respecting it. When the colonial charter was vacated, in 1684, the college charter, in the judgment of all concerned, died with it;* nor could it be revived or reanimated, but by the royal authority. Hence the efforts which were made, through a series of years, to frame or procure a college charter, which should receive the approbation of the crown. But not succeeding in these efforts, in the year 1707, at the time of the election of President Leverett,

* In the elegant language of Gov. Dudley: "The cow was dead, and therefore the calf was dead in her."

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Governor Dudley conceived a plan to revive, by mere provincial authority, the old charter of 1650; a thing which could not legally be done, and of the impossibility of doing which no man, probably, was more fully sensible than Dudley himself. Yet this rotten, illegal foundation was all the chartered foundation which the college had, during the times of which we speak, and for many years afterwards. No wonder, then, that Cotton Mather thought the college in a precarious and unhappy situation; being, in fact, no proper college, as having no legal chartered existence. No wonder he sometimes spoke of Leverett as the "pretended president," and of the overseers and corporators as being such only in name.

That Mr. Mather felt a deep interest in the establishment of the new college in Connecticut, and solicited for it the patronage of the Hon. Elihu Yale, intimating that his munificence might procure for it the name of *Yale College*, is all very true. But is this any objection to Mr. Mather's character? Or should it not rather be recorded to his honor? He loved Harvard College, and had given it many proofs of filial affection and gratitude. No one can read its history, in his "Magnalia," and doubt this for a moment. But, *unlike some men in these days*, his regards were not all circumscribed in a little circle around Cambridge. He believed that a college was needed in Connecticut, and felt disposed to assist it with his influence.

That he ever attempted to turn away the bounty of Hollis, from Harvard to Yale College, there is no sort of proof. In support of his charge to this effect, President Quincy has nought to rely on, but bare suspicion. It seems that Governor Saltonstall, of Connecticut, enclosed to Mr. Jeremiah Dummer, of London, an anonymous letter to Mr. Hollis, "recommending to him the collegiate school at New Haven." But that Cotton Mather wrote this letter there is not the slightest evidence. And whoever wrote it, it does not appear that the object of the letter was to *withdraw* the charities of Mr. Hollis from Cambridge, but merely to "recommend the collegiate school at New Haven." Mr. Hollis might have done all that he ever did, or thought of doing, for the college at Cambridge; and at the same time might have assisted the infant college at New Haven. There are noble men now living among us, who have encouraged learning in more than one of her classic retreats.

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DUTY TO THE DYING.

In the Wisdom of the Son of Sirach, it is written: "Honor a physician with the honor due unto him for the uses which ye may have of him: for the Lord hath created him." Homer says of a physician, that he is "eminently worth many others." Such was the esteem in which professors of the healing art were held in ancient times; as, indeed, they still are all over the Eastern world. A good man, who follows this calling conscientiously and benevolently, is one of the greatest blessings to society.

This profession used to be wholly in the hands of priests and ecclesiastics; and was then conducted according to the religious ideas of those who practised it. In England, it was not a distinct profession from divinity till about the middle of the fifteenth century. Since it became a separate calling, some of the provincial councils in Catholic countries have enacted canons, subjecting a physician to excommunication who should visit a patient more than three times without giving notice to the parish priest. The *canons* which belched this sort of thunder from their hoarse throats, had the laudable design of securing spiritual succors to the sick. Though such legislation is contrary to the constitution of the kingdom of Christ on earth, it is to be regretted that the churches have not some "usage" by which to attain the same end.

The physicians of our day, for the most part, give their attention wholly to the bodily condition of the patient; and often times require that his spiritual affairs shall be made entirely subordinate. They sometimes insist on excluding the warnings and consolations of religion from the sick-chamber, and even require that the dying man shall be deluded by false statements and groundless encouragements, as to the chance of recovery. What is this, but causing the priceless pearl to perish, in a failing effort to preserve the coarse shell in which it was first found? Can this dreadful responsibility be incurred by one who knows any thing of the worth of the soul?

We would not encroach on the rights of the physician. His strictly professionally duty as to the preservation of the patient is of the gravest and most delicate character. Life and death, with all their depending interests, for time and eternity, hang trembling, under the providence of God, on his skill and wisdom. He

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justly claims, that, in the treatment of the sick, his advice shall be closely followed so long as he is in any way responsible for the result. And if, in his view, the effort to fix the mind in a posture of attention, the exertion of thought and memory, the excitement of the strongest feelings of our nature, may be more than the enfeebled frame can bear: he may deem it his duty to forbid *all* conversation. He may argue, that the dying man and his spiritual advisers ought to have attended to his spiritual state while he was in a situation to do so; and that now nothing is to be considered, but how to keep the fading spark of life from extinction. But this stern logic has less influence than the fear, lest the shock of such an awful disclosure, and the terrors of death, may hasten the dreaded event. Hence the physician is often strongly tempted to soothe and beguile the anxieties of the dying man, with whom the last fleeting moments of "the eleventh hour" are passing away. His false hopes of recovery are fed by false assurances, till he is incapable of discerning his real condition; and he dies, as he goes to sleep, without knowing of it. Many an unprepared soul, thus bereft of the last remnant of its day of grace, is sped unawares into the presence of its Judge.

It appears to us, that, in this case, as in every other, an honest policy is best. At the outset, let the medical adviser make no secret of his opinions. As his apprehensions of a fatal termination of the disorder increase, let him frankly and discreetly express them; fully apprizing the departing soul of the great change at hand. In our view, and according to what opportunity of observation we have had, this course is the least likely to be attended with undesired results. Even those who are most unfit to die, will generally bear the disclosure with firmness and courage, if it be made while yet they have space for repentance, and to call upon the name of the Lord. Under the opposite course it often happens, that the expiring sinner wakes from his delusion too late; and unexpectedly confronted with the king of terrors, sinks in an agony of surprise and dismay. The soul, startled by the crumbling of the fabric,

> "Raves round the walls of her frail tenement,
> And shrieks at every avenue for help."

There is no spectacle so frightful as despair upon the bed of death. But is it not better to incur even this risk, than to subject the

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expiring sinner to the incomparably greater peril of entering eternity unwarned and unforgiven? Is it not a cruel tenderness which, to save him from excitement, exposes him to such a calamity as eternity cannot sufficiently bewail? Will not his blood be required at some watchman's hand?

It may be too much to say, that there can be no circumstances which would justify a physician for withholding from him that is ready to perish the knowledge of his true condition. But as a general rule, whose exceptions are few, if any, where the reasoning powers are not impaired, it is the wiser and more Christian course to inform him of his state. Let him have the full benefit of being in a world where is the merciful promise of God, and Christ's mediation, and the Spirit of all grace, ere he is summoned away where none of these are found. Even to the latest glimmerings of life's waning lamp, so far as his reason remains undisturbed, let him have the prayers and counsels of holy men and pious friends, with the teachings of the Scripture, and all other means of grace, adapted to his situation. If his time be short, there is the more need of improving it to the utmost for the great purpose for which it is given.

In uttering these opinions, we feel that we are recommending no course but that which we should wish to have taken in our own case under any circumstances whatever. "For though late repentance be seldom true, yet true repentance is never too late."

EGYPT AND THE OLD TESTAMENT.

THE Bible was written in the East. It took the form in which ideas most readily and forcibly reached an Eastern mind. We read it; and the mode of thought and illustration, which gave it weight in Syria, seems to us unnatural; and, at times, grotesque. But go and stand in the hill country of Judea, or even among the ruins of Egypt, with Arabs about you, or mingle in the throngs of its compressed cities, and you will feel that you have around you, the life of the Bible. It was under such a sky, with seasons varying like these, it was amidst the peculiarities of nature and of man such as you now look upon, that the Bible was written; and it is as true to life in the East now, as when first it came from the Spirit of God.

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Of this we propose to furnish a few illustrations.

What means the wise man, when he says, Eccl. xi. 1. "Cast thy bread upon the waters: for thou shalt find it after many days?" It is an injunction to charity, beautifully urged in language which Egypt understood, and must explain. When the retiring waters of the Nile left the soil richly prepared to nourish a future harvest, the husbandman scattered the seed upon the waters and the slime; and though the seed was lost to sight, the sheaves were sure. The Scriptures thus encourage us to works of compassion and of mercy, for the benefits we confer are like the seed scattered and hidden in the soil under the waters of the Nile, and our reward shall be an Egyptian harvest.

What is the meaning of Deut. xi. 10, where it is said to Israel: "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs?" How water the land with the foot? Modern Egypt is familiar with the practice, and testifies to the minute exactness of the Scriptures. The valley of the Nile is hemmed in by two ranges of mountains, which sometimes rise abruptly from the very banks of the river; but usually recede from it at distances ranging up to fifteen or even twenty miles, though commonly not more than from five to seven. The valley of the Nile, which is the cultivated part of Egypt, presents a convex surface, cut in the highest part of it by the channel of the river, and gently falling off on either side towards the mountain barriers. So that the cultivated land is lowest, where it is next to the desert, and highest at the banks of the river. When the river is in flood, the waters naturally find their way first, through the canals, to the borders of the desert, and flow back over the land towards the river. But the banks of the river are so high, that no ordinary rising of the Nile can overflow them. Here, then, the Egyptian builds his water-wheel, turned by buffaloes; or raises his *shadoof*, the same thing as the well-sweep of the New England farm, except that, instead of the old oaken bucket, he has a hoop with a shallow sack made of a goat's skin. He forms a little basin at the base of the bank, from which he lifts the waters of the Nile to a higher level; and, if necessary, by a succession of shadoofs, until thus laboriously, the water can be raised and poured over the bank. Here the land has been arranged into little beds, perhaps twelve feet by

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nine, separated from each other by dividing ridges of the mud of the Nile, some nine inches high. Acres are prepared with excessive toil in this way; and the top of the dividing ridge is hollowed out to form a channel for the waters to pass upon it. Thus it is conveyed to every part of the field; while the husbandman who wishes to water any particular plot, has only to break down with his heel the barrier ridge of mud, and the waters cover the bed. And thus the land was "watered with the foot."

What means the Psalmist when he imprecates the judgments of God against the enemies of heaven, and says, Psalm lxxxiii. 13: "O my God, make them like a wheel; as the stubble before the wind?" The translation conveys no intelligible idea to the mind; but Egypt can explain it, as well as Palestine. When the heat of summer has dried the soil of Egypt, it becomes cleft to an unknown depth, and its surface is reduced to mere powder and dust. It then daily occurs, that the heat of a mid-day sun, induces an intense rarefaction of the air, which, as it ascends, carries spirally up with it the dust of the earth, the chaff, and stubble, and light objects of every kind, forming an immense pillar of sand with its top diffused indistinctly in the region of the clouds, and its foot on the earth. But it is restless, and never still; advancing, receding, with no aim or direction; now covering the Arab huts with its impalpable dust, now stripping the yards of the Nile boats of their canvass. At times, you will notice several of them at once, and as the sun shines through them, they may well be taken for fiends with wings of fire, ranging over the land and river, until their force is spent and they descend in a shower of small dust. "Make them like a wheel," saith the Psalmist, of the enemies of God; make them as aimless and empty, to be scattered, as the stubble and the dust by the whirlwind, over the face of the earth.

And in the glowing imagery of Ezekiel, where he describes the goings of the cherubim, he refers to these whirling pillars of the desert. He says, Ezek. x. 16, "When the cherubims went, the wheels went by them: and when the cherubims lifted up their wings, to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them." But here these fire-steeds of the desert are made subject to a divine control; and move in grandeur and in wrath, obedient to a master's will.

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With us, grief is silent, and weeps in secret, or strives to hide its tears; but the usages of the East are widely different. "Call for the mourning women," saith Jeremiah ix. 17: "that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." The weepers of Jeremiah, in conformity with the unchanging usages of the East, may be heard at every funeral at the present day, in Cairo; either seated before the house of the dead, or attending the corpse to the grave; filling the air with their distressing shrieks, and intermingling their cries with a list of the virtues of the deceased. Indeed, there is hardly any thing in Egypt, ancient or modern, but casts light upon the Bible. The golden calf of Aaron, and the calves of Jeroboam, which tempted Israel to idolatry, had their origin in the Egyptian Apis, worshipped as a god under the form of a bull.

The chamber of imagery, which Ezekiel describes, Ch. viii. 8, was an idea borrowed from the tombs of Egypt. "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, go in, and behold the wicked abominations that they do there. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, — with every man his censer in his hand; and a thick cloud of incense went up." The idolatry of Israel was but a copy of that of Egypt. A brief description of one of the tombs of the kings, in the city of the dead, near Thebes, will suffice to show the identity. The Egyptians were compelled by the overflow of the Nile, to bury their dead in the mountains which hemmed in the valley. At an incredible expense, these resting places of the dead were prepared, with a magnificence unknown elsewhere the world over. You ascend a dismal valley, leaving all vegetation behind you, and amid the universal death about you, oppressed with the stillness which reigns, overpowered by a blazing sun, whose rays are every where reflected from the beds of flint stones, with nought to interest, but an occasional fossil shell, an indication of a life extinct, you reach at last the tombs of the kings. The tombs are dug out of the solid rock, into the heart of the mountains, the entrance being

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a little above the level of the valley. They usually range from one hundred to five hundred feet in depth; though in one instance, the tomb penetrates to eight hundred feet; and the excavation covers one acre and a quarter. The face of the mountain is cut down, so as to admit of a perpendicular door-way. The entrance was usually from ten to twelve feet broad, and from twelve to twenty-five feet high, leading by a succession of inclined planes or steps to the lowest level of the tomb. The first descent usually brings you to a large chamber, where the roof was supported by square pillars of the native rock, and where the immense sarcophagus of polished granite, intended for the remains of royalty, usually stood. The passages of the tomb branch out in various directions, without much reference to order; and throughout the whole, little chambers constantly occur, cut out of the walls of the tomb. The walls of passages and chambers, are uniformly perpendicular, and made perfectly smooth, and covered with pictures and hieroglyphics. Sometimes the picture, or character, was painted on the rock. Sometimes the back ground was painted, leaving the picture unpainted, of the color of the native rock. Sometimes the picture was cut into the rock; at others, the rock was cut away so as to leave the intended form raised on the surface of the stone. All the colors known to us, were used in painting the walls; and often retain a freshness undimmed by centuries. Occasionally the black lines of the apprentice, who traced a rough outline of his work, and the red lines of the master correcting his departure from good taste or true proportion, are distinctly visible. And here were portrayed on the walls the varied mythology of Egypt; the whole series of her idols, with the forms of worship, the presenting of offerings by kings, priests and nobles. Doubtless these noble catacombs were often the scenes of idolatrous rites, such as Ezekiel saw with horror, in the chamber of imagery. Besides these rites of religion, there was an exhibition of Egyptian life in all its forms. There was sowing and reaping, the tracking of boats on the Nile, the ardor of the chase, the details of the kitchen, the various trades, the struggle of battle, and the exultation of victory. The air is perfectly dry; but fetid with the abominations of bats, which now abide where kings have rested; and they often are rank and offensive at the entrance, from the Arab who has made them the home of his family, including dogs, apes and children; while he pursues his

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unclean trade, of rifling the mummy pits. He cooks his scanty meals with broken coffins, sells the bitumen and resin at Cairo, and the mummy, or the papyrus rolls enfolded with it, to the wandering Frank: and thus he lives.

But the walls of the tombs and the cases of the mummy, and the papyrus rolls buried with them, all exhibit another and most important fact, — the Egyptians' idea of another life. They believed in the immortality of the soul. According to Egyptian ideas, the spirit, at death, after various adventures, reaches the judgment-seat of Osiris, the king of the lower world; and there he protests his righteousness. "I have defrauded no man. I have not slaughtered the cattle of the gods. I have borne no false testimony at the seat of justice. I have used no violence. I have not made any to weep. I have not changed the measures of Egypt. I have not committed adultery. I have not forged signet-rings. I have not withheld milk from the mouths of my children." The deceased then entered the hall of judgment, and kneeling before the forty-two avengers appointed to torment the wicked, protests his innocence. To the first, he says "O thou that art swift to pursue, I have not sinned; O thou that triest by fire, I have not been gluttonous, I have done no murder, I have not acted the hypocrite, I have not slain the cattle of the gods," etc. The soul was then laid in the balances; and Anubis, with tablet in hand, makes record of the result. If favorable, the spirit is transferred to heaven, which was only a celestial Egypt, with a celestial Nile, and filled with the objects of interest desired in an Egyptian life. If the issue was unfavorable, the soul was driven back to earth in a form symbolical of its prevalent vice: the glutton taking the form of a hog; the cruel man, of a wolf. If, after three transmigrations, they remained unreclaimed, hope perished forever; and they were doomed to abide in the domains of despair, where the Egyptian ritual says of them: "These souls are at enmity with our God, and do not see the rays which issue from his sun. They are no longer permitted to live in the terrestrial world, neither do they hear the voice of God, when he traverses their zone."

These ideas of another life, held by the Egyptians, shed light upon a question of highest moment in relation to the Bible. Do the Scriptures of the Old Testament reveal the immortality of the soul? There are many learned men, who have labored stren-

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uously to prove that they do not reveal it. The language of Job: "I know that my Redeemer liveth;" the words of Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" and all other passages bearing on the subject, have had the affirmation of immortality tortured out of them, in such sort, that the Old Testament is a revelation, if a revelation at all, confined in its aims, and hopes, and principles, its rewards and punishments, to this life alone. Is this just to the Bible? We think not. It is a perversion of the language of Scripture, and its conclusion is false to fact. When even idolatrous Egypt believed in another life, and the immortality of the soul, were their neighbors, the Jews, with the oracles of God in their hands, less truly and fully instructed? Were they wiser in the temple of the Sun on the banks of the Nile, than at the holy of holies on Moriah? God causes the oracles of idolatry to rebuke the secret unbelief which would sink his Word to a level lower than the wisdom of men, who worshipped creeping things, but believed the soul immortal.

But it is impossible to enumerate even the sources of light for the illustration of Scripture, which God has already opened to the observing eye. Nor can we anticipate in what way, or to what extent, he reserves, mantled by the sands of the desert, a sufficient evidence to meet the changing assaults of infidelity. As we recede from the times when the Bible was written, the evidence of its divine origin grows clearer and stronger. That evidence is all the while accumulating. He who goes down into the depth of his consciousness, finds the Bible true by the identity of human nature in himself, and human nature in the Scriptures. The voices of the heavens are as the voices of the prophets and apostles. History is but a development of the principles of the divine government. Prophecy is only history by anticipation. While the buried forms of the past, unearthed by the curiosity of men, bear on shattered columns and obelisks, on the lettered brick or pictured wall, preserved by his watchful care, the illustration and confirmation of truth, where the infidel had looked for its overthrow. The infidel called up the dead for witnesses; and the dead arise, and testify for God: "Thy word is true from the beginning."

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TEMPERANCE CONTROVERSY.

The Rev. Dr. Nott's Temperance Lectures were published for distribution by Mr. E. C. Delavan. They were approved by Chancellor Walworth, Professor Stuart, Mr. Taber, and others. But in the Temperance Journal at New York, for Dec. 1846, and Jan. 1847, they were criticised by the editor, the Rev. John Marsh. Very long replies were made by Dr. Nott and Mr. Delavan; and the whole controversy appeared in the "The Enquirer" of Mr. Delavan for April. Mr. L. M. Sargent has also published his remarks on Dr. Nott's Lectures.

What are the points of controversy? We will endeavor briefly to explain them; for few will find leisure to read such a huge paper as the Enquirer.

Both parties agree that it is wrong to use as a beverage any intoxicating liquors. One would think, that here was agreement enough for all the purposes of the temperance cause. What then is the difference? The following dialogue will explain matters.

Dr. Nott. I hold, that there are two kinds of wine spoken of in the Bible; good wine, and bad wine; *tirosh*, and *yayin*; unintoxicating, and intoxicating wine;—the wine of the cluster and the press or vat, on the one hand; and of the bottle and the cask, on the other hand; and that the former is allowed, and the latter always prohibited in the Bible.

Mr. Marsh. I am not satisfied as to the truth of this distinction.

Dr. Nott. I maintain that the good wine of the cluster and the press, *tirosh*, might have been slightly touched by fermentation and "healthfully affected by it."

Mr. Marsh. That I deny. For if the pure blood of the grape were fermented at all, alcohol would be the product; and then your good wine of the Bible would be alcoholic, poisonous wine, containing the intoxicating principle.

Dr. Nott. My doctrine is, that in the good wine of the Bible the alcohol is so very small in quantity, and is so commingled with the other elements by the God of nature, that the wine is not only unintoxicating, but "innocuous, nutritious and renovating." The question is a question of degree, not of totality.

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MR. MARSH. Do you mean that *alcohol* is the good creature of God; or, if not, how does God unite it with the pure blood of the grape.

DR. NOTT. In diet, as in respiration, one element may neutralize another. Hence, wine, when there is only an incipient fermentation, and only a small portion of the saccharine matter has been converted into alcohol, may be nutritious and healthful; the elements being in the proportion best suited to the constitution of man.

MR. MARSH. I can bring great authorities against you. Dr. Mussey says, that alcohol is the intoxicating principle of all fermented liquors, as wine, cider, beer. I can quote also the Temperance Documents, and the author of "Bacchus." Your good wine has in it "the very serpent of the wines of Gomorrah." All alcohol is poison.

DR. NOTT. But it does not follow, "that every article, containing the smallest particle of alcohol, as grape-juice, bread, prunes, preserves, sugar-cane, molasses, vinegar, is poison also." Though the blood of the grape contains a little alcohol, it is not poisonous nor intoxicating.

MR. MARSH. Alcohol is the result of "putrefaction or the death principle." It is not a good creature of God.

DR. NOTT. Fermentation is according to the law, and under the providence, of God. This "death-principle" changes milk to cheese, and produces leavened bread. God's laws are all good; but we are not therefore to poison ourselves with whiskey or New England rum.

MR. MARSH. You lay the axe at the root of our great reformation, by thus resolving the whole question about drinks containing a pernicious quality, into a question not of totality, but of degree. Ever since 1836, our principle has been not to touch a drop of Alcohol: to go for the whole.

DR. NOTT. My totality relates to what *can intoxicate*. I go for the entire abandonment of all intoxicating drinks, because the Bible condemns them. Is not this enough? If not, I go also for the entire abandonment of the good wine allowed in the Bible; because of the example of drinking wine at all, and out of charity like Paul.

MR. MARSH. But it is alcohol which intoxicates, and you say there is alcohol in the good wine of the Bible.

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Dr. Nott. And so say scientific men. And I have just said, there is alcohol in cheese, bread and molasses. Is our temperance battle about *the use of a word?* or about the use of intoxicating drinks? Can it be that God once allowed the use of intoxicating wines?

Mr. Marsh. If God once bestowed ordinary, intoxicating wine as a blessing, this act of his in ancient time is a mystery, to be classed with the allowance of polygamy and divorce.

Dr. Nott. My doctrine clears away the mystery. Intoxicating wine was never allowed; but nutritious, healthful, unintoxicating wine was mentioned in the Old Testament as a blessing, and was recognised by the Saviour in the New.

Mr. Marsh. But your doctrine is not true. So says Dr. Robinson, and so say others, who are among the most learned of biblical critics.

Dr. Nott. If we cannot agree in this; yet in one thing, — the main thing, — we do agree. "I hold to the utter abandonment of the use, as beverage, of distilled and fermented liquors of every sort; especially of wines, whether good or bad, having much or little alcohol in them. You hold to the same."

Such is the dialogue, representing the sentiments, and expressed very much in the language, of the parties.

If now it should be asked, which is right as to the question of a distinction in the Bible between good and bad wine; allowed and prohibited wine; the pure blood of the grape and fermented poison; we must confess, that in our judgment, Dr. Nott is in an error; and for the following reasons:

1. Pliny, in his account of the wines of Greece and Rome, seems, in general, to give the name of *wine* only to the fermented, and of course alcoholic juice of the grape. The fresh juice he calls *must;* when fermented he calls it wine.

2. It was only the fermented juice of the grape, — the true wine, — which could be kept during the year.

3. The wine of the Lord's supper must have been fermented, for the time of the institution of the supper was several months after the vintage.

4. All the wines of Syria and of the East at the present day are fermented and alcoholic, as testified by the missionaries, Mr. Eli Smith, and Mr. Schauffler. The latter says: If Christ did use *must* at the institution of the Eucharist, that

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must was from five to seven months old, and of course *inebriating*, if drunk to excess." Perhaps then, it should be called wine; for *must*, as the word is commonly understood, means the unfermented, unintoxicating juice of the grape. The "new wine" of the New Testament, he maintains, is *fermenting* must.*

5. Professor Stuart, since he wrote his letter to Mr. Delavan, commending the lectures of Dr. Nott, has examined them more carefully; and he now says expressly, in a letter to L. M. Sargent, Esq.: "The cause cannot be supported on the ground of any *distinctions* between wines." As to the word *tirosh*, he gives a list of about thirty-seven instances, in which it is used, without being connected with any thing in an unfavorable light: but in one instance, Hosea iv: 11, it is joined with "wine (*yayin*) and fornication." And he also furnishes thirty-one examples, in which "*yayin* is regarded as a *blessing*, a *tithe*, an *offering*, a *comfort* of life, and the like." Take one example: Gen. xiv: 18, "Melchizedek brought forth bread and wine," — *yayin*. Did this priest of God bring forth that, which, as Dr. Nott says, God's holy book always prohibits and condemns? Dr. Robinson, also, whose high reputation for biblical learning is universally acknowledged, says of Dr. Nott's division of wines, that it is "fanciful and not warranted by any language in the Bible."

It appears evident that the distinction of two kinds of wines, made by Dr. Nott, and supported by Chancellor Walworth and Mr. Delavan, must be considered as visionary, and must be rejected. The only solid foundation on which the temperance cause can rest, is, as Mr. Sargent says, "BROTHERLY LOVE." Or, in the language of Professor Stuart: "The ground which Paul took, neither to eat bread nor drink wine, where it would injure others, seems to be the only true and tenable ground."

In our efforts to promote the cause of temperance, we must take facts as they are. The immutable scriptural truth is not to be warped and modified to suit our theories or our wishes. Why should it be thought incredible, that the ordinary wine of Syria should be represented as a good thing? This, be it remembered, was the pure blood of the grape: and not the modern *wines*, so called, manufactured out of whiskey or rum, and forming a medley of poisonous ingredients.

* See Biblical Repository for Oct. 1836.

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And then, as to the pure, fermented juice, the question of temperance and charity is, Ought not this, — and even the fresh juice, or *must*, as Dr. Nott maintains, — to be at the present day entirely given up for the sake of doing good? Professor Stuart says: "Is it any man's *duty* to drink wine, when in health? Surely not. Has he a right by his *pleasures* to endanger the safety of others? As clearly not. In such a time as this, when all Europe and America are in danger of drunkenness, can he make any defence of such an indulgence? I do not see how he can, on any ground of humanity or benevolence."

REVIEW.

DISCOURSES ON CHRISTIAN NURTURE. By HORACE BUSHNELL, Pastor of the North Church, Hartford. Approved by the Committee of Publication. Boston: Massachusetts Sabbath School Society, Depository, No. 13 Cornhill. 1847.

IN the year of our Lord 1651, the Great and General Court imposed a heavy fine upon a clergyman of Massachusetts, for "letting fall sundry weak, unsafe, unsound, and inconvenient expressions in his public teaching and ministry." The fault of the minister was not small: but the fault of the magistrates, in applying such a remedy, was far greater. They acted, however, according to convictions of duty which they cherished in common with the whole world at that time. And if our admired friend, the author of these discourses, had fallen on their times, we fear that the state-physicians who watched over the health and soundness of the body politic, would have bled him, with their mulcts and fines, in the "pocket vein," even to fainting.

We feel a hearty sympathy with the bold and independent turn of Dr. Bushnell's mind, except when it runs out into a sort of reckless daring; like that of the climbers of mast-heads and pinnacles, who crave the excitement of needless danger, and exult in blanching the cheeks of the trembling spectators of their giddy feats. When we take knowledge of his fearless promptitude, his manly disregard of mere prudential considerations, and his vigor.

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of thought and speech, we have sighed to think that he could not be regarded as what judicious old Christians use to call "a safe man." He might be a noble champion for the truth as definitively and unalterably delivered in the deathless oracles of God. In defending, against all assailants, the fixed doctrine of salvation as inspiration has left it, he might find free scope for far more of strength and motion, than even he can command. Could he, according to the precept of Isocrates, be content to give us "common things in a new way, and new things in a common way," he would not only be a benefactor to the present generation, but he would secure that which was the object of Dryden's ambition, and "make the next age his own." This is no time for throwing all the foundations "out of course." The times call for master-workmen, who, in testing all things, and casting that which is bad away, will only consolidate the good, and hold fast the true.

Dr. Bushnell is by nature an original genius. He was never made to trudge in wheel-ruts, and trample still harder the beaten tracks of opinion. But, like a conscious beauty, who makes too lavish display of her charms, he offends against truth and propriety by straining and exaggerating his turn for originality, till it becomes an affectation and a vice. He seems to study to go needlessly against the current, for the mere pleasure of feeling that he is not like other men. Even in very common matters, he must at least appear to be unlike every one else, under the tasteless mistake, that to differ from others is, of course, to excel them. He can scarce drink from a chalice, without seeking to kiss the brim on some part which human lip had never touched before.

Almost all his writings contain something to startle the most sacred feelings of those who believe in fixed ideas; and who are ready to exclaim: "If the foundations be destroyed, what can the righteous do!" In observing the blunt and ruthless manner in which he usually treats principles which have long been regarded as beyond dispute, we have felt that he is like a merciless practical joker, with the fragments of a mirror, which, if entire, might give a bright reflection of the full orb of truth; but which, in its shattered state, he uses only to flash a dazzling beam on such as are quietly going along about their business, while he enjoys their painful surprise and involuntary exclamations.

In entering upon the "Discourses on Christian Nurture," we stumble at the very threshhold. The book professes, in the "Ad-

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vertisement," to be published at the request of an association of ministers before whom it was read. Whereas, if we are rightly informed, no vote to that effect was passed. It also professes to maintain a view of Christian education quite different from any that is commonly held, and yet "inconsistent with no scheme of doctrine generally held or accepted." That this is impossible, must be evident at a glance. How can a thorough view of religious education agree equally with the sentiments of those who hold, with the Bible, that the nature of the child is entirely corrupt, and needs the special influence of the Holy Spirit to produce an instantaneous, though perhaps at the time an insensible, change; — and the sentiments of such as hold that the child is naturally pure, and needs nothing but moral suasion and a right external training to make it purer? It is the grand defect in Dr. Bushnell's scheme, that it does not properly recognize the truths of depravity and regeneration, and cannot easily harmonize with them. These doctrines we *know* to be true, whatever we may think of his book. He has two or three passages where they are dragged in, and assented to: but not as entering into the whole substance of his plan. They seem to be merely brought in, that he may assert that they are not inconsistent with it. These passages are mere saving clauses, designed to pacify the spirit of orthodoxy; but by no means sorting well with his scheme, or appearing as if "at home" on the pages they occupy.

There are numerous expressions which are hard to reconcile. The book speaks of awakening "some really good principle" in the mind of a child. P. 14. As though goodness lay dormant there, and only needed to be roused by some happy touch. It is suggested, that "all souls of all ages and capacities, have a moral presence of the Divine Love in them, and a nurture of the Spirit appropriate to their wants." P. 15. No terms could be better adapted to express the absurdity of universal sanctification; though we will not suspect that such was Dr. Bushnell's intention. In explaining, on page 16, why "much of what is called Christian nurture only serves to make the subject of religion odious," nothing is ascribed to the native alienation of the heart; but all is imputed to the bad effects of rigidly catechizing and indoctrinating the young.

Still, "the natural pravity of man" is distinctly asserted in the book, though in a manner peculiar to the author. He says, that

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both Scripture and physiology assert the fact: but if they did not, it is all the same. For if the child were born as pure as Adam in his innocence, he could not receive a "spiritual education," without "an experiment of evil," "a fall and bondage under the laws of evil." We are told, that "the soul becomes established in holy virtue, as a free exercise, only as it is passed round the corner of fall and redemption, ascending thus unto God through a double experience, in which it learns the bitterness of evil and the worth of good." It strikes us, that this "round corner" makes a roundabout way of ascending to goodness; beginning, as it does, with a fall, and an unlimited plunge in the opposite direction. Are there no holy angels, who never left their first estate; and who have been educated to virtue, in its freest exercises, without any such experiment of evil? Can they not hate sin without first committing it, and then repenting. As well pretend that no one can be taught to shun the fangs of a rattlesnake, till he has been stung and cured.

Dr. Bushnell seems hardly aware, that the great saving truths of the gospel are as simple as they are great, and are most easily apprehended by the child-like mind. He says, that the child "is not to be told that he must have a new heart, and exercise faith in Christ's atonement." P. 20. Had we our choice of truths which we might impart to the mind of childhood, there are none which we should more desire to lay at the foundation. And according to our limited experience, children of the very tenderest years, scarce older than the oldest of those whom Herod slew, are as capable of understanding them as of understanding any abstract rule of morals, or of "discerning the spirits" of those who are around them.

"The Discourses on Christian Nurture" abound in repetitions of a statement, which seems necessary in order to gratify the author's vicious thirst for originality; but which we cannot help regarding as a sort of libel on the evangelical community. It is constantly asserted to be the general belief, that "the child must grow up in sin, to be converted after he comes to a mature age." The author speaks of them as "piously brought up to sin," in consequence of this belief. He argues strenuously against it as the received doctrine, and thus appeals to the misguided parents:

"What authority have you from the Scriptures to tell your child, or by any sign to show him, that you do expect him truly to love and

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obey God, till after he has spent whole years in hatred and wrong? What authority to make him feel, that he is the most unprivileged of all human beings; capable of sin, but incapable of repentance; old enough to resist all good, but too young to receive any good whatever?" Pp. 12, 13.

These assertions are far from being true. That an earlier regeneration is within the power of divine grace, and is often actually effected, is, so far as we know, a matter of universal belief among those who believe in the plenitude of sovereign grace. We scarcely ever hear an address in a Sabbath School in which this point is not urged. Our Sabbath School libraries are full of biographical sketches of lambs which the Saviour hath gathered with his arm, and carried in his bosom. We frequently meet with ministers and private Christians who cannot remember when they began to pray, or when they first felt the love of God. Dr. Bushnell has made no new discovery in this matter; yet he goes through all the motions of a man who has brought out something quite novel in New England, though known elsewhere long and well. It is to be hoped, however, that by the blessing of God upon his labors, and those of other good men, the early conversion of our children may become of far more frequent occurrence, to the highest glory of Him, who, out of the mouth of babes and sucklings, hath perfected praise.

Dr. Bushnell's idea is, that, under proper Christian nurture, the child will almost certainly GROW UP A CHRISTIAN. This would imply that he is already a Christian, — an implication which Dr. Bushnell himself denies, though growth is but the development of a life already existing.

To carry out this doctrine, he starts a theory of his own as to the relation of parent and child; discovering "something like a law of organic connection, as regards character, subsisting between them." He describes it as follows:

"Such a connection as makes it easy to believe, and natural to expect, that the faith of one will be propagated in the other. Perhaps I should rather say, such a connection as induces the conviction, that the character of one is actually included in that of the other, as a seed is formed in the capsule; and being there matured, by a nutriment derived from the stem, is gradually separated from it." — "A child is not really born till he emerges from the infantile state, and never before that time can be said to receive a separate and properly individual nature." — "The child, after birth, is still within the matrix of the

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parental life, and will be, more or less, for many years. And the parental life will be flowing into him all that time, just as naturally, and by a law as truly organic, as when the sap of a trunk flows into a limb." — "Their (the parents') will and character are designed to be the matrix of the child's will and character. Meantime he approaches more and more closely, and by a gradual process, to the proper rank and responsibility of an individual creature; during all which process of separation, he is having their exercises and ways translated into him." — "He (the child) is rather to be regarded, at the first, as lying within the moral agency of the parent, and passing out by degrees through a course of mixed agency, to a proper independency and self-possession." — "The parent exercises himself in the child, playing his emotions and sentiments, and working a character in him, by virtue of an organic power." — "A child is a kind of rudimental being, coming up gradually into a separate and complete individuality, having the parental life extended to him, first, with almost absolutely controlling power, then less and less, till he takes, at length, the helm of his own spirit." Pp. 26, 27, 29, 30, 60.

Such is the theory, with several of its illustrations. This language is meant either for logic or rhetoric. Is it logic? Is it a piece of mental philosophy? If so, we will not in this review, intended only for popular discussion, ask as to what school in metaphysics or divinity it belongs.

It teaches that man, as to his body, is viviparous; and as to his soul, is oviparous. The infant's body is complete in the nurse's arms: his soul is still confined in a shell, and is yet to be incubated, and brought to a distinct and personal life. There are many difficulties about this singular scheme of infantile moral agency. If both parents happen to die on the day of the child's birth, whence is its little body to derive a soul? Must not the embryo spirit depart with the "matrix of the parental life," in which it was wrapped up? Or may the process of evolving a soul for it be completed by some one else in the parent's place? Or, on the other hand, if the body of the poor infant should be destroyed by disease, is its budding soul reabsorbed by the parental stock? or does it fall away, in a precocious separation? What is said of the "parent exercising himself in the child, and playing his emotions and sentiments" reads marvellously like the tales of animal magnetism. If a child cries in church, is this a piece of malice on the part of the parent? and might it be hushed by an imperious parental volition?

But we forbear. This theory taken in a matter-of-fact way, is too ridiculous, not to say monstrous, to be endured for a moment.

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Is it, then, mere rhetoric? Is it no more than a highly imaginative description of the intense working and forming power of parental influence, and of its all-controlling effect in the training of children? Then where, alas! is the originality of this "uncommon view of Christian education?" Stripped of its strange costume, the naked principle is triteness itself, and hacknied to the very bones. This is what ten thousand tongues are talking every day. The "Mothers' Magazines" and "Assistants" are filled with nothing else.

As a happy illustration of his doctrine, that children, according to the true idea of Christian nurture, are to grow up sincere Christians of course, Dr. Bushnell brings up the "German people" as being wonderfully pious upon his plan. It is true, that Germany presents many examples of ardent piety; but how few of them are there, who have not some unhappy "crease in the brain," which spoils them for pattern Christians. The mass of them is ruined by vain philosophy, and corrupted by dead rationalism and ghostly transcendentalism, and all those hard and hateful names which designate the numerous shapes of Christian Infidelity which have swarmed from the fumes of their beer and tobacco, like the locusts from the smoke of the bottomless pit. In the matter of practical piety, and the religion of the Sabbath and the domestic altar which is almost unknown in Germany, the Christians of New England have little to learn from their Germanic brethren. It is really mortifying to see the pastor of a flock of Connecticut saints, leading them out of their fat valley into such lean and unwholesome pasture. If it is good to be humbled, Dr. Bushnell's book is likely, in this way, to bring us considerable benefit.

Peculiar as he is, Dr. Bushnell is not free from that very common failing, — one-sidedness of mind. In his zeal to stimulate the hopefulness and fidelity of parents, he has forgotten to guard against the reaction of his statements on the religiously educated youth, who may read his book. Parents are told, that their child may "seem to be intractable to religious influences, and sometimes display an apparent aversion to the very subject of religion itself; and yet may have "seeds of holy principle" in him, though as yet undeveloped. They are encouraged to feel that, if they live agreeably to their Christian profession, they may expect their children to "grow up Christians," as a matter quite of course. Will not every child who feels that he has been piously trained by

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parents whose religious character he venerates, be apt to conclude that he has grown up accordingly? The deceitful heart is ever ready to rush into self-righteousness, and to grasp eagerly at fallacious hopes. Here is a danger against which Dr. Bushnell should have guarded. He who watches for the souls of men, should look on all sides for the enemy.

And here, we are ready to drop the tones of censure, and "change our voice" to notes of commendation. The matters at which we have taken exception, are mostly confined to the first and shortest of the two "Discourses." In the second, they only reappear as floating fragments of rotten wood upon a clear and beautiful stream.

The duty of parents to their children, and the strong motives which stimulate to the discharge of that duty, are set forth with great eloquence and power. The doctrine of infant baptism, especially, making due allowance for some obscure expressions, is admirably treated as to its practical bearings. So much were we charmed with this portion of the book, that it had well nigh dissuaded us from alluding to what seemed to call for censure. We know not where we have seen a more impressive statement of the nature of the parental relation, which is so solemnly recognized in the covenant of Abraham, which remains the same in all ages, which makes our children partakers in the promises made to us, and pledges these blessings to them by the seal of the righteousness of faith. We close in the words of the patriarchal John Cotton:* "There is the same moral equity and reason of the commandment, both to faithful Israelites and faithful Christians. For as the circumcision of Abraham and his seed confirmed the faith of Abraham, that God would be a God to him and his seed; and also engaged Abraham, both himself to walk in the obedience of God's will, and to train up his children to walk accordingly; so the faithful of the New Testament stand in the like need to have their faith confirmed by the new seal of the old covenant, that God will be a God to us and our seed; and we are in like sort engaged both to walk in God's ways ourselves, and to bring up our children in the like holy instruction and information of the Lord."

* Grounds and Ends of the Baptism of the Children of the Faithful. Lond. 1647. P. 152.

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OBSERVATIONS ON MEN, BOOKS AND THINGS.

TEMPERANCE LEGISLATION. — The project of a new law, for restraining the traffic in intoxicating liquors, has recently been issued by Rev. Dr. Hewitt. It is well known that this has been a very embarrassing subject to the friends of temperance who have been anxious to shield the drunkard, under the ægis of the law, from the wiles of his destroyers. Many plans have been suggested, and some of them tried; but none have given entire satisfaction, even to their supporters. But the Vulcan who of old forged so many thunderbolts against the rum-traders, after a long retirement, has now returned from his flaming caverns with a shield of proof for the protection of the rum-trader's victims, which seems like the shield of Æneas,

"Alone sufficient to sustain the war."

We have great hopes that the desired results may be obtained through Dr. Hewitt's proposed legislation, whose simple principle is, to make the trafficker responsible for the civil injuries occasioned by the intoxicating liquor he sells. Thus, if the trafficker maliciously or for the sake of gain sells to a wife or child, that which injures them, the husband or parent shall recover damages for the loss of their services, and other benefits. The wife is to have similar redress, if the rum-seller deprives her of the support and care due from her husband. Towns, in like manner, shall recover from the trader, the expense incurred by supporting the paupers he has made. The reasonableness and equity of this law is obvious, and it is already recognized in law in reference to many other cases. Thus in the recent case of an estimable physician killed in a railroad car, the corporation paid heavy damages, not to him, of course; but to those whom the fault of its agents had deprived of support and protection. If the keeper of a livery-stable lets a horse known to be vicious, he is liable to smart damages for any injury to the person hiring the animal. Many other examples of the same principle might be adduced. Under such liabilities, the license system would soon come to an end: for the trafficker would lose all his zeal as to selling "for the public good!"

AMERICAN UNITARIAN ASSOCIATION. — The Annual Meeting of this body indicated any thing but prosperity. The high and boastful tone of success once heard there, subsided into a faint and feeble utterance, indicating a want of vital energy in the establishment. It has just been incorporated and reorganized; and an attempt has been made to "create a soul within the ribs of death" by appointing a new General Agent, who is expected to fling some sort of life into its proceedings. The attempt will be in vain. There is no inherent vitality in Unitarianism: and it must die the death of all religious systems which seek to exist by finding substitutes for the redeeming blood of the Son of God, and for the renewing grace of the Holy Spirit.

The speaking at the anniversary meeting was very peculiar. It was a covert contention between the transcendentalists and the older sort

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of Unitarians. First one, and then the other, took the floor: and without actually grappling with each other, took turns at mutually neutralizing what either party had said. The scene appeared like a violation of the Levitical law: "Thou shalt not wear a garment of divers sorts, as of woolen and linen together." Either sort of speakers occasionally aimed a shot at Orthodoxy, but the weight of their metal was mostly bestowed upon each other. Orthodoxy seemed like the Yankee frigate in the last war, which was chased all day by two British cruisers, which closed upon her at night, one on either side. Firing her broadsides right and left, she took advantage of the darkness and slipping from between them, left them cannonading each other. While they were thus occupied, the departing American captain kindly wished them *both* the most glorious success!

LIVES OF THE CHIEF FATHERS OF NEW ENGLAND. — The fourth volume, just issued by the Massachusetts Sabbath School Society, contains the life of Thomas Shepard, the Cambridge luminary, by his successor in the *true* First Church. Mr. Albro is a sincere believer in the excellences of his sainted predecessor. He has laboriously collected the scattered relics; and the image which time had defaced, he has artistically restored to something of its original completeness and beauty. It is among the choicest means of grace, to ponder the character of such a holy man as Shepard. It is a strong evidence of piety to be able to enter into the religious experience of such a man, and to hold full communion with his devout spirit. It is, however, a very humbling book to read. It will make most Christians of this day feel dwarfish, and look small in their own eyes, to come into such a presence, towering so far above them in spiritual height and strength. The influence of Thomas Shepard still lives, and walks, and acts, among us. Yet the signs of its presence and activity are not so decided as could be wished. We cannot but sigh for the return of days which will bring back such men as Shepard, Cotton, Eliot, and their venerated compeers.

> "O they are fled the light! Those mighty spirits
> Lie raked up with their ashes in their urns;
> And scarce a spark of their eternal fire,
> Glows in a present bosom."

Such sparks as survive will be best cherished by the aliment which history affords. Let the Massachusetts Sabbath School Society go on to furnish it. They have never engaged in a more useful or honorable undertaking. They have yet Winthrop, Hooker, and a long array of other names, not less illustrious among the "chief fathers," who left the house of bondage to pitch the tabernacle of the Lord in this "New English Canaan."

THE DECLINE OF AMERICAN PIETY. — At a convention of anti-slavery philanthropists, as they pretended to be, held for several days in Boston during "election week," a resolution was adopted, expressing their delight and gratitude at the decline of American piety. We

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can only understand this piece of wickedness, on the supposition that the members of the convention are sensible that their own piety, if they ever had any, is quite gone; and that they imagine themselves to have been exclusive possessors of American piety, while there was any left. At one of its tumultuary sittings they were addressed by a very pure-minded gentleman in very dirty linen. For a long time he struggled to obtain a hearing, in spite of the boarse clamor which drowned him out the instant he opened his lips. This indecent behavior is to be ascribed to the members of the convention; and not, as the presiding officer and others intimated, to the rowdies who were present. The proof of this is, that they were perfectly quiet whenever the chair or Mr. Quincy interposed a word in his behalf; while the deafening din burst forth with fresh fun and fury whenever the "gentleman on the floor" attempted to resume the broken thread of his argument. It was amusing to hear one of the leaders apologize for "the unfortunate gentleman," and his "morbid state of feeling:" for we have before heard these very terms applied to the apologist himself; with an intimation that his friends did not think it necessary to put him under restraint, because his distemper was of a harmless character. The meeting was then addressed by Rev. Theodore Parker, and Mr. Stetson of Medford, and by a Quakeress. This last speaker brought to mind a scrap of proverbial wisdom which is current among the Arabians: "When a hen crows like a cock, it is time to cut her head off!" All the speeches tended to confirm the impression, that this branch of the anti-slavery agitation is but a hypocritical scheme to decry Northern orthodoxy under the pretext of opposing Southern oppression. For one word uttered against slavery, there were a hundred vociferated against the evangelical truths of human depravity, atonement election, and the like. As to the decline of American piety, we will mention a fact or two. Mr. Parker's old Society at Roxbury has settled in his place, a minister who is said to be not of his sort; but one of the old fashioned, or as they are sometimes called, whether derisively or not, "Orthodox Unitarians." Thus his kind of "piety" seems to be declining on that field of his longest labors. As to Rev. Mr. Stetson, when we first knew Medford, the orthodox Christians there, — a feeble, but zealous band, — worshipped "in an upper chamber." And long they drooped in the shade, and under the unwholesome droppings of the overgrown tree of "liberalism." But at a census recently made, it was found that God had so prospered them, that their families far outnumbered those which remain under Mr. Stetson's care; and they have sent out a vigorous colony to form a new society in that flourishing town. Thus Mr. Stetson's sort of piety seems to be declining at home. As to the Hicksite Friends, it is notorious that their sort of piety, is far gone in hopeless consumption. The only kinds of American piety which, so far as we know, exhibit decided symptoms of decline, are Unitarianism and Quakerism. Within twenty-five years, the number of orthodox churches is nearly doubled in Massachusetts, and they are increasing as fast as ever. The number of orthodox communicants has much more than doubled within that time. This is the way American piety is declining! That Convention must have been composed of such persons as our

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Lord and the apostles so often spoke of, — who "having ears, hear not, and eyes, see not." If they are so grossly ignorant of the statistics of religion, right here about their doors, who will believe them to be infallible in their views of slavery in distant states?

The Convention closed amid a storm of rowdyism. And it is noticeable that the presiding officer, Mr. Quincy, one of the no-human-government, no-physical-force, men, — one who disowns his allegiance, and professes to renounce the protection of law, — called on the police to arrest the rioters, and acquiesced in their forcible removal.

NEANDER'S GENERAL HISTORY OF THE CHRISTIAN RELIGION AND CHURCH. — Professor Torrey, a scholar remarkably qualified for the work, has undertaken a labored and exact translation of this invaluable history. The first volume, a noble and solid piece of work, has just been issued by Crocker and Brewster. We became acquainted with this work in the original many years ago. We were then exercised with painful doubts as to the proper form of church government: but those doubts resolved themselves into certainties during the reading of Neander. He clearly showed that the form of government instituted by the apostles, so far as appears, was eminently popular, and intended to cherish the independency of the churches, and the freedom of their members. He convinced us that Congregationalism, as developed in New England, comes closest to the apostolic model, and accords best with the free spirit of Christianity. His opinions had the more weight with us, inasmuch as being an Erastian, or state-church Christian, he had no point to make out, no systematic interest to maintain. The subject awoke in him no party feeling: no partiality clouded his mind. Since then, as appears by his preface to Mr. Colman's excellent book on the "Primitive Church," Dr. Neander has come to be a decided advocate of the apostolical origin of that ecclesiastical order, which was restored by our fathers in New England, who sought to place their churches "nearer to the Bible, and farther from Rome" than any others. — Dr. Neander's history is equally remarkable for an erudition from whose research and memory nothing has escaped; and for a keen discrimination of character and opinion. Shew to Baron Cuvier, a bone, and he would presently give a correct account of the nature and habits of the animal to which it belonged, and make an accurate drawing of the creature, though he had never seen or heard of it before. And so Dr. Neander, with even more admirable discernment, will take some fragment which has reached us from Basilides, or Valentine, or any other of the old heretics: and from this he will argue, that the man who held such an opinion, to be consistent, must hold such and such other opinions. He thus reconstructs the whole theory of the said heretic. To verify this account, he looks up all the other fragments which may be extant; and behold, each falls naturally into its place, agreably to the historian's sagacious expectation. Says Lord Bacon: "It is not St. Augustine's nor St. Ambrose's works that will make so wise a divine, as ecclesiastical history thoroughly read and observed." There seems to be a remarkable coincidence in spirit and habit of mind, between Dr. Neander, himself a converted Jew, and those first converted Jews, — the apostles of the Lord.

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SCHOOL GOVERNMENT. — We have read with singular interest, a lecture on this subject, delivered by Rev. John P. Cowles before the Massachusetts State Teachers' Association, and published in the "Practical Educator" for April and May. It is a strong document, and highly entertaining withal; and vastly better than a whole year's training under "normalty" at West Newton. It discusses the subject of sensible punishment in a sensible way, quite different from the new rose-water reformers whose discipline would reject all sticks but sticks of candy, and would oblige each family to buy an annual hogshead of molasses, wherewith to regulate its "unlicked cubs." Nature, indulgent as she is to the obedient, is stern to the froward; and such as break her laws will be broken by them, receiving meet recompense in themselves. The God of nature wields over his family the rod of moral castigation, and also that of corporeal pain; the latter in aid of the influence of the former. That he is in this instance our pattern, is certain from his Holy Word, whose counsels, though they seem foolish to certain weak philanthropists, will ever prove to such as follow them, that "the foolishness of God is wiser than men." There be many who fancy themselves wise far "above what is written," who yet are not wise up to the smallest fraction of the Scriptures of truth.

SABBATH SCHOOL QUESTION BOOKS. — In some recent remarks of ours relating to the use of these books, we took occasion to say, that they were apt to lead to a mechanical way of teaching; the instructor confining himself to the questions, most of which obviously admit of being answered only in one way, and when these answers are regularly given, the business is done for that time. That this is necessarily the result from the use of question-books, by no means follows: because in this, as in every other occupation, much more depends on the zeal and intelligence of the teacher, than on the nature of the instruments he works with. "If the iron be blunt, he must put to the more strength." A good teacher will not be too much restricted by any set of questions, however excellent of their kind. During the brief period allotted to his Sabbath exercise, he should be like a powerful electrical machine in full operation, sparkling, and charging his animated class, like a battery of Leyden-jars, till they are instinct with life and interest. In preparing for this duty, the question-book is exceedingly useful: but it should be employed as a means, rather than an end. It should accumulate knowledge in the minds of the scholars to be enkindled with the fire of emotion, when they come into contact with the mind of the teacher. Above all, the presence of the Holy Spirit must be sought as the Spirit of life and power, in whose absence all is labor lost.

BIOGRAPHY OF SELF-TAUGHT MEN. — The self-made man labors under one great disadvantage, — he is doing something in which he has had no experience. He is "trying his prentice-hand," and is trying it upon himself. As most men have to be self-made, or else not made at all, this explains why many of them are so poorly made. When any from this class are successful, it is the more to their credit: and it is well that they should be held up to encourage the efforts of

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others who are in like condition. This is excellently well done in the volume whose title is at the head of this paragraph. With the exception of one article, it is from the vigorous and instructive pen of Professor B. B. Edwards; and is to be followed by other volumes on the same plan, by a different hand. It is published by Benjamin Perkins and Co., Boston, who are thus efficiently helping men to help themselves; and to be, under divine providence, "the builders of their own fortune."

PRISON DISCIPLINE. — The annual meeting of the Boston Prison Discipline Society has been protracted, by a number of adjournments, through several weeks. The matter in debate is the comparative merits of the "congregate" and the "segregate" methods, adopted at Auburn and Philadelphia respectively. At Auburn, the prisoners work together, in silence, during the day; but are separated by night. At Philadelphia, they are shut up in solitude and silence all the time. Considering what man is, we should suppose that every humane mind must reject this system of utter solitude; of which some ancient has justly said, "that none but a god or a savage, can endure this exile from human nature." The statistics abundantly prove, that the Philadelphia system has a dreadful efficacy in causing derangement and death among the convicts; while the other system has no such tendency. In the recent discussions before the Society at Boston, one gentleman of great distinction remarked, that for the last twenty years, his family had numbered about twelve persons: and if they had suffered in the same proportion with the convicts in Pennsylvania, they would all have been dead by this time, except two or three; and these survivors would have been crazy! And yet the advocates of this cruel and unnatural method of treating erring men, are our new style of philanthropists, — a certain proof that they are wanting either in sense or sincerity. The probability is that they have no hearty preference for the Philadelphia plan; but merely use it as a pretence for ousting the Secretary of the Prison Discipline Society, who was the pioneer of reform in the penitentiaries and houses of correction in this country; and with whom they hope to cast out that savor of evangelical piety which has heretofore been diffused through its proceedings. Malignancy against orthodox men and measures is the real motive of this agitation. Of this, the speech of Dr. Howe, and his scoffs at the adorable triumphs of divine grace in the conversion of the convict, "Black Jacob," give manifest proof. It is remarkable, that the course pursued by the Society and its Secretary has found, in these discussions, some of its ablest defenders in gentlemen of the first rank in what is called "the liberal party." Hon. Mr. Gray, Hon. Mr. Eliot, Rev. Mr. Lathrop, and others, have dealt severe rebukes upon the puerile agitations of Mr. Charles Sumner and his clique. He and his set have sadly sunk themselves in the estimation of the public by their rancorous, but imbecile, assault upon

> "The generous band,
> Who, touched with human woe, redressive searched
> Into the horrors of the gloomy jail."

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THE

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PROGRESS AND PROSPECTS OF CONGREGATIONALISM.

THAT the germ of Congregationalism is found in the New Testament, can be believed, without supposing that this particular system of church polity, or any other, was fully developed in all its parts during the life-time of the apostles; without even supposing that this, or any other, was intended to be made a distinct subject of divine legislation. It should be sufficient authority for any ecclesiastical usage, if the principles of the gospel, carried into consistent practice amid all the circumstances which Providence has arranged, shall naturally and necessarily bring in that usage. Hence the manner in which Congregationalism took its rise in New England, renders it sufficiently divine.

Its beginnings are thus set forth by Dr. Cotton Mather in his historical notes on the Cambridge Platform. "The churches of New England, enjoying so much rest and growth as they had now seen for some sevens of years, it was, upon many accounts, necessary for them to make such a declaration of the church order, wherein the good hand of God had moulded them, as might convey and secure the like order unto the following generations. Next unto the Bible, which was the professed, perpetual and only directory of these churches, they had no platform of church government more exact than their famous John Cotton's well known book of 'The Keyes.'"

This language is intelligible; and the idea, beautiful. A company of conscientious Christians, — fleeing from an oppressive hierarchy because it hinders the development of pure Christianity, making the wilderness their home because it affords them

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"freedom to worship God," selecting their own religious teachers by popular vote, and these teachers taking the Bible as their "professed, perpetual and only directory" in the administration of their affairs, — commence their career in this secluded spot, far from all other restraint than that which Christ, their acknowledged Sovereign, imposes. In these untrammelled circumstances, each body of believers assumes its own independent form; — a form, which, owing to a similarity of sentiment and condition, will be very likely to have a sameness in its essential features, with considerable variety in its minor details. At length, in 1648, they come together, not to enact a code of ecclesiastical laws, not even to construct an original system of church polity; but simply to compare notes and usages, and commit to writing that system which had already sprung into use among them, and thus make "a declaration of the church order wherein the good hand of God had moulded them."

The declaration thus made was the Cambridge Platform, which has ever since been regarded as the ground-plan of New England Congregationalism. And when it is considered that this system of ecclesiastical polity was not concocted by any one man, nor body of men, but is simply a transcript of the usages, "a declaration of the church order," which sprung up spontaneously among an intelligent, devout, and conscientious fraternity of churches, who had as yet no denominational preferences to consult, who went to the Scriptures for *all* their rules, even in the minutest affairs of life, it will be seen in what high sense it claims to be divinely authorized, and on what strong grounds it rests that claim. Coming up in this way, it gives incomparably better evidence of its being from God, than if it had been devised and decreed by the wisest council of bishops that Christendom ever saw.

The whole number of churches in Massachusetts at the time this Synod met at Cambridge, in 1648, was thirty-nine. If to these be added four others gathered in Connecticut, three in New Hampshire, and one Baptist church in Rhode Island, we have the entire ecclesiastical map of New England, twenty-seven years after the landing at Plymouth, and seventeen after the settlement of Boston. It exhibits forty-six Congregational churches, gathered from a population of something less than thirty thousand, or one distinct church organization and place of worship for every six hundred and fifty souls. Were we estimating their supply of

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religious instruction as well as their progress in church extension, it would be important to observe that most of these churches were supplied with two ministers each; a custom which gradually went out of use; till, in our day, the support of only *one* is deemed too burdensome by many a parish which would have ranked among the ablest in those Puritan times.

But it is only the rise and progress of the churches, which we propose to consider in this article. And here, at the outset of our inquiries, we encounter a fact, as deplorable as it is embarrassing. Many of the churches, founded by the Pilgrim Fathers, and which stood forth for a long time, (some of them for more than a century and a half,) the champions and defenders of the Pilgrim faith, while they still adhere to their original system of ecclesiastical polity, have renounced that faith. Thirteen out of the thirty-nine whose pastors and delegates framed the Cambridge Platform, belong to this class; to which five more must be added, if we adopt the decision of our civil courts, and consider the identity of the church as inhering in the parish. Their names are expunged from the present list of evangelical churches. But they cannot be blotted from the past. They still have a "record on high." And yet this feature in the history of New England Congregationalism imposes the necessity of applying the rule of subtraction, as well as addition, in following the progress of our denomination through the past to the present.

We have endeavored to form a list of the Congregational churches of Massachusetts, both Trinitarian and Unitarian, arranged in the chronological order of their organization, — a labor which cannot be performed in a day, or even a year, inasmuch as the materials from which to construct such a list are to be sought for, not so much in books, as in the unpublished records of the churches. And what makes the subject still more perplexing is, that these records are oftentimes defective. However, by keeping the inquiry alive through a series of years, and embracing all favorable opportunities for getting the facts, we have been able to assign a date to the origin of each, with a reasonable degree of accuracy. From an inspection of this list, the following results are derived.

The whole number of Congregational churches which have been gathered in the State, from the beginning to the present time, is six hundred and thirty-three. Of these, thirty have either become

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extinct, removed from the State, or been amalgamated with others of the same denomination; leaving the number now on the ground, six hundred and three. Of these, four hundred and thirty-nine are Evangelical, and one hundred and sixty-four Unitarian.

Commencing with 1647, the year before the Cambridge Platform was completed, when the number of organized churches in Massachusetts was thirty-nine; and dividing the two centuries which have since elapsed into eight periods of twenty-five years each, the additions for each of these periods have been as follow: — For the first period, twenty churches; for the second, seventeen; for the third, sixty-one; for the fourth one hundred; for the fifth, sixty-three; for the sixth, forty-nine; for the seventh, sixty-two; for the eighth and last period, two hundred and twenty-two.*

In accounting for the small number of churches gathered during the first period subsequent to 1647, it should be remembered that during Oliver Cromwell's administration, the tide of emigration set back from New England to Old. The smallness of the increase during the sixth period, viz: from 1773 to 1797, indicates plainly enough the effect of the revolutionary war on the multiplication of the churches; as does the large increase during the last period, show the influence of revivals, and the fruit of Home Missions. About *half* the Orthodox Congregational churches, which have been gathered during the last twenty-five years in this State, were either cherished into life or preserved from death, by the Massachusetts Home Missionary Society.

Ninety of the Unitarian churches in Massachusetts were originally Orthodox; while at least twenty-five more obtained their present meeting-houses and parish funds by the legalized spolia-

* For greater convenience, we give these statistics in tabular form.

Before - - - - - - -	1647,	39	churches.
First period of 25 years, ending in	1672,	20	"
Second " " "	1697,	17	"
Third " " "	1722,	61	"
Fourth " " "	1747,	100	"
Fifth " " "	1772,	63	"
Sixth " " "	1797,	49	"
Seventh " " "	1822,	62	"
Eighth and last, "	1847,	222	"
Total,		633	

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tion of Evangelical churches, which, in their organized capacity, had seceded from the parishes with which they had been connected. In all such cases, our courts of law persist in declaring the residuum to be the original church, — a declaration which our common sense persists in denying. As we view the matter, a church is a voluntary association, recognized in law under a general statute of incorporation. Now it is a plain principle of common law, that every voluntary association may prescribe its own terms of membership, and can only have a permanent existence by a succession of members duly admitted according to rule. The records of the church alone can tell of whom it is composed. Properly speaking, these twenty-five cases are parishes turned Unitarian; and usually, though not always, associated with a Unitarian church constituted in place of the original church which had withdrawn. In these cases we have given to the seceding church the original date, and assumed that the parochial church had no existence previous to the secession. This we hold to be the only truthful view of the subject.

If, now, from the one hundred and sixty-four Unitarian churches in this State, we subtract the ninety that were once Trinitarian, there will remain but seventy-four that were originally founded on that faith. If we accept the decision of the judges, and concede what Unitarians claim respecting those twenty-five others, there will be but forty-nine churches in all the State, *planted* by Unitarian enterprise; and five hundred and fifty-four, or more than eleven out of twelve, gathered originally by the zeal of the Orthodox.

But in order to obtain a just, or even an impartial, view of the progress of Congregationalism, it is needful, not only to compute its absolute growth through successive periods, but also to compare it with the growth of other denominations during the same time. By omitting to do this, almost any denomination of Christians, in this growing country, can find evidence that it is destined to out-number and over-top every other. And yet, through lack of reliable statistics, it is extremely difficult to trace this comparative progress. Along the misty track of the past, there are but a few points, where sufficient light can be found, to admit of a comparison between the different denominations, even in Massachusetts.

The following facts, however, have been verified. Up to 1664 there was no church organization in the State, except the Congregational; unless we make a distinction which the fathers of that

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day were not accustomed to make, between a few which had the elements of Presbyterianism in their structure, and the mass of them, which had not. This exception, however, applies rather to a few *ministers* Presbyterially inclined, than to the churches under their care. There does not appear to have been a regular Presbyterian church gathered in Massachusetts, prior to 1727, when the present Federal Street Church, Boston, was organized in that form. The largest number in the State, at any one time, has been five; which is now reduced to two. As these are scarcely distinguishable from the others in doctrine or religious fellowship, they are here included in the Congregational fraternity. Whatever New England owes, therefore, to the ecclesiastical influences under which her character was formed and her institutions founded during the first forty-four years from her birth, she owes to Congregationalism exclusively. Beginning at this point, the order of time in which the other religious denominations took their origin, may be stated thus: — The first Baptist church in Boston, which was also the first in Massachusetts, was gathered in 1664. The first Episcopal church was organized in 1686, and is known among us now as the King's Chapel Church, in this city. ' It is also a fact, suggestive of reflection, that it was the first on the continent to become Unitarian. The Friends, or Quakers, arose in 1710. The first Universalist organization was effected in 1786. The Roman Catholics opened their first place of worship, in 1789. The Methodists began in 1795. Unitarian societies were not publicly known as such, in Massachusetts, prior to 1810, with the single exception of the King's Chapel congregation, which excluded the doctrine of the Trinity from their Liturgy, in 1785.

We have found means for comparing the number of churches in the several denominations, at four different periods in the past.

In 1696, which was seventy-six years after the landing at Plymouth, the churches in Massachusetts were, one Episcopalian, one Baptist, and seventy-four Congregationalist. There was also a congregation of French Refugees, in Boston, who had a place of worship in School Street, which was subsequently occupied by Rev. Andrew Croswell's congregation, till his death, and then went into the hands of the first Roman Catholic congregation.

In 1767, after a hundred and forty-seven years, the Episcopalians numbered ten assemblies; the Friends, thirteen; the Baptists, sixteen; the Congregationalists, two hundred and eighty.

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Twenty-three years later, in 1790, the Roman Catholics had one church; the Universalists, one; the Friends, six; the Episcopalians, eleven; the Baptists, eighty-three; the Congregationalists, three hundred and thirty-two.

At the beginning of this century, the Roman Catholics were still but one; the Universalists, four; the Friends, eight; the Episcopalians, fourteen; the Methodists, twenty-nine; the Baptists, ninety-three; the Congregationalists, three hundred and fifty-two.

The present number of churches connected with the several denominations, is estimated thus: — Freewill Baptists, seven; Swedenborgians, ten; Friends, fourteen; Christ-ians, thirty; Episcopalians, fifty-five; Roman Catholics, fifty-eight; Universalists, one hundred and forty-five; Unitarians, one hundred and sixty-four; Methodists, one hundred and eighty-one; Baptists, two hundred and thirty-three; Congregationalists, four hundred and thirty-nine; in all, one thousand three hundred and thirty-six. From this, it appears that the Orthodox Congregationalist churches comprise about one third of all the churches in Massachusetts; the Baptists, one sixth; the Methodists, one seventh; the Unitarians, one eighth; the Universalists, one ninth; the Roman Catholics, one twenty-third; and the Episcopalians, one twenty-fifth.

Having given the ecclesiastical statistics of Massachusetts, in rather tedious detail, we shall merely glance at the progress which Congregationalism has made in other parts of the land. It has already been noticed that there were forty-six Congregational churches in New England, when the Synod of 1648 met at Cambridge. In 1696, when the number of these churches in Massachusetts was seventy-four, there were in Connecticut thirty-six; in New Hampshire, five; and in the Province of Maine, three; — the whole number in New England being at that time one hundred and eighteen. In 1760, these had increased to four hundred and eighty-three, viz: — in Massachusetts, two hundred and sixty; in Connecticut, one hundred and fifty-three; in New Hampshire, forty; in Maine, twenty; in Rhode Island, ten; and were doubling about once in thirty years, as President Stiles calculates in his Election Sermon, preached at that date. The present number within the limits of New England, is not far from one thousand two hundred and seventy. This estimate, of course, includes only the evangelical.

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Congregationalism, in this country, was hardly known out of New England, prior to 1800; and then, for twenty-five years, it was not generally recognized as any thing distinct from Presbyterianism, with which, in fact, it became so harmoniously affiliated, that New England Congregationalists, in their emigrations to the West, felt little desire to transport their ecclesiastical *name*, the thing itself, which that name signified, being made, as they deemed, sufficiently sure. For reasons, however, which need not be stated here, there has been, for the last fifteen or twenty years, a stronger development of the distinctive features of Congregationalism, in this class of churches, and a greater partiality for the name, insomuch that there are already not less than three hundred and twenty-five unmixed Congregational churches, in the Middle and Western States; which, added to those of New England, make the whole number in the United States, one thousand five hundred and ninety-five, or, in round numbers, one thousand six hundred. It has been estimated, with how much accuracy we are unable to say, that the Congregational churches in England are one thousand eight hundred and fifty-three; in Wales, four hundred and sixty-three; in Scotland, one hundred and three; in Ireland, twenty-four; and in the British Provinces, seventy-eight; in all, two thousand five hundred and twenty-one; which, added to those in the United States, make the total number in Great Britain and America, something over four thousand.

As to the prospects of Congregationalism in this country, there appears to be no good reason to fear that the predictions concerning its speedy extinction, which have been uttered against it, ever since its first establishment, will have a fulfilment in our day. It never extended *farther* than at present, and was never extending *faster*. There are some developements of the age, which seem peculiarly favorable to its future progress. The democracy of our civil government, which, instead of fading out, becomes more strongly marked, every year, is cognate with the essential and distinctive feature of our ecclesiastical polity. Modern Republicanism and modern Congregationalism, were thrown up together, from among those deep things of God and his government, which were brought to light by means of the Puritans. It is but reasonable, therefore, to look for a correspondence in their several manifestations. And at what time since the beginning of the seventeenth

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century, have the masses of human mind been more impatient of political authority, or judicatorial restraint, in matters pertaining to the church, than at the present moment? The mutations and permutations through which the Presbyterian and Episcopal bodies are passing, especially when we take into view the source of these commotions, have a tendency in the same general direction. Causes may, indeed, be set at work, which shall prevent these elements of Congregationalism from assuming an organic form, or, at least, from crystalizing around this nucleus of ours. We may become so exclusive as to impose upon ourselves a law of non-intercourse with those who already hold every essential of Congregationalism, but the *name*. Or we may become so liberal and sympathizing, as to fraternize with all who have the *name*, though they hold scarce any thing else in common with us. Should none of these things come to pass, there is reason to believe that this simple and scriptural method of church government will have a wide extension, and be found equally well suited to the condition of any people, who are blessed with common education and common sense.

MORAL COURAGE.

THERE is a clear distinction between moral courage and courage that is purely constitutional. But in the characters of men in real life, the constitutional and the moral elements of courage co-exist, and blend with each other in an infinite variety of proportions. And it is highly interesting and instructive to notice the mutual modifications which they give and receive.

Moral courage is sometimes combined with such natural propensities as firmness and self-reliance; and these propensities enhance its perfection, so far as they are brought under the control of moral and religious principle. Thus you have the character for a reformer. Such was the courage of Paul. It was natural to the man. He was a daring persecutor, before he became a fearless apostle. His conversion gave his courage a better direction. It may have increased it. It doubtless did impart to it a divine strength and inflexibility in some things; while in others, it softened and subdued his impetuous spirit. But his courage

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was not an entirely new element implanted in him at his conversion. It was given him by the God of nature, and then chosen and appropriated by the God of grace, as a fit instrument for battering down the strong holds of pagan superstition and Jewish unbelief. It is a beautiful spectacle to see this same apostle preaching the gospel in defiance of pains and penalties, reasoning of righteousness, continence and a judgment to come before unrighteous and licentious rulers, till they trembled, and even withstanding a brother apostle to his face because he was ready to sacrifice a principle to convenience. Yet, where no principle was involved, he became all things to all men, that by all means he might save some.

Luther, also, was constitutionally courageous. He would have been a fanatical monk, or fiery cardinal, or persecuting pope, if he had not been a bold reformer. He would have fought and conquered something else, if he had not fought and conquered Rome. This native and indomitable courage was quite essential to the accomplishment of his apparently hopeless mission. And it is wonderful how far it was reduced to the sway of reason and religion. With all his native fire, Luther was the friend of order and of peace. The demons of fanaticism and of war were let loose upon Germany only after his death. At the same time, this fiery temper had its dangers, and led to some dire results. It made him impatient of control. It well nigh alienated him from his best friend and ablest coadjutor, the learned and gentle Melanchthon. It occasioned that unhappy breach between himself and the Swiss reformers, between the Lutherans and the Calvinists, which, beyond all others, is *the* reason, why the Protestant faith, has not long ere this overspread the whole of Christendom.

Melanchthon, on the other hand, was constitutionally deficient in courage. He was naturally cautious and timid. No moral culture or influence could make him like Luther. And yet his fervent love of truth and his high sense of duty fitted him to be a champion of the Protestant cause scarcely less strenuous in the defence of fundamental principles, and no less essential to the ultimate success of the reformation, than Luther himself. Luther had more courage to assail error; but Melanchthon had no less fortitude to suffer, if need be, for the truth. Luther was the more ready to carry the war into the enemy's country; but Melanchthon would have died, rather than desert his post. He

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was just fitted to hold the helm, while Luther rowed the vessel of reform. If Luther was disposed to pull out into the stormy deep, and if Melanchthon was too much inclined to brush the shoals, yet one was as little disposed as the other to return to the pestilential shores they were leaving. Between them both, the gallant bark, aided also by the favoring gales of divine Providence, was brought safely into the desired haven. History and public opinion seldom render to such men their dues. D'Aubigne, with all his candor and all his sympathy with moral excellence, has not done justice to the high moral worth of Melanchthon. Luther is the hero of his history; and he draws such a picture of Melanchthon, especially at the Diet of Augsburg, that the reader cannot help despising him for his pusillanimity. We have not the least doubt, that the whole truth properly stated would leave a very different impression.* It cost Luther no struggle to battle it with the enemy. Melanchthon had fears within, whenever there were fightings without; yet he contended earnestly for the faith. There was the triumph of moral principle. There was moral courage in its utmost purity, if not in its highest perfection.

Whoever would see an example of constitutional courage destitute of the moral element, may find it in Henry VIII. of England. With an enormous development of pride and obstinacy, he shook off the allegiance of the Pope, that he might be pope himself, and have full license for the gratification of his unbridled passions. As arbitrary as he was selfish, he burned Papists and hanged Protestants, with an impartiality equalled only by his self-complacency. He teaches us how little reason we have to pride ourselves on the mere results of our actions, and how little they sometimes correspond with the moral character of the actions themselves. Providence raised up this unprincipled and tyrannical king to be a great reformer, and to confer lasting and incalculable benefits on England and the world.

Queen Elizabeth also was her father's own daughter. She held the etiquette of her court as sacred as the majesty of her person, and she would quite as soon have dispensed with the authority of the decalogue, as with the wearing of a surplice or the observance of a prescribed ceremony. And yet, so far beyond her most sanguine hopes has her spiritual despotism extended,

* See an excellent article on Melanchthon, by Prof. Edwards, in the Bibliotheca for May, 1846.

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the caprice of this female pope gave its entire shape and complexion to that modern synagogue, which claims for its bishops and its sacraments the unearthly prerogative of being the exclusive channel of all apostolic and christian benedictions to mankind! It becomes us to trust and honor Providence in all its mysterious ways. But history should teach us to beware how we canonize the instruments of Providence, unless we see in them some higher elements than mere constitutional courage or natural hardihood, — even the higher elements of wisdom and goodness, of truth and love.

PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. V.

We will now sum up President Quincy's objections against Cotton Mather. He represents Mather as possessing decidedly a *bad character*; as forfeiting his reputation and influence with the community; and as becoming "the object of public ridicule and open insult." In the excitement respecting witchcraft, says President Quincy, he was "headlong, zealous, and fearless, both as to character and consequences." P. 62. He was a man of "malign" and "vehement passions," of "violent," "never sleeping animosity," and of a "self-glorifying spirit," who would "resort to underhand measures to gratify himself." Pp. 137—237. He was characterized by "violence of passion, frequent coarseness of language, and deficiency of judgment, to a degree, at times, scarcely reconcilable with common sense." P. 330. His spirit "was restless, violent, selfish, and passionate; craving distinction and claiming it, by every form of self-illustration and display." P. 344. Through the medium of this history, "Cotton Mather must be transmitted, as an individual of ungovernable passions, and of questionable principles; credulous, intriguing, and vindictive; often selfish as to his ends, at times little scrupulous in the use of means; wayward, aspiring and vain; rendering his piety dubious by display, and the motives of his public services suspected, by the obtrusiveness of his claims to honor and place; whose fanaticism, if not ambition, gave such a public

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encouragement to the belief in the agencies of the invisible world, as to have been one of the chief causes of the widest spread misery and disgrace, to which his country was ever subjected." P. 346. In fine, President Quincy says Cotton Mather "disgusted his contemporaries," and "became the frequent subject of ridicule and derision." P. 345.

We have grouped these quotations together, for the purpose of exhibiting, in one view, the abusive epithets, and the calumnious representations, which President Quincy has heaped upon the ashes of the once venerable Mather. Our refutation of them will be short and effectual.

In proof of the charge, that Cotton Mather, before his death, "became the frequent subject of ridicule and derision," reference is made, not to any thing of which the public had knowledge, but to the private writings of Mather; which, in the latter part of his life, were penned often in seasons of severe domestic affliction, and what is more, under the influence of disease, accompanied by deep mental depression, which led him to suspect insult, where none was intended, and to construe every thing pertaining to himself in the most unfavorable light. That he really had forfeited his reputation, is refuted by what President Quincy himself says of him, in the year 1724,—the very time when Mather was led to record in his diary, the severest things against himself. Speaking of him, in connexion with Rev. Joseph Sewall, President Quincy says: "At that time, they were held in high esteem by the Calvinistic party;"—and there was then no other party. P. 329. It was at this time, that he was a prominent candidate for the presidency of Harvard College, when, as Dr. Eliot remarks: "The voice of the people cried aloud for Dr. Mather; and it was declared, even in the general court, that he *ought* to be president."

But the most perfect refutation of the whole catalogue of charges now before us, is found in the general mourning occasioned by Dr. Mather's death, which occurred in the winter of 1728; in the circumstances of his funeral; and in the many testimonies to the high excellencies of his character, which were given at the time. "He was followed to his grave," says Mr. Peabody, "by an immense procession, including the lieutenant governor, the honorable council, the representatives, and all the high officers of the province." "The streets," says Dr.

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Eliot, "were crowded with people, and the windows filled with sorrowful spectators, all the way to the grave." "It was the general sentiment that a great man had fallen." The mourning was compared, by one of the ministers, to the mourning of the children of Israel, on the death of Aaron. Funeral sermons were preached for him in most of the churches in Boston; where his brethren in the ministry stood up in the midst of those among whom he was born, with whom he had always lived, and who were well acquainted both with his weaknesses and excellencies, and gave his character, in the terms and manner following:

"Thus lived and died Dr. Mather," said Mr. Thatcher, "the glory of learning, and the ornament of Christianity."

"The capacity of his mind," said Rev. Mr. Gee, "the readiness of his wit, the vastness of his reading, the strength of his memory, the variety and treasures of his learning, in printed works and in manuscript; the splendor of virtue which, through the abundant grace of God, shone out in the tenor of a most entertaining and profitable conversation; his uncommon activity, his unwearied application, his extensive zeal and numberless projects of doing good; — these things, as they were united in him, proclaimed him to be a truly extraordinary person."

"One of the most elegant compositions of those times," says Eliot, "was a funeral sermon upon Dr. Cotton Mather, by Dr. Benjamin Colman," a great favorite with President Quincy. In this sermon, Dr. Colman said: "We mourn the decease from *us*, — not his ascension *to God*, — of *the first minister of the town;* — the first in age, in gifts, and in grace, as all his brethren very readily own. I might add, it may be without offence, *the first in the whole province*, and *provinces of New England*, for universal literature and extensive services. Yea, it may be, among all the fathers in these churches, from the beginning of the country to this day, — of whom many have done worthily and greatly, — yet, none of them amassed together so vast a treasure of learning, and made so much use of it to a variety of pious intentions, as this our Reverend Brother and Father, Dr. Cotton Mather." "His printed works will not convey to posterity, nor give to strangers, a just idea of the real worth and great learning of the man. His works will, indeed, inform all that read them of his great knowledge, and singular piety, his zeal for God, and holiness, and truth, and his desire of the salvation of precious

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souls. But it was conversation, and acquaintance with him in his familiar and occasional discourses and private communications, that discovered the vast compass of his knowledge, and the projections of his piety, more, I have sometimes thought, than all his pulpit exercises. Here he excelled; here he shone; being exceedingly communicative, and bringing out of his treasure things new and old, without measure. Here it was seen, how his wit and fancy, his invention, his quickness of thought and ready apprehension, were all consecrated to God, as well as his heart, will and affections; and out of the abundance within, his lips overflowed, dropped as the honey-comb, fed all that came near him, and were as the choice silver, for richness and brightness, for pleasure and profit."

The Rev. Mr. Prince, after quoting the foregoing passages from Colman, adds: "Every one who intimately knew Dr. Mather, will readily subscribe to the above description. By his learned works and correspondence, those who lived at the greatest distance might discover much of his superior light and influence; but they could discern these only by a more mediate and faint reflection. They could neither see, nor well imagine, that extraordinary lustre of pious and useful literature, wherewith *we* were every day entertained, surprised, and satisfied, who dwelt in the directer rays, the more immediate vision.

"Great abilities, an insatiable thirst for all kinds of knowledge, an extraordinary quickness of apprehension, liveliness of fancy, with a ready invention and active spirit, — these seemed to be the chief ingredients of his natural genius. And all these being sanctified in his early days, endued with a divine bias, and turned to the noblest objects, he became inflamed with the most ardent desires to amass unto himself, from all sorts of writings, an unbounded treasure of curious and useful learning, and to find out all imaginable ways of employing it, for the glory of God, the good of men, and the advancement of his own perfection; that as he grew in knowledge, he might increase in goodness and usefulness, and become a greater and more extensive blessing.

"So much erudition, such high degrees of piety, and such an active life in doing good, united in the same person, are very rarely seen among the sons of men. By a transient acquaintance with him, one would think that, being sanctified from the birth, he had made the utmost improvement of his time in the pursuit of

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knowledge. But upon a further view of the social part of his life, the continued resort of visiters, with his gentle and easy entertainment of them at all hours, and how he would scarce let the meanest or youngest pass him without instruction; it would seem as if almost all his time were swallowed up with *conversation.* And yet, being let into a more intimate discovery of his numberless and perpetual contrivances and labors to do good in the world, one would then be ready to conclude that he could have no time left for either, but must have spent it all in *action.* I cannot think to wish a richer blessing, than that the God of the spirits of all flesh would, in my own dear country, and in every other, raise up numbers of such ministers as this, that they may burn and shine, as he, and prepare the world for the most illustrious appearance of the great God, our Saviour Jesus Christ."*

In an obituary notice of Cotton Mather, published in the Boston News Letter, he is described as "*the principal ornament of his country*, and *the greatest scholar that was ever bred in it.* Besides; his universal learning, his exalted piety and extensive charity, his entertaining wit and singular goodness of temper, recommended him to all, who were judges of real and distinguished merit."

Such, then, was the man, in the estimation of those among whom he lived and died, who, by President Quincy and others in this nineteenth century, is represented as possessing the most odious traits of intellectual and moral character, the worst features both of mind and heart; — who is declared to have forfeited all consideration and influence in the community. Our readers must judge between the *contemporaries* of Mather, and his modern *traducers.* Which had the opportunity to know him best? Which must be regarded as the most competent to judge of his talents, his learning, his piety, his usefulness, and his moral worth?

President Quincy admits that the contemporaries of Mather attempted "to draw a veil over his failures," "wherewith to cover his defects and infirmities;" but "time," he says, "has lifted that veil, and thrust aside that mantle, which the tenderness of friends and professional interest desired to spread." Our readers will judge, however, whether the funeral and mourning above described, and the testimonies *spontaneously* given, are not some-

* See Preface to the Life of Cotton Mather, by Rev. Thomas Prince.

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thing more than an effort to draw a veil over infirmities and defects; — whether they are not evidence, full and decisive, as to the estimation in which Cotton Mather was held by the Bostonians of that day. It deserves consideration, too, whether it is indeed *time* that has lifted the veil, and thrust aside the mantle, of which President Quincy speaks, or whether this mantle has not been torn aside by rude, officious and prejudiced hands, to be replaced, in due course of time, with brighter colors, and in smoother folds.

The question has often suggested itself, in the progress of this discussion: Why have the Mathers received so much harder treatment, at the hands of President Quincy, than some of their contemporaries? Why is every opportunity taken, to set off the characters of such men as Colman, and Pemberton, and Brattle, and Appleton, to the best possible advantage; while no opportunities seem to have been lost, and no epithets spared, to blacken and injure the characters of Increase and Cotton Mather? Why are the good qualities and deeds of such men as Dudley, and Stoughton, and Leverett, and the elder Sewall emblazoned, and their errors either passed over, or touched with a soft and delicate hand;* while the private letters and diaries of the Mathers are sifted, and their very ashes raked, in eager quest for occasion of reproach?

This remarkable difference of treatment is not to be accounted for, on the ground that the Mathers were *Calvinists*, and the others not; or that the Mathers were *stricter* Calvinists than most of the distinguished men of their times. One would naturally suppose that this was the fact, from reading the pages of President Quincy. He has much to say respecting "the strict Calvinists," "the rigid Calvinists," "the Calvinistic party;" and almost all the disturbances of the college, and mischiefs of the times, are laid to their account. Indeed, he states expressly, that the Brattles, and Leverett, and Pemberton, and Colman, "were *not* adherents to the

* Stoughton was more directly responsible than any other individual for the blood of those who were executed for witchcraft. He presided on the bench when they were tried, passed sentence upon them, and persisted in admitting "the spectral evidence," in opposition to the remonstrances of the Mathers, and of nearly all the ministers. Yet the Mathers have been made to bear the blame of this bloody business, while Stoughton has escaped almost without reproach!

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rigid doctrines of the early established churches of New England." P. 127. But on this point he is certainly and greatly mistaken. There were no professed dissenters from Calvinistic doctrines among the Congregationalists in those times, and the distinction between strict and moderate Calvinists was scarcely known. The ministers and churches were all of them Calvinistic. They all received the Westminster Confession of Faith, or what was called the New England Confession, adopted in 1680, which is substantially the same thing. The Brattle Street Church in Boston was as strictly Calvinistic in profession, as the North Church. In the "Manifesto," which its founders published, they say, "First of all, we *approve* and *subscribe* the Confession of Faith put forth by the Assembly of Divines at Westminster." *

The elder Pemberton was a very strict Calvinist, as all may see, who will take the trouble to look into his sermons. Dr. Colman, the first pastor of the Brattle Street Church, and one of the leaders of President Quincy's "moderate party," was not only a Calvinist, but a stickler for the peculiarities of Calvinistic doctrine. He was the early and fast friend of the celebrated George Whitfield. In the year 1714, he wrote a letter to Rev. Mr. Adams of New London, entreating him to inquire "concerning the bruit of the prevalence of Arminianism in Yale College," and "to vindicate the college, if possible, from the aspersion." † A good comment this on the pretence of President Quincy, that Yale College was got up by "the strict Calvinists," when they could no longer control affairs at Harvard. That Leverett was a Calvinist is certain from the fact that his election to the presidency was approved by so many of the Calvinistic ministers of the province. ‡ Also from the fact, that such works as the Assembly's Catechism, Wollebius's Theology, and Ames's Medulla, were constantly studied and recited as text-books, under his direction, during the whole period of his presidency. P. 144.

* Thomas Brattle was one of the founders and original members of this church. Hence, he was either a *Calvinist* or a *hypocrite*. Dr. Holmes testifies that "Dr. Appleton, like *all* his predecessors" — among whom was Rev. William Brattle — "were *Calvinists*." Mass. Hist. Coll. vol. iii P. 62.

† See Turell's Life of Colman, P. 69.

‡ Thirty-nine of these ministers expressed their approbation in writing. See Vol. i. P. 504.

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The Rev. Mr. Prince informs us, that when he returned from Europe, in the year 1717, the eight ministers of Boston, including Dr. Colman by name, "were all most happily agreeing in the doctrines of grace, as laid down in the Catechisms and Confession of the venerable Assembly of Divines at Westminster, as well as the Confession of Faith agreed to by our New England Synods, which is almost the same as the other." *

Speaking of the state of affairs in New England in the first half of the last century, the Christian Examiner says: "An immense majority of the New England churches and ministers were *Calvinists — strict Calvinists*; and the Trinity had never been impugned in the provinces." Vol. iv. P. 492.

It follows from these statements, that the distinction among ministers in and around Boston, into Calvinists and others, or into strict and moderate Calvinists, in the times of which we speak, — a distinction so much insisted on by President Quincy, — *is without foundation. There is no such distinction.* The discussions of that day turned scarcely at all on points of doctrine. They related rather to questions of ecclesiastical order and usage. Of course, the ground of President Quincy's peculiar treatment of the Mathers cannot be, that they were more decidedly or strictly Calvinists, than their brethren generally. Neither can it be, that their views of church government were, on the whole, more obnoxious. The Mathers were old fashioned Congregationalists, clinging to the rights and the independence of particular churches, and resisting all encroachments on the provisions of the Cambridge Platform. But Dr. Colman was more of a Presbyterian than Congregationalist. He was ordained by the Presbytery in London, and he says, in one of his latest letters: "I have always openly avowed myself somewhat of a Presbyterian, under our Congregational forms." †

Nor can we account for President Quincy's hostility to the Mathers, on the ground that they were less catholic and liberal in their feelings than their brethren generally. Of Increase Mather it is said by his son: "He had learned the utter nonsense and folly of attempting to convert men with penalties. He saw that the man who is a good neighbor, and a good subject, has a right

* Christian History, Vol. ii. P. 374.

† Life of Dr. Colman, P. 107.

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to his life and the comforts of it; and that it is *not his being of this or that opinion in religion, but his doing something which directly tends to the hurt of human society*, by which this right can be forfeited. He saw that until persecution be utterly banished out of the world, and Cain's club be taken out of Abel's hand, as well as out of Cain's, it is impossible to rescue the world from endless confusions." *

The opinions of Cotton Mather on this subject were similar to those of his father. In one of his published discourses, the younger Mather says: "In this city of Boston, there are ten assemblies of Christians of different persuasions, who live in so loving and peaceable a manner, as may give a sensible rebuke to all the bigots of uniformity, and show them how consistent a variety of rites in religion may be with the tranquillity of human society; and may demonstrate to the world that persecution for conscientious dissents in religion is an *abomination of desolation*, — a thing whereof all wise and just men will say, 'cursed be its anger, for it is fierce, and its wrath, for it is cruel.'" † It would be difficult to find more decisive testimonies in favor of religious liberty, in any writer, or period, or language in the world.

Nor can it be the ground of President Quincy's peculiar treatment of the Mathers, that they were chargeable with greater faults or foibles than their contemporaries generally. That they were perfect men is not pretended. And that the younger Mather took no great pains to conceal his foibles, is also true. But were they not, on the whole, as free from imperfection as most of the distinguished men around them; and much more so than many, who come under the notice of President Quincy, and escape without censure? But we refrain from the thankless task of uncovering the ashes of those who have passed that bourne at which, as our author says, "envy usually withdraws from its victim, and hatred listens to the suggestions of humanity." Would that he had kept this passage in mind while writing some parts of his defamatory history.

For the peculiar hostility of President Quincy, and some other Unitarian writers, against the Mathers, the following reasons appear to be the most probable.

* Remarkables, &c., P. 58.

† In Graham's Hist. Vol. i. P. 288.

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1. Their piety was of a high order, and they were more truly spiritual and devout men, than most of their contemporaries. Their preaching was in "demonstration of the Spirit, and with power." Their standard of Christian character was elevated. Their holy living was to many, both a reproof and a restraint. This raised them up enemies in their own time, who watched for their halting, who magnified and trumpeted their imperfections, and the influence of whose reproaches has not yet passed away.

2. They were called, in divine providence, to stand in the breach, when those innovations on New England usages commenced, which have since resulted in the apostacy of so many of the churches of the Pilgrims. When the separate, independent action of the churches in the election of their ministers began to be denied, and the right of examining candidates for admission to the churches, was first assailed, it devolved on the Mathers to stand up and oppose what they regarded, and what all evangelical Christians now regard, as alarming innovations. This is one of the things for which they cannot be forgiven.

3. Another cause of hostility, is the position which the Mathers felt constrained to assume, at least for a time, with respect to Harvard College. Their affectionate regard and veneration for the college, they had previously exhibited, in a thousand ways. But when, at length, it fell under the control of what were called, in those times, "the Manifesto Men,"* — the promoters of the innovations spoken of above, — the Mathers felt obliged to stand comparatively aloof. Not that they opposed the college, or withdrew from it all their former regard and patronage. Cotton Mather, in a letter to President Leverett, says: — "It is a satisfaction that I can reckon sixteen or seventeen of the sons of the church whereof I am servant, who belong, at this time, unto the college." But they were suspicious as to its influence, and complained of its government, perhaps, more than they ought. It cannot be doubted, however, that their intentions were pure, and that they acted conscientiously. Nor can it be doubted that their exertions were, in a good degree, successful. The threatening tide of innovation was stayed; and with an occasional exception, here and there, the churches of New England held fast their integrity for another half century.

* So called, from a paper called the Manifesto, drawn up by the founders of the Brattle Street Church, in which was set forth the extent of their innovations, and the reasons of them.

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WILLIAM BREWSTER.

THIS "chief father" in our Israel was born in 1564, but in what part of England is not known. Having pursued his preparatory studies, he spent some time at the University in Cambridge, where he became deeply penetrated by the puritan spirit which then very much pervaded that seat of learning. Here he was a fellow-student with the excellent John Robinson. It does not appear that he took any degree. He went to court, where he became a confidential servant or clerk, of William Davison, then Secretary of State to Queen Elizabeth. In this employment, he was associated with George Cranmer and Sir Edwin Sandys, the pupils and intimate friends of the "judicious Hooker;" and both of whom became eminent in scholarship and affairs of diplomacy. Secretary Davison found young Brewster so faithful and discreet, that he trusted him in affairs of state and business of the Privy Council, more than he did any other; and in their private intercourse treated him with paternal familiarity. In 1585, when Davison was sent on an important embassy to Holland, he was attended by Brewster, who then first saw the country to which he afterwards fled as an exile for conscience sake. Three fortresses, called "cautionary towns," were placed in the hands of the Queen, as security for the repayment of money advanced by her, to enable the Hollanders to maintain their independence against the Spanish crown. The keys of the most important of these towns, Flushing, were committed by Mr. Davison to the charge of Brewster, who slept with them beneath his pillow, so carefully must these tokens of possession be guarded. In consideration of his services, the States General of Holland presented him, at his return, with a chain of gold, which his master commanded him to wear openly, as they journeyed back to the English court.

Not long after this, poor Davison, though a wise and godly man, of whom the Queen herself confessed to the Earl of Essex that, "in her kingdom she had not such another," for "sufficiency in council and matters of state," fell into ruin and disgrace. That "throned vestal," as her flatterers called her, or rather that imperious old spinster, first tricked him into drawing and sending the death-warrant of the Queen of Scots, and then made him the scape-goat to bear away into the wilderness the odium of that

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detestable business. The unhappy victim of kingcraft, sacrificed to propitiate the wrath which the sophomore king of Scotland affected to feel at his mother's judicial murder, was removed from his high office of Secretary of State, imprisoned, ruined by heavy fines rigorously exacted, and banished from the court. Even in his downfall, he was universally pitied and beloved. The planet being thus disastrously dashed from its orbit, was not forsaken by its faithful satellite. Brewster followed his master into obscurity, and for a considerable period rendered him all the services in his power.

After this, Mr. Brewster retired to the north of England, among his friends. Here he lived for many years in high esteem. He was very active in promoting religion, stimulating all around him by his pious example, procuring good preachers for different places about him, and freely expending his large property in the good work. Meanwhile he was growing more and more displeased with the tyranny of the Elizabethan bishops, in silencing zealous ministers, and persecuting their devout hearers. He and others began to look more narrowly into questions of church order, and into the Romish corruptions retained in the established Church of England. Their severe afflictions led them into severe investigations; till, in 1602, they "joined themselves, by a covenant of the Lord, into a church-estate, in the fellowship of the gospel, to walk in all his ways, made known or to be made known, unto them, according to their best endeavors, whatsoever it should cost them." And indeed it cost them the loss of all things, except the confirmation of their title to a heritage in heaven. Such loss is the highest gain.

In 1606, this flock of Christ, becoming rather numerous and scattered, became two distinct bodies. In one of these churches, under the pastoral care of the venerable Richard Clifton and the illustrious John Robinson, William Brewster was made ruling elder, which office he exercised till his death; being held in "double honor," as one who "labored in word and doctrine." From their organization in 1602, his house, which was in one of the episcopal manors, was the ordinary place of meeting on the Lord's Day. "With great love he entertained them when they came, making provision for them to his great charge," so long as they were able to remain in England. But the troubles of this holy band of brethren, which had been so intolerable before, were now

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heaped up till "from mole-hills they became mountains." Hunted and often taken, beset in their houses and watched night and day, forced to fly secretly from their dwellings and means of livelihood, they persisted in keeping up their Sabbath assemblies; till, with extreme difficulty and through cruel sufferings, they escaped to Holland during 1607 and the following year. Have we not reason to fear, lest our peaceful worship, so quiet and comfortable, may run out into sluggish and nerveless sentimentalism? How dear to our fathers must have been the religious privileges which they sought with such constancy in the face of exposure, and with the loss of all things! How keen must have been their relish for the bread of life, and how high their enjoyment of the waters of salvation, during those covert assemblages, when every faculty of the soul was kept awake, and strung to the highest tension, by the presence of danger! This is the only sense in which piety approves the saying: "Stolen waters are sweet, and bread eaten in secret is pleasant!"

In the emigration to Holland, Mr. Brewster was the most active leader, and the severest sufferer. When a large company of the Pilgrims was taken by treachery near Boston, in Lincolnshire, the greatest loss fell upon him, and he was one of the seven who were longest detained in prison. He and Mr. Robinson were among the last that went abroad, "having tarried to help the weakest over before them." In this company there were about three hundred families.

When, at length, Mr. Brewster reached Holland, most of his property was spent. To support his large family, he was forced to resort to labors for which he had not been fitted by his former course of life. Yet he ever bore up with hearty cheer and content; being strong in spirit, and firm in faith. During the latter part of his twelve years' sojourn at Leyden, he was in easy circumstances. He taught English to the young Dutchmen, by means of a grammar which he drew up in Latin, a language common to him and his pupils. There were many Danes and Germans among his numerous scholars, some of them belonging to families of distinction. By his method of teaching, they acquired the English speech both quickly and easily.

He was also aided by friends in setting up a printing office; so that he was abundantly and usefully occupied. He printed most

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ly such books as the censors of the press would not allow to be published in England. Some of these were Commentaries and learned works of the famous Cartwright and others; and some were pamphlets for popular use, written against the abuses in the Church of England. No open shop was kept for the sale of these prohibited books, which were sent over, to be privately circulated in England. The British government, much incensed at the appearance of these publications, made great efforts to arrest Mr. Brewster. Sir Dudley Carleton, the British Ambassador, did his utmost to get him into the hands of the Star Chamber. But while this was going on, in 1619, Mr. Brewster was in England, whither he and Robert Cushman had gone as agents of the church at Leyden, to complete the arrangements for removing to America. It is probable that he never returned to Leyden; but remained in concealment in the north of England, till the sailing of the Mayflower, on the sixth of September, 1620.

It is needless here to recite the circumstances of this famous voyage, which has been so often and so fully described in the histories, and which wafted across the ocean a richer freight of virtue, patriotism and piety, than will ever again be borne so far in a vessel of one hundred and eighty tons. The "Mayflower" was the seed-blossom whose abounding fruit is spreading over a mighty continent, so that "the small one has become a strong nation." To them have the mercies of ancient Israel been renewed. To them hath God given "the lot of their inheritance, when they were but few men in number; yea, very few, and strangers in it; when they went from one nation to another, from one kingdom to another people." To the eye, any small portion of the sea appears as a level plain; but when we survey a larger tract, we discover the bold swell of the rounding surface. Thus the providence of God, scarce visible at its first day, becomes conspicuous and adorable when viewed along the tract of two hundred years.

When the colonists were landed at Plymouth, Mr. Brewster, then fifty-six years of age, still continued to act a leading part in all their civil and religious affairs. But for his office in the church, he would have been chosen their first governor: for though our fathers did not believe in the "indelible character" of ecclesiastical office, but permitted it to be laid aside for any good and sufficient reason, yet they held that no man might properly hold

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offices of ruling and magistracy in the church and the commonwealth at the same time.

Great were the early hardships of the colony, under which "the old comers" lost half their number by death in the course of the first winter, and which long continued to press them severely. In all these, Mr. Brewster most willingly bore his burden with the rest. The gray-haired pilgrim, still stout of heart and limb, here betook himself to another new calling for subsistence, and became a tiller of the soil, toiling with his own hands in the field as long as he was able. No murmurings escaped him in the wilderness, — no regretful sighings for the ease and splendor of the English court, amid which he had spent his early manhood. Many times, and for many months together, he lived without bread-stuffs of any kind; faring chiefly on fish, and often scantily supplied with that; and drinking nothing but water, till just at the close of his long and laborious life.

The opposition of the bishops, and of those who were in their interest, prevented the migration of the admirable John Robinson, till the hand of death effectually intercepted his voyage to America, by transporting him to "the better land." Meanwhile the little flock at Plymouth, bereft of their "dear and loving pastor," was fed by the ministration of their worthy elder. Though he never assumed to administer the sacraments, he preached to them, while unsupplied with a regular ministry, "twice every Sabbath, and that both powerfully and profitably, to the great contentment of the hearers, and their comfortable edification." Many were converted to God by his faithful ministry.

Let those who are accustomed to image to their minds the old Puritan as a hard and rough natured creature, of stern and repulsive virtue, — let them contemplate the portrait which Governor Bradford, himself a most amiable and accomplished man, has drawn of his intimate friend, the devout elder at Plymouth: — "He was wise and discreet, and well spoken; having a grave, deliberate utterance; of a very cheerful spirit, very sociable and pleasant amongst his friends, of an humble and modest mind, of a peaceable disposition, undervaluing himself and his own abilities, and sometimes overvaluing others; inoffensive and innocent in his life and conversation, which gained him the love of those without, as well as those within. Yet he would tell them plainly of their faults and evils, both publicly and privately; but in such a

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manner as was usually well taken from him. He was tender-hearted, and compassionate of such as were in misery, but especially of such as had been of good estate and rank, and were fallen into want and poverty, either for goodness and religion's sake, or by the injury and oppression of others. He would say, of all men these deserved to be most pitied." *

Whence comes the perverse fashion of depicting these Pilgrims as so many cast-iron figures, strong indeed and sturdy; but devoid of the more graceful and endearing traits of the Christian character? We seem to have no relics of them but their bones, so flinty and fossil-like. It is forgotten that they once had flesh and blood and nerves, hearts glowing with domestic affections and "unfeigned love of the brethren." They were men of warm feeling, as well as firm principle;

> "Not so absolute in goodness
> As to forget what human frailty is."

In his public ministration, Mr. Brewster was very plain and distinct in imparting his meaning, and stirring and rousing in his application of the truth.† He had "a singular good gift in prayer." His confessions of sin sounded the depths of the conscience and the heart; and his pleading for pardoning mercy took strong and successful hold upon the Saviour's promises. He thought it better for ministers to make their prayers rather short, and more frequent, except upon occasions of unusual solemnity and interest. "His reason was, that the heart and spirits of all, especially the weak, could hardly continue and so long stand bent, as it were, towards God, as they ought to do in that duty, without flagging and falling off."

In his appropriate office as a governor in the Church of God, for near forty years, he watched carefully over the purity of doctrine and of manners in the members; he guarded vigilantly the door of admission; he promptly met every error that arose;

* Young's Chronicles of the Pilgrims. P. 468.

† It is *some* evidence that he used proper pains to fit himself to teach the people, that he brought over with him a considerable library for those days. There is a catalogue of it in the inventory of his estate in the Old Colony Records. There were two hundred and seventy-five volumes, of which about one fourth were in the learned languages. These were valued at forty-three pounds.

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and as a peace-maker, he studied to preserve quiet and order. In all these respects, God greatly blessed his labors.

For many years he lived in what is now called Leyden street in Plymouth. Toward the close of his life, he built a house in Duxbury, where he died, at the ripe age of fourscore years, on the eighteenth of April, 1644. On reaching this last stage of his long and weary pilgrimage, he gently and sweetly fell asleep in Jesus, with whom his spirit rests in peace. His numerous and weeping friends eagerly ministered to his comfort while they might, "and he again recomforted them while he could." Thus blessedly passed away one of the foremost of those worthies to whom New England is indebted, under God, for all the best traits in her character and institutions; while nearly all that is evil among us has arisen in spite, or forgetfulness, of their principles.

The descendants of William Brewster are very numerous and widely scattered. In many of them his spirit still survives. And some of them, as they read these few pages devoted to his memory, will feel that spirit stirred within them. Grateful for such an ancestor, they will pray that the grace of God may come on them as it did on him; and prepare them, through a life of holiness and usefulness like his, to join him, not merely on the "Forefather's Rock," but on that "Rock of ages," where the ransomed of the Lord shall stand eternally secure. Let this be the reward of our task, and our humble effort shall be well repaid.

MOUNT SINAI.

In approaching this awful "mount of God" by the route which the Israelites probably took, at their departure from Egypt, the peculiar feature of the land is the mountain ranges with which it is confusedly filled. At the last encampment of Israel, by the Red Sea, they rise directly from the plain, a gigantic gate-way to Sinai, seventy-five miles in the distance. As you enter, they close behind you, and you are embosomed in mountains, till you reach Sinai. As you look on them, the eye can detect no trace of vegetation or life. On closer examination, you find that there are succulent shrubs growing out of the clefts of the rock; and the camels clamber among the cliffs, with unwieldy agility, to secure

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them. But to the cursory view, there is no life, animal or vegetable. There is no soil. The whole region of Sinai is peeled and bald. It looks as if it had been flayed; the living skin stripped completely off, laying bare the very bones of the earth. The mountains there are of bare rock, craggy, precipitous, sharp and rough; sending back a dismal echo to the voice which wakes the solitudes. The rocks at the shore by the sea, are principally lime-stone, succeeded by sand-stone, which gives place to the granite, as you penetrate to the central region. As the rocks are naked, they appear in their native colors; and these are all gloomy, befitting the region, and as marked as if laid on by the brush. The lime-stone was yellow, from a pale and mild color to a sombre hue, running into a dark brown. The sandstone, red, verging at times to black. The granite, gray and red, crossed or cleft in the direction of the range, by dykes of volcanic matter, of a deep green; while, in a few instances, some giant peaks of unknown rock, of dismal black, lifted themselves among their fellows. The marks of volcanic action were distinct, in the disturbed strata of the lime-stone, and in the seams and veins, which spread like net-work over the granite piles. Often, too, the more friable stone had crumbled away, and left the harder basalt, or porphyry, running like a wall along the mountain ridges. Standing among these deserts, the domain of silence, encircled by rude precipices, cleft from base to summit with volcanic fire, thrown into every form of beauty and of grandeur, colored red, yellow, brown, black and green, ever with a saddened tone, sometimes uniform, sometimes striped, you will confess it is a scene unmatched the world over.

As you pass on to Sinai, your route takes you through the Wady Mukatteb, or Valley of Writing, where are found, in greatest number, the Sinaitic inscriptions. They are traced rudely, by hands clearly unused to the work, on rock standing on the valley, where they would attract the eye of the traveller. We made out the figures of men, dogs, camels, and horses, mingled among the letters, with traces resembling the cross in various forms. They are known to be as old as the fifth century, and Prof. Beer claims to have a clue to their interpretation, and refers them to early pilgrims to Sinai. But who the pilgrims could be, who came from Egypt to Sinai, (the inscriptions are found on no other route), and who used a language and character utterly extinct, is a mystery which we must leave to be solved by time.

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Three days of ordinary travel with the camel, which usually makes about twenty-three miles a day, bring you to Sinai. The mind has been somewhat prepared by passing through the mountain region, to look upon Sinai. Its silence creeps into the spirit, and its solitude and sombre hues have something sacred about them. Following the route from the sea, you reach Sinai through a frightful pass, bearing the name of Nukeb Hawy. Two colossal mountains rise before you, of red and green granite, with their bases touching each other. The sides and the base are covered with a profusion of granite masses, which had been detached from the peaks above. The seams of volcanic matter have cleft these masses to their summits. The path lies along the base; sometimes on one mountain, then on the other; undulating and winding among the boulders, for a precarious footing; while the peaks above seem to threaten the traveller with their battery of rocks. After a struggle of two hours, we win our way from the huge portals of Sinai; but find the towering walls continued on an unbroken range to the sacred mountain itself, shutting us up to Horeb. Their bases, however, recede from each other, and leave a noble plain between, Er Rahah, two miles long and half a mile in breadth. A valley comes in from the left, just at the base of Horeb, and another from the right, doubling the space, and forming, together, a noble encamping ground. As you pass on, over the plain Er Rahah, Horeb rises directly before you, with a bold, rounded summit, seven thousand French feet above the sea. A dry water-course, coming from the right, passes across the plain, at the foot of Horeb, but the mountain itself rises directly from the plain, and "may be touched." It is a granite mass, principally red, extending about three miles in length, with a narrow crested summit, the whole naked, like all the range of Sinai. The highest point, overlooking the plain Er Rahah, takes the name of Horeb; and the peak at the other extremity, the name of Gebel Mousa, the Hill of Moses.

Leaving the plain Er Rahah, and passing onward, with Horeb on the right, you reach, in a few minutes, the Convent of St. Catharine. It is tenanted by Greek monks, and is said to have been built by Justinian. The Convent walls form an irregular square, about two hundred feet on a side; and the space within is completely filled by a mosque, a church, a great number of chapels dedicated to various saints, the cells of the monks, and the rooms of the pilgrims; with a labyrinth of passages, leading confusedly

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no where. The gate is walled up, and the entrance is by a window, with the aid of a windlass. The Convent is stoutly walled, but as it is built on the very bed of the water course, between Sinai and the opposite mountain, it is completely overlooked, and an inner wall has been built for the protection of its defenders. There is a noble garden attached to this Convent.

We ascend to the crest of the mountain in eighty minutes, by a path and steps, formed by the labor of the Convent; passing several natural springs in the granite rock, and having several recesses pointed out where anchorites had lived and died, serving God, in these solitudes. On the summit is a little plateau, with a fountain of water, and a cypress beside it; and hard by is the chapel of Elijah. Granite peaks towered above, shutting out all prospect of the region beyond. There is no sign of life about us, except, perhaps, a group of gazelles, we may have disturbed among the rocks. Passing down the opposite or western side of the mountain, we notice the usual signs of volcanic action. The monks point out the rock which yielded water to the rod of Moses, the mould in which Aaron cast the golden calf, and other traditional wonders. But the most marvellous thing, is a device of the monks themselves. They have several hundred slaves pertaining to the Convent, the hair of whose heads is so cut as to leave a ridge on the crown, in the form of a cross!

Passing round the front of Horeb, we gaze long upon its rugged sides, blackened by the sun, and ponder upon the doings of God. Why did he bring his people into this wilderness? The answer seems to be, in part, that they had been slaves for ages, and servitude had touched their souls. The bold, manly bearing, the independence of a desert life, they had lost in Egypt; and he brought them into the wilderness, that they might regain it. Their nature was yet in fetters, and unequal to the task of conquering Palestine; and he nurtures them among the mountains, and in the deserts, until the fearful and enervated serfs, who came forth from Egypt, died in the wilderness, and a race sprung up who never had known slavery, and were trained by the hardihood of their wandering life, to the conquest of the land promised to their fathers. Another reason was, that they went forth from Egypt, without law, without formal worship, with nothing to regulate the vast interests of the host of Israel, but the guidance of nature. They were to be a nation existing for centuries, and blessing the

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world forever. It was needful, then, to combine the elements of national existence, to rear the frame-work of society, to found institutions which should create and cherish a national spirit; and above all, to give them a code of laws, emanating from God, and to regulate and ordain the mode of his worship. Until this was done, they were a multitude, and not a nation. It was done, and done well, for it yet remains wherever you can find a Jew wandering over the earth; and the impress of Sinai on his brow, has outlasted captivity, oppression, penury and shame.

And what scene could be better adapted for the communication between heaven and earth, than Sinai? Where better could God speak, and man listen? In Egypt, there is beauty,— the beauty of the river and verdant plain. But it is a beauty uniform, tame and insipid; and its tameness insinuates itself into the life and character of the Egyptians. God led his people forth to the mountains. He ushered the way by his presence; he marked the track by miracles; he brought them among the outworks of Sinai, where the solemn silence, and the grandeur of nature, might awaken their sluggish spirits to strong harmony with his works. He led them through the portals of Sinai, and they encamped before the mount. Yes! These mountains, in their lone grandeur, were meet to be the dwelling-place of God. These granite barriers were the walls of his temple; and this Horeb was the altar of his sanctuary, worthy of God. These summits are silent now, and lift their brows high up heavenward, where the clear air grows dim from distance, with no voice to waken praise. But once they were quick with teeming life. The tribes of Israel thronged this plain; and the crags and sides of these barriers were filled with awe-stricken men. They had sanctified themselves, and stood there to hearken unto God. And the Lord descended upon the mount, in a thick cloud; "and mount Sinai was altogether on a smoke, because the Lord descended on it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses; speak thou with us, and we will hear; but let not God speak with us, lest we die."

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"And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, — and the sight of the glory of the Lord was like devouring fire." "And it came to pass, when Moses came down from mount Sinai, with the two tables of testimony in his hand," that the face of Moses shone, and he veiled his face, while he spake with Israel.

The lofty peaks rocked upon their everlasting base, for here it was that God spake with man. But now the solitude is hushed, the thunder is unheard, the lightnings flash no more, the voice of God is mute. We gaze up to the crest of Sinai; the sun which sinks behind its ridge long before it sets, though hidden to the eye, throws its golden light upon the summit; and there, on the topmost pinnacle of Sinai, some adventurous hand hath planted a cross. There it stands, in the clear heavens, surmounting Sinai, in a flood of radiance. Beautiful emblem! Calvary piled upon Sinai, — the cross resting on the basis of the law, — has quelled its thunders and its lightnings, and stands forth in glory, to tell us of a Saviour crucified to redeem us from the bitter curse.

THE CHRISTIAN EXAMINER.

We have had occasion to review several of the back numbers of the Christian Examiner; and while we have seen some things to admire, we have seen other things which give us pain. We write in musing and marvelling mood, rather than with disposition to controversy. We hope we have philosophy, not to say candor and Christian charity, enough to appreciate excellences, as well as to discover defects.

The Unitarian denomination is divided, though the lines are not always clearly drawn, into pantheistic Unitarians, and Unitarians of the old school. The latter class comprises the great majority of Unitarian clergymen; including, we suppose, most of the writers for the Christian Examiner. This class, we think, has somewhat improved in its theology, within a few years. They manifest less of the negative and destructive spirit, and more of a disposition to preserve and combine into a system, the scattered fragments of Christianity which remain to them. Their writings, though still

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sadly deficient, have more of an evangelical savor. The Examiner, during the last two or three years, has contained several earnest defences of Christianity, as a supernatural, miraculous religion, in opposition to Strauss, Parker, and others. The development of open, pantheistic infidelity, within their own denomination, though anticipated and predicted by others, as the natural fruit of excessive liberalism, has startled and done them good. We do think that there is a tendency among the more serious Unitarians, who were hardly conscious of the downward current of their principles, to draw back from the awful cataract of atheism, into which some of their number seem to have plunged; and from which the denomination, so far as it has escaped, has escaped with difficulty. We like to record the improvement of the one class, while we express our horror of the abysses which have engulfed the other. Unitarianism still contains great errors, which, as we fear, will be fatal to many. But, to our apprehension, the difference between the old school and the new, — presuming that the old really believes in Jesus Christ as the *only* begotten son of God, who was crucified under Pontius Pilate, and *raised* from the dead on the third day, and that the new rejects revelation entirely, — is just the difference between Christianity in an imperfect form, and rank, though covert, infidelity.

But perhaps our readers will dissent from the opinion that Unitarianism has improved, when they consider some of the things which follow.

Among the causes of our marvelling, is the disposition which is manifested by some of the writers of the Examiner, to escape from the trammels of Scripture topics in the pulpit, and from the tediousness of too much public worship. There is a singular article in the November number for 1846, by O. D., — understood to be Rev. Orville Dewey, D.D., — "On subjects for the pulpit." The writer seems to think it wearisome and common-place, to devote both the morning and the evening discourses, to subjects peculiarly religious. He would have the morning exercises chiefly devotional, and the sermon adapted to religious impression. In the evening, he would throw off these fetters, and discourse at large, upon more general topics; either "with, or without, a text, as might be convenient." He "would propose a series of discourses on Natural Theology." He would have lectures upon "the history of the church, — the biographies of good men;" — a course on

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"the evidences of Christianity," and "the character of its records;" — a course on "the much abused and dishonored science of theology." "In the last place, on a variety of other subjects, which may come under the occasional notice of the pulpit, and yet, which require, some of them, at least, a liberty in the discussion, not altogether consonant, perhaps, with a season of solemn worship, — with a season, that is to say, where worship and meditation are, or ought to be, regarded as chief ends."

The subjects to which he now refers, are the following: "The moral principles of trade;" "the condition of society;" "national duties and dangers;" "the use to be made of extraordinary events;" and others of the like character. "A series of discourses, too, might be delivered on the professions; and upon the moral responsibilities of magistrates and legislators." Sometimes also, he would have "a discourse upon a remarkable book," whose influence is either very pernicious or valuable. "We have heard a sermon," he says, "on the imprisonment of Silvio Pellico; and of others, on that remarkable and most interesting engraving of Retsch, entitled, 'The Game of Life.'" Since last summer, we understand that several Unitarian sermons have been preached on or against "The Evangelical Alliance." *

Now we do not object to the discussion of some of these subjects in the pulpit, particularly, some of those first mentioned. Natural Theology, the evidences of Christianity, the science of Theology — these are topics, if properly managed, not inappropriate to the Sabbath, nor incongruous with worship. But the idea of setting apart the afternoon service to discussions on all sorts of subjects, so conducted as to be "not altogether consonant, perhaps, with a season of solemn worship," — in other words, discussions suitable, we suppose, as articles for the Christian Examiner, "with, or *without*, a text," — this is matter for grave reflection, both upon the spirit and the tendencies of Unitarian religion. We have heard considerable Unitarian preaching: in former days, for years together, we scarcely heard any other; and we must say, though there were exceptions, that there was a certain worldliness and heartlessness, or, as we used to feel, godlessness, in the sermons, — at least, for we would not be uncharitable, a singular want of that earnest,

* One Unitarian clergyman, of Boston, anticipating O. D.'s advice, carried into his pulpit a *bird's claw*, as a substitute for a text!

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deep, experimental, tender piety, which good people call "an unction from the Holy One." It was this unsabbath-like, unreligious, (if we may use such words,) mode of preaching, which made us feel, quite as much as the erroneous doctrines delivered, that there was something radically wrong in the system. We have heard serious Unitarians express a similar sentiment. They are not fed; the deep wants of the soul are not met; they are not assisted by such instructions, in drawing nigh to God.

Whether this Lyceum style of preaching will be adopted by the denomination generally, for a part of the Sabbath, more than it has been heretofore, time must show. We had supposed that the better class of Unitarians, we mean those who believe in Jesus Christ as the *only* Son of God, were becoming more spiritual and evangelical in their pulpit ministrations.

Unitarians seem inclined to assume a regard, above all others, for excellence of character. Dr. Gannett has somewhere said, that a supreme regard for character is the distinguishing feature of Unitarianism. We quote from memory, and will not vouch for the words, though we cannot be mistaken as to the sentiment. See on this subject also, an address delivered before the Association of the Alumni of the Cambridge Divinity School, July, 1846, by William O. Peabody, D. D. Mr. Peabody says: "It is one of the chief advantages of that body of Christians with which we are connected, that they insist on character, in its wholeness and harmony, as the essential thing." Not that they lay more stress on it practically, but because, if we understand him, they do not lay much stress upon any thing else. "This idea of the supreme importance of character, is the substance of Unitarianism." "If, therefore, the Unitarian sect is passing by, it conveys the glad tidings that its warfare is accomplished, and its work is done; in other words, that the world is receiving this great truth of the transcendent worth of character, and need no longer to have it pressed upon them by an active and earnest party." The same sentiment may be often found among writers of this denomination. Honor to whom honor is due. We have read many beautiful and eloquent appeals from leading Unitarian writers, in behalf of the moral virtues. Sincerity, purity, charity, domestic affections, philanthropy and piety found glowing advocates in Channing, Ware, Greenwood, and others. These gentlemen had a high appreciation of refinement, amiability, integrity and honor. We admire

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much that they have written, and doubt the reality of a Christian character where these virtues are not manifested. It may be true, also, that Orthodoxy has sometimes dwelt more upon the substantials of godliness, than upon its outward adornments. While we insist upon faith, communion with God, and holy living, something might be gained by a more prominent and frequent presentation of all those excellences which give a charm to social life, and render Christianity absolutely beautiful in every feature.

But we must look a little at the Unitarian assumption. Do our liberal friends imagine, that the Evangelical denominations are comparatively regardless of character? Is there a virtue inculcated in the New Testament which our pulpits do not enforce? For ourselves, we must say that we have never heard nor read more earnest exhortations to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report," than we have from preachers of our own denomination. We hold sin in all its forms as infinitely odious, the greatest evil in the universe, and more to be avoided, if we could separate it from its consequences, than the punishment of hell itself. We also believe holiness of heart and life, to be of more value to immortals than all the rewards of heavenly bliss which come in connection therewith. In this respect, we attach supreme value to character. It is the end of Christianity, as it respects the individual man. He is to be transformed in the renewing of his mind into the image of Christ, who is the pattern of all goodness. He is to strive after the attainment of all the imitable perfections of his Lord. We wish to see *the man* completely developed in the beauty of holiness, so that being unblamable, and unreprovable, having a conscience void of offence towards God and towards man, and exhibiting every trait of Christian greatness and loveliness, he shall grow up into the stature of a perfect one in Christ.

Where then is the difference between Orthodoxy and Unitarianism on the subject of character? Why does the Unitarian imagine, that it is a supreme regard to character which distinguishes his denomination from all other forms of religion? We have a threefold answer to these questions. Unitarianism is the religion of culture. Orthodoxy is the religion of redemption. Unitarianism proceeds to the formation of character without first

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attempting to lay the foundation. This was the great defect of the younger Dr. Ware's little book on "The Formation of Christian Character." The title of the book indicates well its contents. It is a treatise upon the *formation* of christian character. Orthodoxy occupies itself first, and in addressing one class of men, chiefly, in laying the *foundation*. This is repentance towards God and faith towards our Lord Jesus Christ, — the only foundation on which a justly proportioned Christian character can be built.

Again, the Unitarian seems to place his confidence for salvation chiefly upon what he is, upon what he has done, upon what he has made himself, upon what he has become. The Orthodox believer, while seeking a complete Christian development in the renewed man, builds his hope of salvation, not on merit as the *ground* of acceptance, but wholly on the mercy of God in Christ.

Again, with the Orthodox, the first element of a good character is godliness, or love and obedience to God. Where this exists, the virtues of the second table will follow. With the Unitarian, the refinements of civilization, kind offices between man and man, and moral improvement seem to have too nearly usurped the place of that supreme love to God which is the first element of goodness.

From some things in the Examiner, we are led to believe that the Unitarian *ideal* of character, is decidedly defective. For ourselves, as we cannot conceive of goodness without godliness, nor of godliness without God, no more can we believe, that there is any Christianity without Christ; or a truly good man, who, understanding the religion of Jesus, rejects it. We are led to this remark, particularly by an article in the Christian Examiner for September, 1845, entitled "Blanco White — Rationalism," by O. D., the same writer to whom we have already alluded.

Mr. White was an infidel. "His autobiography shows," says Dr. Dewey, "that there may be good and devout men under the greatest diversities of honest conviction." His outbreaks upon the Church and Priesthood could be called, "if you please, the infirmities of a noble mind." "It *was* a noble mind. This *was* a good man." The emphatic Italics belong to the text. But let us see some of the characteristics of this good man. "In the course of his life," says O. D., "he passed from the extreme of Romanism to the extreme of Rationalism." "He died believing in God but without any belief in a future life." "His invectives against authority, Church and Priesthood, often seem to us as more querulous than philosophical," — "to

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a certain extent indiscriminate and unjust." "These wholesale denunciations of all churches and their clergy, as full of pretension, craft and cruelty, though they may gratify a certain class of persons, will give pleasure, we believe, to no wise man." "Mr. Gallaudet, — a man whose name we cannot pass without expressing for him the sincerest respect and esteem, is severely censured for a dogmatic teaching of children in his 'Book of the Soul.'" "He inveighs much against what he calls Bibliolatry, the worship of the Book," that is, the Bible. "He goes farther, and calls in question the very ideal and teaching of the Master." He thinks the text: "Who shall change our vile body, that it may be fashioned into the likeness of his glorious body," "the source of many errors, monachism, bodily maceration, and an irrational contempt of the body." "Christian humility and martyrdom, too, come under Mr. White's censure. Alas! we said, as we went on with the Memoir, every thing is to go down before this determined criticism. Humility, he says, is the virtue of slaves, and familiarity with the lash was the true preparation of the heroes of martyrdom." "We understand Mr. White, too, as objecting to prayer; that is, to prayer considered as a direct petition." At length this remarkable person, when approaching the end of his mortal pains and strifes, quits the last hold upon positive Christianity. The belief in a God alone remains to him. "He dies and gives no sign of Christian hope." After this account of Mr. White, given under the flippant and often eloquent pen of O. D., it sounds oddly enough, to hear the same writer eulogising the subject of his notice as a *noble* mind, — as emphatically a good man, — a man of a most affectionate nature, and of an unconquerable love of truth. His wholesale and indiscriminate denunciations and out-pourings of bitterness upon Christian professors, "the noble army of martyrs" not excepted, is to us, we confess, a singular proof of "*his affectionate nature;*" while his rank infidelity, expressed not without a liberal interlarding, as O. D. himself says, "of the old pagan scorn," appears no less remarkable as the manifestation of *an unconquerable love of truth.* We could not but wonder, from any thing presented in the article, why the writer should say that "for the *character* of Mr. White, we have the highest veneration and regard; nay, we will confess it, an affectionate and tender feeling." He indeed makes a distinction, as charity requires, between character and opinion. But is not

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the *spirit* of a man an element, — ay, the very essence, of his character? And ought a man of such a spirit, expressing pagan scorn for Christianity, and maligning indiscriminately its professors, to be labelled a noble character? Is it so certain that bad opinions never spring from a bad heart; or that the Saviour contradicted truth when he said: "If any man will do his will, he shall know of the doctrine?" The distinction between character and opinion in this case reminds us of an explanation we once heard of the parable of the wheat and the tares; that, at the judgment, "God would cast the sins of the wicked into a furnace of fire, but receive the sinner into heaven."

In many of their discoursings upon charity, Unitarians seem to be untrue to themselves. It is a mawkish, wordy, unmeaning charity, which appears to spring quite as much from certain "recorded opinions" on the subject, as from deep convictions at the moment of utterance. And we would seriously inquire of our Unitarian friends, whether in many of their remarks concerning Straussism, Parkerism, Putnamism, and the like, they may not be really, though unconsciously, abusing their own convictions.

But Unitarian charity is not always excessive, or fawning in *all* directions. A single sentence or two, at the close of this article on Blanco White, may possibly furnish a clue to the writer's reverence and affection for him. "There is," says he, "an entirely different direction of thought with regard to this work, which we could wish to see thoroughly followed out. The value of its protests against the popular forms of Christianity ought to be carefully appreciated; and we hope that some competent hand will undertake the task." Mr. White heartily hated Evangelical Christianity. And O. D. has said, that *he* "would rather be an infidel than a Calvinist, a strict Calvinist of the old school."

In an article by H. W. B., or Rev. Mr. Bellows of New York, in the Examiner for November, 1845, the character of Mr. White is highly eulogised, while many of his opinions are disapproved. It appears that he rejected "Romanism and Christianity together;" that he concealed his opinions "during seven years of total unbelief," and continued all this time "to exercise the office of a priest," "striving to convince himself that he may honestly profess Christianity in an esoteric way, — using his office only for good purposes, and carefully avoiding any breach of morals." Have our Unitarian friends lost their reason? Surely they

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cannot palliate such barefaced hypocrisy? Shades of the martyrs! is this magnanimity! Is this nobleness of character! No wonder poor White scoffed at men who chose death, rather than to falsify their convictions. But the same writer goes on to say: "It is impossible for any one who reads these volumes to doubt that he was governed by *the sincerest love of truth* in every change of sentiment he made." And again; "Who does not honor Blanco White more in his spiritual integrity and shattered faith, than though with a competent faith he had wanted a ray only of his moral brightness." But is it spiritual integrity and moral brightness "to exercise the office," of a Christian minister "during seven years of total unbelief?" or is it falsehood and hypocrisy? We have read these articles with grief and pain. Is this, we exclaimed, Unitarianism? Will Dr. Gannett, and other dignitaries of that denomination, which assumes for its distinguishing superiority over other sects, a supreme regard for *character*, endorse such sentiments? We answer, No! We do not believe that Unitarian clergymen or laymen generally, will justify downright hypocrisy, indulged for a long series of years, though its robes should happen to be worn by one in a transition state from Romanism to Unitarianism. We must think, that some gentlemen of this sect have placed themselves before the community in a false position; being led on by the erroneous principles of charity they had previously adopted, and by the singular strength of their prejudices. We would not judge of all Unitarians by the sentiments expressed in these articles. But we put it to them to say, Whether they are not perverting men's consciences, and breaking down the moral sense of the community? Especially, Whether they are not making it easy for the Voltaires, and Rousseaus, and Paines, to say nothing of the Parkers and Emersons of our own time, to minister as holy men and true at the altars of that Jesus whose miraculous religion they utterly reject, and whose high claims are despised by them? And what assurance can we have that the endorsers of Mr. White are not themselves preaching Christianity *in an esoteric way?* That is, if we understand it, preaching Christianity in public, and holding infidelity in secret, or confessing it only to the initiated? Charity is great. It is the noblest of the virtues; but there are such things as truth, as honesty, as integrity; without which no one can be a good man or a Christian.

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THE POWER OF PRAYER.

PRAYER is mighty and prevalent. "No duty is more often commanded, or more highly commended." "Cold pleaders prove to be cold speeders," said an old Puritan, who was no stranger to the great "avails" of "the fervent effectual prayer of a righteous man." In this grand struggle of the heart, God is the strength of his people. His invitations to the sinking soul are wonderful. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." When Jacob grappled with the angel of the covenant, and wrestled through the weary night and till the breaking day, it was by his grasp that he drew from Omnipotence the might which enabled him to cope with Omnipotence.

The unbelieving mind, in its various moods of presumption and despair, may question the efficacy of prayer, and start many difficulties as to its utility.

It may be suggested, that God is too great and high to be reached by our petitions; when it should be considered that it is one of the most remarkable proofs of his greatness, that of so many millions of sincere suppliants, not one is unanswered.

It has been objected, that God, perfectly knowing all our wants, needs not to be told of them; and being perfectly good, needs not to be entreated to supply them. But is it not a greater mercy, if we are made to know them ourselves, and are thus made ready to feel the whole benefit of his bounty?

Sometimes the tempted soul is inclined to feel, that it is too sinful and polluted to speak to infinite Holiness. And truly, this thought may hush us into silence; but only till we turn away our eyes from self and sin, to the beholding of the mercy of God in Jesus Christ. Says the judicious Hooker: "Looking inward, we are stricken dumb; looking upward, we speak and prevail."

The devil, in trying to keep the miserable spirit from praying, will suggest that it is a vain attempt to turn the mind of an unchangeable Being or to alter the course of his eternal decrees. But He, who has had all things eternally in his sight, has had the prayers of his children eternally in view, with all their sweet, persuasive power. The prayer He is now answering, He has always heard.

But it matters not how many theoretical difficulties may be thrown up to embarrass our prayers, the practical Christian feels

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them not. Be they imaginings of a corrupt and rebellious nature, or falsehoods begotten directly by "the father of lies," they vanish at once in the moment of peril or the hour of anguish. Terror and sorrow will enforce us to pray. When the soul is seized with dread, when the heart is broken with bereavement, there is a resistless impulse to call on God for help and pity. A scoffing Volney will tremble and pray, amid the horrors of the tempest and threatened shipwreck. A blaspheming Paine, on that dying bed whose horrors chased away his infidel crew of disciples, will utter, in shrieks of agony, that name he had so often cursed. At such times, no man thinks of the subtle objections which may be arrayed against calling on the name of the Lord.

The man of prayer does not require the knotted scourges of fear and trouble to drive him to this employment. It is dear to his heart, since first, at his soul's new birth in grace, the breath of supplication was breathed into him; and he who had been spiritually dead "became a living soul." "Behold, he prayeth!" These are the words in which the Holy Ghost announced to the astonished prophet, the conversion of that bloody persecutor, Saul of Tarsus. With many "vain repetitions," that zealous Pharisee had offended the ear of Heaven. But never, till now he is asking in submissive penitence: "Lord, what wilt thou have me to do?" —has he ever PRAYED, in the strict sense of that sacred word. No unconverted man ever prayed in spirit and in truth. But when born again, from that hour, his life is a new life; it is a life of prayer. Prayer is the vital breath of spiritual existence. "It is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end."

This free access to the throne of grace is the highest privilege which can be conferred on creatures in this world. It is the way to heaven. It is next to heaven. It has in it much of heaven. Thus to confide in God, thus to disburden the heavy-laden soul, thus to bring the Lord of angels to our help, is, in this world, the chief among the joys of salvation. It opens a communication with the celestial City of God; for prayer is the arrow, with the message wrapped around it; and faith is the bow. And if the bow be strong, and strongly drawn, the winged missive is sped at once over the walls of the heavenly Zion. This hallowed archery is beautifully described in one of the "Emblems" of Francis Quarles:

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"Dart up thy soul in groans! thy secret groan
Shall pierce His ear, shall pierce His ear alone:
Dart up thy soul in vows! thy sacred vow
Shall find him out where Heaven alone shall know:
Dart up thy soul in sighs! thy whispering sigh
Shall rouse His ears, and fear no listener nigh:
Shoot up the bosom-shafts of thy desire,
Feathered with faith, and double-forked with fire;
And they will hit!—Fear not where Heaven bids come,
Heaven's never deaf, but when man's heart is dumb."

After all, the grand warrants and encouragements to prayer are found in the exceeding great and precious promises which are made to the petitioner through Christ. These promises are the covenants wherewith God has graciously bound himself to his suppliant creatures. And prayer is the suing out of these inviolable bonds through the intercession of our "advocate with the Father, Jesus Christ the righteous." Take this one example: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." Take with this, the comment of a good old Puritan divine: "It is as firm as Heaven can make it; it hath a double asseveration upon it,—'Of a truth, of a truth, I say unto you,' to you, whatsoever your case and condition, your trials and circumstances. 'Whatsoever you shall ask the Father in my name,' let your request be ever so large, let it grasp at all my Word hath promised, that my blood hath purchased, that my righteousness hath obtained, that my hand can bestow, or my heart can give. My 'name' hath an infinite authority with the Father. It is the door of every blessing, the way of every mercy, and the knocker at the gate of Heaven. If thy request be stamped with my name, thy plea will be granted in the court above. Yes, plead my person as your Mediator, my blood as your atonement, my righteousness as your hope, my power as your support. With these pleas, 'ask, and ye shall receive, that your joy may be full.' Fear not, the Father will give it you. *He hath none else to bestow it upon but you.* The angels do not need it, the saints in glory are in full possession of it, and hardened sinners do not ask for it; therefore, he will give it unto you."

To whom else should he give it? Christian reader, lay hold of such sure promises as these, and learn the power of prayer.

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OBSERVATIONS ON MEN, BOOKS AND THINGS.

THE COLLEGES.— One of the most striking features of the times, is the munificence which, within a very few years, has been showered upon our higher seminaries of learning. Some twenty years ago, there was a disposition to depreciate them, in favor of common schools and instruction in practical science. The study of the classics, so long and so justly held to be the best means of mental discipline, was in danger of being abandoned by acclamation. Within that period, there has been a great and almost silent change of opinion on this subject, and the colleges and the classics have risen higher in the public estimation, than at any time since the days of our learned and godly fathers. Thus Bowdoin College, one of our oldest and best institutions, which had well nigh become the prey of Unitarianism, has recently, by a sort of treaty stipulation highly honorable to all parties, been ceded completely back to the Orthodox interest, in connection with a generous increase of its endowments, to the amount of fifty thousand dollars.— Harvard College, already richly provided with the means of instruction in other branches, has very lately received a splendid gift of like amount, for the purposes of practical science. Would that a sense of justice might so far obtain in the management of this child of our fathers' fondest love, as to relax the cords of "anti-sectarian and liberal bigotry," in which it has been bound so long!— Within a few weeks, the College at Amherst, which last winter obtained from the legislature a grant of twenty-five thousand dollars, has received double that sum, chiefly through the bounty of a former generous benefactor, and enthusiastic friend of religious education. This institution, now free of debt, stands on a basis of support firmer than it ever had before. We have noticed with pleasure, that, at several recent anniversaries of important benevolent societies, the secretaries and all the speakers were Amherst men. We allude to this circumstance, not as intimating any superiority in the graduates of this institution over those of our other seats of science, which we would be very far from doing,— but as one token that Amherst College is in a good measure fulfilling the hopes and designs of its pious founders.— Of the ample benefactions made to Williams College, we need not speak further than to refer to the source from whence they have sprung, a heart where "liberal sentiments," in a high and honest sense, prevail.— Others of our higher seminaries, in different parts of the land, have been helped in their good work, by Christian generosity. For the men who have thus invested a portion of their wealth for the benefit of mankind, there is one strong text of Scripture: "The liberal *deviseth* liberal things; and by liberal things shall he *stand*." Let the people of God fervently pray for our colleges, that with their enlarged means of usefulness and influence, they may be more than ever consecrated "to Christ and the Church."

DR. TYLER'S LETTER TO DR. BUSHNELL.— This pamphlet, called out by the "Discourses on Christian Nurture," is written both ably

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and kindly. While it breathes an amiable spirit toward Dr. Bushnell, it makes shocking bad work of the theology of his little book. The cask is overset and emptied, the heads stove in, the hoops knocked off, and the staves flung all over the lot. That cask must be hard to mend. It will be easier to make a new one. Many of our best divines, and soundest publications, have severely condemned the greater part of Dr. Bushnell's "Discourses." Others, as good and as Orthodox, have warmly commended them, though obliged to own that they contain ambiguous and unsafe expressions. Instead of seeking to reconcile these conflicting views of brethren, we will look at the impression made in other quarters by the "Discourses on Christian Nurture." A writer in Pennsylvania, believed to be Dr. Nevin, a decided enemy of Puritanism, says, in a review of the work: "The current view of Christian nurture, as *opposed* by Dr. Bushnell, has been the product, to a great extent undoubtedly, of the Puritan theory of religion." No wonder, then, if Rationalist speculators should be distractedly in love with their Hartford friend. His work is highly applauded by Rev. F. D. Huntington, in the Monthly Religious Magazine, a Unitarian publication of the old-fashioned sort, as we understand. Mr. Huntington, referring to Dr. Bushnell's writings in the New Englander, says that they are of the latitudinarian spirit and tendency, "notwithstanding certain *clauses of reservation* thrown in here and there to conciliate the sect, and keep up an apparent consistency with modern Calvinism." Then speaking of the "Discourses on Christian Nurture," he says: "The whole tone and argument of the book, are a *direct refutation* of the dogmas of Calvinism, and, in the main features, are a *very interesting presentation of Unitarian views*; and this effect is but feebly modified by some such clauses of reservation as we have referred to, at the conclusion. Not that Mr. Bushnell, is conscious of tampering with the honesty of his convictions. He is only wanting, at present, in that high and unusual measure of personal independence, freedom from partisan and educational biases, or else the power of logical inference, necessary to bring out the principles of his own reasoning, to their practical, ultimate, inevitable results. He virtually abolishes the dogmas of Total Depravity, Election, Instantaneously Completed Conversion, and then with singular simplicity remarks that, notwithstanding, we must not fail to believe them." Leaving this editor, we now turn to him of the Christian World, a Unitarian periodical of the transcendental stamp. His paper of the fifth of June, printed before complaint had been made in any quarter as to the orthodoxy of Dr. Bushnell's book, contains a highly complimentary notice of it, in which he says, that Dr. Bushnell "denies the necessity of holding to those mysterious influences which are said to operate on the adult to convert him to God." He gives more than a column of extracts "in confirmation," as he says, of his "oft repeated declaration — that Unitarianism is continually at work, modifying very essentially the theology of the age." In the World of July third, the editor says, that Dr. Bushnell has, "in his exceeding good nature, furnished Unitarians with a manual in harmony with their own views." He then makes a serious proposition to purchase from the Massachusetts Sabbath School Society, the copy-right of the work, and the bal-

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ance of the first edition; promises to sell the future editions at half the cost of this; and offers to print a reasonable amount of explanation by way of preface, if the Committee of Publication "shall feel anxious to explain the reasons which have induced them to part with so *extraordinary* and dangerous a production."— A work thus reprobated by a large part of the evangelical community, and thus welcomed by the whole body of the Unitarians of all sorts, can hardly be thought a *safe* book for Orthodox Sabbath Schools. Accordingly the Publishing Committee of the Massachusetts Society, in deference to the views of their brethren, have voted to suspend the sale of the work.

EXERCISES IN HEBREW GRAMMAR.— This book, by Professor H. B. Hackett, of Newton, in addition to the usual matter in books of the kind, contains selections from the Greek Scriptures to be translated into Hebrew, with all the needful instruction and help. The author is one of those dear men whom to know is to love, and whoso loves him, must needs feel amiably toward his book. If acquainted with Greek, it will enable the student to make that acquisition a stepping-stone to the knowledge of the Hebrew. The Greek "selections," written originally by Hebrews, and tinged with the peculiarities of their mother tongue, are well adapted to be rendered into that ancient speech. This is a book for such as aspire, with good old Governor Bradford, to "see the oracles of God in their native beauty."

CLERICAL POWER.—The Oberlin Quarterly Review, edited by Mr. Mahan and Mr. Finney, contained in the May number, an article entitled "Authority, a Prerogative of the Ministerial Office." It is a rough piece of work, written against demagogues, agrarians, socialists, and levellers in church or state. Against these it stiffly maintains the prerogative of the ministry, asserting "that the pastor stands in Christ's stead to the flock, and hence occupies a position of authority;" and that he is "the servant of *God*," and not "the servant of the *people*." The writer assigns as his reason for urging these views, that they "may be of service in checking the progress of the errors, fanaticism, and wild vagaries, with which the nominal church abounds at the present time!" "We urge our doctrine," he says, "as a check to error, a bridle to fanaticism, and an obstacle to religious anarchy!" We have long made it a point not to be astonished at any monsters generated by the rich mud of Oberlin; or we might have been a little surprised to see the doctrine of priestly domination starting out of it, like the frogs which Herodotus describes as produced by the prolific slime of the Nile, the upper half pawing and croaking, while the nether portion is still in the miry state. But as Oberlin has been a hot-bed for spawning out so many frogs of fanaticism, it is about right that it should hatch out at least one crocodile to devour them again, before they get to be as numerous as the reptiles which pestered Pharoah. On the whole, it is not so very strange, that they who have waked the tempest of anarchy should seek shelter from their own whirlwinds in the dead calm of ecclesiastical despotism. It is thus that confusion usually cures itself. The men whose principles and measures threatened to subvert the churches and the ministry, are just the men to rush through the tumult they have created, and come out at the opposite extreme.

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THE CAMBRIDGE PLATFORM.—We cannot but feel some regret that the General Association of Massachusetts laid aside the plan of assembling a synod of the churches next year at Cambridge, to celebrate the second centennial of the adoption of the Platform of Church Government. There may never be another such opportunity for settling questions and doubts as to its lesser details, and of reaffirming the great doctrines of that famous monument of the wisdom and piety of our fathers. If nothing more shall be attempted, we hope that the pastors and churches will heed the advice of the General Association, and commemorate the day by appropriate services within the bounds of each congregation. In so doing, they may derive some assistance from the article on the "Progress and Prospects of Congregationalism," which we give them in this number of the Observatory, and which is furnished by one who has diligently improved rare opportunities for collecting the facts. To such as may wish to obtain full information in regard to our early history, we recommend a work in three stout volumes, printed at London for the Congregational Union of England and Wales, and entitled "Historical Memorials relating to the Independents or Congregationalists," by Benjamin Hanbury. This work, with almost two thousand closely printed pages, is a vast treasury of matters relative to the subject down to the restoration of Charles II. It demonstrates the true theory of the Church of God, as stated by the excellent Henry Jacob, in 1612:—"Where each ordinary congregation giveth their free consent in their own government, there certainly each congregation is an entire and independent body-politic, and indued with power immediately under and from Christ, as every proper church is, and ought to be."

INFLUX OF FOREIGNERS. — The extent and population of our country are such, that we might take up and absorb a multitude of immigrants each year, without producing any perceptible effect upon our national character and institutions. The natural increase of the population is large enough to prevent the undue preponderance of any ordinary admixture of foreign elements; and would in course of time thoroughly assimilate and domesticate them. But when the immigration becomes so excessive as it is now, we are liable to be denationalized by these multitudes whose habits and religion are hostile to our free institutions. We are in danger of being swamped by the surges of this flood-tide of pauperism and popery. The hand of God is in this thing. What can it mean? But a few years since, we were in high security. We pleased ourselves with the flattering thought, that we were getting along so finely, and converting the world so fast! This is a state of feeling which is fatal to deep and devoted piety; and the Lord is causing this wild tide to roll in upon us, that we may be compelled to pull for life, and bend to the oars with the energy of desperation. We may no longer fold our hands, and float pleasantly and lazily with the current. It is the warning voice of Providence: "Save yourselves from this untoward generation!" By the divine blessing on strenuous efforts, we must save these vast masses of strangers; or we must sink with them into that vortex of popular anarchy, leading down to the dark depths of popish despotism, which threatens to engulf the hopes of our country.

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THE

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THE HERESY OF LOVE.

THE present is an age, when much is said in praise of love. No matter what a man believes, or disbelieves, or practices, if he do but love. This is religion enough for anybody. There is nothing like it.

While many talk after this manner, many others look on, and think that, whether the doctrine be true or not, there can be no harm in it. "Love worketh no ill to his neighbor." If these advocates of love are deluded, the delusion is harmless; and they ought not to be opposed.

And yet no delusion can be altogether harmless. A little error, may, in time, like a little leaven, "leaven the whole lump." But we cannot regard this doctrine of love as a little error. It has become great and destructive; striking, in some of its forms, at the foundation, not only of civil society, but of God's government. It has come to be an outrageous heresy.

Impressed with a sense of the importance of these views, we propose to designate and expose several kinds of spurious or counterfeit love.

1. That love is counterfeit which affects to *soar above and beyond the Bible*, and is associated with a real, and often a professed, infidelity. Such was the love of Shaftesbury, Collins, and other old English infidels. Their notions of disinterestedness were so sublimated, that they could not endure the Scripture doctrine of rewards and punishments, insisting that it tended to foster a selfish and mercenary religion. Such was the doctrine of the Theophilanthropists of France; a sect of deists, who established themselves at Paris, in the year 1796. Their religion, as the name

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which they adopted imports, consisted in the love of God and man; but they openly rejected the Bible, and did not so much as pretend to be instructed or directed by it. Such, also, was the love of Charles Fourier, who, whatever his followers may say to the contrary, was a French infidel, having no respect for the Bible as a revelation from God; and whose plan of society, in many of its features, is a palpable contradiction of the inspired precepts. Such is the love of not a few of the ranters and *come-outers* of our own times, who have pursued their reforming processes from one stage to another, till they have far outstripped the Bible, and it has become to them as an obsolete parchment.

It is needless to spend a moment in showing that the love on which these, and other forms of infidelity, are based, is spurious. How can it be otherwise, since they all turn away from the cross of Christ, and discard the record which God hath given us of his Son?

2. That love is spurious, and in a moral view, worthless, which is merely *natural* or *animal*. Man has an animal nature, as well as a spiritual nature; and he possesses a class of natural affections which he is not required to eradicate, but rather to cultivate and control. These natural affections are easily and variously excited. Not unfrequently they assume a religious aspect, and are excited by religious considerations. The subject of religion is so presented, as to awaken hopes, and fears, and joys, and griefs, and sorrows, and *loves*, which are chiefly, if not wholly, of an animal nature. These affections may be strong and palpable. They may be turbulent and boisterous in their expression. But they have no solid and abiding foundation. They are transient, ordinarily, as the summer's brook; and while they remain, have no more virtue or religion in them, than there is in the babbling of a brook, or in the love of the turtle for its mate. And yet they are often mistaken for religion. Great stress is laid upon them; solemn professions are in consequence made; and confident expectations are indulged.

3. That love is spurious which is awakened by *false notions or conceptions of God*, or which, in other words, fixes upon a false god. The attributes and character of the true God, are exhibited, to some extent, in his works; but more clearly in his word. He is set before us as the infinitely *Holy One*, who hates sin with a perfect hatred; as inflexibly just, and disposed to punish trans-

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gression as it deserves; and as an absolute sovereign, who will dispose of us and ours as seemeth good in his sight. Such is the God of Nature, and of the Bible; the God whom we are to trust, obey and love; or our love is counterfeit. The world is full of what is called the love of God. Almost every one, — good, bad, and indifferent, — thinks he loves God. But what God does he love? Does he love the true God, — the God of Nature and of the Bible? Or does he love a god of his own imagining, — a god whom he has made to suit himself? There is reason to fear that the god whom many in this Christian land profess to love and serve, has little more resemblance to the God of the Bible, than to a heathen idol.

4. That is a spurious, counterfeit love, which *terminates on self*. There is such a thing as loving God, not at all for his excellent and glorious character, not for what he really is, but because we think that he loves us, and will bless us forever. That this is altogether a mercenary and selfish love, we hardly need stop to show. It terminates, not on God, but on self. It is, in fact, a supreme love of self; and the regard for God apparently involved in it, is grounded entirely on the benefits derived or expected from him. It is just as if a person should love one of us, not for any good qualities sought or discovered, but only because he expected to make something out of us. Should we feel under any obligations to him for such love? Or should we not, rather, despise him? And shall we wonder if God detests the selfishness of those who talk of loving him, only because they believe that he has determined to bless them, here and hereafter?

5. That love to God is spurious and worthless, which is characterized by *indifference to his truth*. No one can read the Bible, without being satisfied that God sets a high value upon truth. On any other supposition, why should he have given us a Bible? Why should he have commissioned and inspired holy men to write it, and have wrought so many miracles in attestation of it? And as God loves and values the truth, so he has commanded us to do the same. "Buy the truth, and sell it not." "Hold fast the form of sound words." "Contend earnestly for the faith once delivered to the saints." But there is a class of religionists, who have much to say about charity or love, whose charity consists almost entirely in *indifference to God's truth*. "No matter what a man believes. Nere faith is of no consequence. Be Trinitarian or Unitarian,

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Calvinist or Arminian, Anythingarian or Nothingarian, what you please; — only have charity, and that will answer all purposes." In certain quarters, this kind of charity is held in the highest estimation. Its praises are sounded on every note of the octave. While its opposite, — a love for the truth, a clinging to the truth, a readiness to sacrifice any thing rather than the truth, is denounced as bigotry and exclusiveness. Indifference to religious truth, is no charity at all, in the Bible sense of the term. Yea, more; it is inconsistent with true Christian charity; and that love which is characterized by such indifference, is spurious and worthless.

6. That love is also spurious, which leads its possessor *to palliate crime and sin*, and is inconsistent with *strong displeasure at sin*. "God is love." Love enters into, and may be said to comprise, the whole moral character of the Deity. Yet God has an unbounded abhorrence of sin; and in his word he sets forth, in the strongest terms, his holy displeasure, his indignation against it. It is the object, — to use the very words of Scripture, — of his righteous anger, his wrath, his fury, his vengeance. Nor does God set before us his sense of the evil of sin in words alone, but also in act. Would he have given his Son to die to make expiation for sin, did he not regard it as an infinite evil? And would he have instituted the various provisions of his gospel, with a view to rescue lost sinners from it, did he not view it in the same terrible light? These conceptions of sin are not only consistent with, but grow out of, the purest love.

What, then, are we to think of that form of love among men, which sets itself to palliate crime and sin; to make apologies for those who commit it; and to cast reproaches on those who condemn it? It is amusing to think of the apologies which are made for sin, and to contrast them one with another. Now the poor culprit is to be excused and pitied, on account of the shape of his head. "He was born a thief, a murderer, or an adulterer; that is, he was born with such a conformation of the brain, as led him right into the commission of these crimes. He could not help it. And certainly he did not make his head. How can he be blamed for those propensities with which he was created, and which, from the first, were too strong for him to overcome?" Such is one of the apologies for crime, which is very common at this day, and is garnished all over with most fulsome professions of love.

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Another such apology, proceeding often from the same lips, will be found of a directly opposite character. This assumes, that all men are made well enough, and made much alike; and that the differences among them are the result of circumstances, occurring in after life. "The sins and crimes existing in the world, are to be traced chiefly to bad customs and artificial modes of living. Society is more to blame for them than the criminal; and it is absurd to censure him for what was forced upon him by the very circumstances of his being, — circumstances which he did not create, and over which he had no control."

It is certain that these apologies for sin cannot both be true; since they are contradictory. It is certain that neither of them is true, since they manifestly contradict the Bible. It is also certain, that the love which prompts such apologies is entirely different from that love, which lives and reigns in the heart of God, comprising the whole of his moral character, and leading him to hate sin with a perfect hatred. It is, therefore, a counterfeit love; the ally and friend of sin, rather than of holiness; bearing the impress of the father of lies, rather than of the Father of lights.

7. That obviously is a false love, which not only excuses sin, but *encourages* it, and leads to the practice of it. Strange as it may seem, there is a love such as this in the world; it has long been here; and the traces of it are distinctly visible. Such was the love and zeal of the Jews, who were ready to kill the Saviour for asserting his Messiahship, and for healing the sick on the Sabbath day. Such has been the love and zeal of burning sectaries and persecuting bigots ever since. It was love, or the profession of it, which built the dungeons of the Inquisition, and lighted its terrible fires.

But the love of which we speak, — which encourages sin, and leads to the practice of it, — does not always result in the fires of persecution. It sometimes kindles other fires, such as burn more silently and insidiously, but burn more deeply into the soul. Read the history of Familists, and Communitists, and Antinomian Perfectionists, as they have appeared in all periods of the church, and you will know what is meant by the terms here used. These persons have all been the professed advocates of love. They have been *full* of love, and they needed nothing else. Their love to one another has been so intense, as to dissolve all family ties and

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moral obligations, and melt them down into one body. They have had all things common, with a vengeance. What would be sin in others, is no sin in them. Filled with the spirit of love, such persons *cannot* sin; and by a terrible perversion, they do not hesitate to apply to themselves one of the declarations of Paul: "Let him do what he will, he sinneth not." What kind of love is this? Where was it kindled, and to what does it tend? Did it come as a spark from heaven? Or does it not rather smell of the fires of the bottomless pit?

8. That love must be spurious, which removes, or essentially mitigates, the *just punishment* of sin, and is thereby inconsistent with both Divine and human government. It was love, which prompted the Divine Being to give existence to his intelligent creatures, the proper subjects of law and government; and to establish a moral government over them. And the same love which established this holy government demands that it be *maintained*. But if the government of God is to be maintained, its laws must be enforced. The righteous must be rewarded, and the wicked punished. Nothing must be done, or suffered to be done, which is inconsistent with justice or contravenes its high demands. Thus much we might infer, from the nature of the case, and our inferences are more than confirmed, by the representations of Scripture. In the Bible, we find the fundamental laws of God's holy empire written down. We are told of their rewards and penalties. We are told, that the first rebels against God's government were instantly "cast down to hell, where they are reserved in everlasting chains, under darkness, unto the judgment of the great day;" and that the incorrigible of our own race are to be driven away accursed "into everlasting fire, prepared for the devil and his angels." And all of this, we may be sure, is the work of *love*, — love, in the largest and fullest sense of the term, — love which established the Divine government, and will sustain it, by punishing, as they deserve, those who rebel against it, and who persist in their rebellion.

But the love of many in this world runs directly contrary to these promptings of the Divine benevolence. They are willing that God should have intelligent creatures; but he must not undertake effectively to govern them. "He may give them laws; but these laws must not be rigidly enforced. They must either have no penalty, or a very slight penalty; or the penalty, if severe, must

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not be executed, To doom creatures to hell for their sins, is horrible. If the law of God cannot be enforced, without such a sacrifice, then let it be trampled on. If the Divine government cannot be sustained, without the infliction of such penalties, then let it fall."

It will be seen, that the pretenders to love here spoken of, lavish all their sympathies upon the transgressor. The honor of God and his law is nothing. The stability and perfection of his holy government are nothing. The claims of his justice as a righteous moral governer, are nothing. The protection and happiness of those countless myriads who have never sinned, or have been reclaimed from sin, are of very small account. But the poor, persisting rebels, the transgressors, these must be taken good care of, at any rate. These must be screened from deserved punishment, and made forever happy; though, in doing so, the laws of heaven must be trodden under foot, the interests of the universe sacrificed, and the throne of the Eternal subverted. And all this is gravely insisted on, under the semblance of love! The religion which inculcates and demands all this is held up, as pre-eminently a religion of love! In view of it we can only say: From such a religion, and such love, good Lord deliver us! Give such love the helm, and how long would it be ere the entire universe, Creator and creatures, the good and the bad, would be involved in one common wreck?

And the love of which we speak has the same bearing on *human* laws and government, as on the divine. Human government is instituted by God; and consequently is a benevolent institution. And love demands the maintenance of it, no less than its establishment. But human government has its laws and penalties, and if the government is to stand, the laws must be enforced. The penalties, when incurred by transgression, must be inflicted. But here the advocate of love steps in and says: "No. The transgressor is more to be pitied than blamed. He is but the victim of circumstances over which he had no control. Society is more culpable than he is. Let him be taken care of, if necessary; but not punished. The infliction of a penalty is unjust." Here you see the same principles, in their bearing on human governments, which before were brought to bear on the Divine. Laws without penalties! A government without the means of enforcing obedience and sustaining itself! Love expending all its sympathies

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upon the transgressor, reckless of the stability of the government, and the security of the devoted and obedient subject! Let such love predominate in the affairs of this world, and how long would it be, before every government on earth would be overthrown, and the entire elements of human society be turned into chaos, involving both the bewildered authors of the mischief, and their victims, in one general ruin?

9. That love is spurious, which is *proud*, *boastful*, and *contentious*, and which sets itself above divine *ordinances* and *means*. True love or charity is meek and humble. It "vaunteth not itself, is not puffed up, doth not behave itself unseemly." But there are those, who make loud professions of love, whose religion is the very opposite of this. They parade themselves as being far in advance of their age; hold themselves and one another in great admiration; and look down upon other Christians with sovereign pity, if not contempt. In some instances, they become exalted above all need of divine ordinances and religious means. Sabbaths and sacraments may be well enough for ordinary Christians; but to them every day, as they pretend, is a Sabbath, and every place a temple, and every breath as the very incense of of heaven. And when their peculiar notions are opposed, they "behave themselves unseemly." They cannot endure contradiction. To speak against them, however meekly, is to blaspheme the Holy Ghost. We read of a certain angel, who would not bring a railing accusation even against the devil. But these persons do not hesitate to rail at their brethren, and to inflict upon them wanton reproach and injury. "By their fruits ye shall know them." And we certainly know that the tree of Christian charity never bore such fruit as this.

We have now described, under several particulars, the different forms of counterfeit love. It must not be understood, that these several forms are so distinct, as never to meet in the same person. Unquestionably, they are often combined in the same individual character. Still, they are sufficiently distinct to require a separate consideration.

In view of the different descriptions of false love which have been given, it will not be difficult to specify that which is true. This is, in every respect, the opposite of that which is false. For example, that love which fulfils the law and conforms the soul to God, is not a heathen or infidel passion, but Christian love; it is

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not an animal affection, but a spiritual affection; it is not selfishness, but benevolence. It is a love of the *true God*, and in his *true* character, and not of a false, imaginary divinity made by the individual to suit himself. It loves not only the mercy of God, but his holiness, his sovereignty, his strict and righteous regard for his law. It loves, also, the *truth* of God, and *all* his truth, as he has revealed it; and has no more sympathy than God has with that indifference to truth, which some have honored with the name of charity. True Christian love, instead of making apologies for sin, detests and condemns it; and instead of leading men into sin, turns them away from it with loathing and abhorrence. It regards sin as the greatest of all evils; as in every case without excuse; and as fully deserving that dreadful penalty, which God has denounced against it in his word. It rallies around the government of God, as the last and only foundation of hope and comfort for the world. Finally, true christian love is meek, forbearing, patient, humble, sitting at the feet of Jesus to hear his words, and walking in all the commandments and ordinances of the Lord blameless. Such, then, is the true, in distinction from all counterfeits. It is a love which "never faileth;" which is greater than faith or hope; which is "the bond of perfectness," "the fulfilling of the law," and on which "hang all the law and the prophets." It is a love without which, the loftiest pretentions and loudest professions are no better than sounding brass or a tinkling cymbal.

It is of the utmost importance to guard against personal deception in relation to this whole matter. We all know that we ought to love God with the whole heart, and our neighbor as ourselves. We ought to possess and to exemplify true Christian benevolence. And we may flatter ourselves that we really do so. We may be conscious of something which we call love, may be loud in the profession of it, and have much to say of its excellence and worth. But is that which we profess and extol true Christian love? This is a question on which we may well pause, and which we cannot examine with too much care. We have seen that there are many counterfeits, which need not to be specified again. Let us shun them. The genuine coin is of infinite value; the counterfeit is worse than nothing.

And we should be on our guard against deception, not only in our own hearts, but from the world around us. We live in an

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age, when much is said and written about love. Almost every form of error, not excepting infidelity itself, comes to us gilded with the profession of it. The raving fanatic, the dreamy mystic, the ultra-political reformist, the antinomian perfectionist, the abjurers of penalties and apologists for crime and sin, all profess to be actuated by the spirit of love, and to desire nothing so much as its diffusion. It would seem as though the devil had almost ceased to go about as a roaring lion; and had become one of the most amiable and loving natures in all creation; thus transforming himself, as he is wont to do when he has an end to answer by it, into an angel of light. But we are not ignorant of his devices; at least, we have no reason to be; nor should we suffer ourselves to be imposed upon, by those who act under his influence. Love is a soft and soothing word, and many are taken with it, as though nothing hurtful could be concealed under it. But this word has been used to cover up the greatest abominations, and is so used still. Said our Saviour to those Jews, who, under a pretence of love and zeal, were for taking his life: "I know you, that ye have not the love of God in you." And were he to address whole masses of the present professors of love, he *might*, — nay, he *would*, — say the same.

The design of these advocates of love is, in general, very obvious. It is, by a back track, by an unsuspected and insidious process, to undermine and uproot evangelical religion. This religion has so long withstood the direct assaults of its enemies, that they may well be discouraged in their attempts to overthrow it in that way. But there are other modes of accomplishing the same end. Love is a universal favorite. No one will dare say or suspect any evil of love. Let love, then, be placed in the fore-ground of future efforts; and under cover of this, let the citadel of *Evangelism* be assailed. On this foundation, let imposing theories be constructed, to take the place of the old fashioned Bible doctrines; and ere the supporters of those doctrines are aware, they will become obsolete, and pass silently away.

Such, undoubtedly, are the designs and conspiracies of many of our modern advocates of love. Let all the friends of truth and holiness beware of specious names and deceitful pretensions. The marks of true and false love, the tests of the genuine and the counterfeit coin, are very obvious. Let every reader acquaint himself with these tests, and pray God to assist him in their faithful application.

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PROSPEROUS CHRISTIANS.

The venerable Thomas Hooker, the grandsire of Hartford, once said: "Adversity has slain its thousands; but prosperity, its ten thousands. I fear that those who have been zealous Christians in the fire of persecution, will become cold in the lap of peace." The flame of devotion is apt to burn low, when it is not fanned by the blasts of calamity. The heart which was open and free, while in a measure empty of worldly good, is clogged and closed up when surcharged with abundance. The disciple who was generous almost to a fault, while he had not enough of this world's goods to set his heart upon, is often changed into a worshipper of Mammon, "the least erected spirit that fell from heaven," so soon as the possibility of getting rich rises into view. The passion for gain then grows upon him, till he "enlargeth himself as hell; and is as death, and cannot be satisfied;" and they take up against him the "parable" and the "taunting proverb:" "Wo to him that ladeth himself with thick clay!"

"The devils of consolation," says Bishop Hall, "are more subtle and pernicious than those of tribulation." Hence it is, that so many professors, whose sincerity had stood every other test, and repelled every other temptation, have sadly failed in the hour of prosperity. Some have been lifted up with pride; some have conformed to the world; and others have grown hard and tough, and have become incrusted with avarice. "Men have a touch-stone whereby to try gold; but gold is the touch-stone whereby to try men." That piety must be pure indeed, in which no alloy can be detected by this searching and powerful agent. It tends to weaken the feeling of absolute dependence on God for common blessings, to excite the sense of that personal importance which wealth gives to the possessor, and to glue the heart closer to a world whose resources are so completely commanded by the power of money. It is a perilous gift. The virtuous habits which religion cherishes, naturally lead to the accumulation of property, till the heap becomes too heavy for the floor, and the burdened timbers sink beneath the weight. We may say of the modern, as Tertullian says of the ancient church: "The primitive piety brought forth riches: but the daughter devoured the mother."

The influx of worldly goods ought at once to arouse the suspicions of the fortunate Christian, and to stir him up to a godly

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jealousy and anxious watchfulness over himself. If his activity in religion, and his zeal in doing good, shall keep pace with his acquisitions, he will escape the insidious snare, and maintain his spirituality unhurt. It is a valuable precept for him: "If riches increase, set not your heart upon them." It will help him to keep this precept, if he will ever keep in mind, "that riches are fit for the hand, and not for the heart;" and if he will expend his increasing means in doing good to the souls and bodies of men, rather than in ministering to his own ease and indulgence. Let such an one give "till he feels it," and he will probably be safe from the corrupting influence of prosperity. Let him use his Lord's money as a faithful steward should, and he cannot be entrusted with too much of it for his own good. Let him be less afraid of doing too much, than of doing too little. This last is the nearer and more formidable danger. An opulent professor, not over liberal, once complained, that he never gave to objects of benevolence, but what the devil whispered to him, that he had done too much! And truly it was one of the busiest and subtlest of the imps of darkness, — it was the demon Self!

So great is the temptation to "trust in uncertain riches," that it is nearly as hard for one in the flush of sudden fortune to stay creditably in the kingdom of heaven, as for one already rich to enter in. Such an one may well fear, lest "in his life-time" he shall receive all "his good things;" unless he shall, by prayerful giving, "make to himself friends of the mammon of unrighteousness," who, when he shall "fail," and become bankrupt in paying the great debt of nature, "may receive him into everlasting habitations."

There are on record the names of a very few disciples, to whom prosperity has been a means of grace, ripening their benevolence in its sunshine. The increase of their possessions, has brought with it an increased sense of their responsibility, as good stewards of the manifold grace of God. In them is verified the beautiful image of Leigh Richmond, who likened Christian beneficence to those lovely water-lilies, which, whether the stream of misery run low or run full, will still be floating on the surface, and will rise and fall with every emergency. Happy is that disciple who uses ample means of doing good, in the bounteous spirit of heaven. Let him do as an angel would, and an angel of mercy he will be.

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POPERY AND THE UNITED STATES.

WHILE we do not belong to that class in the community which foresees in every hostile movement or popular outbreak, the certain downfall of our institutions; neither are we disposed to regard the present strength of our government, and prosperity of our nation, as certain evidences of stability, and continued success. The same care which was exercised in laying the foundations of the republic, and the same vigilance which was manifested by our ancestors in guarding the virtues and promoting the intelligence of the people, must not only continue to be employed, but must be increased in proportion to the magnitude of the dangers that surround us.

That vigorous, extensive and skilful efforts are made by the friends of popery to establish among us the supremacy of their system, and thus arrest the progress of free principles and the Protestant faith, no one can doubt; but in regard to the result, there is, even among the best friends of our institutions, a diversity of opinion. Some, who have examined the subject, and travelled over the land, and observed the actual progress and workings of popery, assure us that we are in imminent danger of coming under its sway. Others, whose opinions are entitled to respect, declare that we have no occasion for alarm; and even where popery is advancing, it assumes so mild and modified a form, that we have nothing to apprehend from its prevalence. If, however, we will look at the facts in the case, and understand definitely the nature of the system, the actual advancement which it has already made among us, and the character and extent of the exertions which are put forth in this country and in Europe for its promotion, we can form our own opinion of the question of danger, and of the importance of this subject in its bearings upon the welfare and destiny of the most interesting nation upon the globe.

We would not indulge in the spirit of boasting, nor overrate the importance of our national career; but the conviction grows upon us every day that, in the providence of God, this rapidly advancing republic is destined to perform no inferior part among the nations of the earth.

Mighty elements are at work among us. Among them, are our prodigious growth within so short a period, the spirit of far

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reaching enterprise and indomitable energy which pervades the mass of the people, the fact that the most civilized nations of Europe are pouring their population upon us, and the anomaly of so young a people sending out their Christian influences to the most benighted regions of the earth, and undertaking the stupendous work of elevating, intellectually and morally, the whole human family. All these, together with the inevitable extension of our national territory and power to a degree perhaps unparalleled in the history of the world, give to our country an interest and importance which cannot fail to impress every enlightened and philanthropic mind. The bearing, therefore, of so formidable an evil as popery, cannot, and ought not to, be overlooked. In the present discussion it will be our aim to present as impartial and correct a view as our sources of information and the nature of the case will allow.

We propose to measure the strength of the evil as it has developed itself upon our soil; to compare the elements of Romanism with those that enter into our political, social and religious institutions; and to suggest the method in which the foe should be met and vanquished.

After the discovery of this continent, the various nations of Europe had the opportunity, by establishing colonies here, of testing the power of their different institutions to originate new nations, and secure their success. While the states of our Union, with the exception of Maryland, Louisiana and Florida, were settled by Protestants, or those professing no peculiar religious tenets, the whole of South America, Mexico, and a portion of the Canadas, were settled by Roman Catholics. The latter, besides having obtained a vastly greater extent of territory than the Protestants, had decidedly the advantage of them in the richness of their soil, salubrity of the climate, mineral resources, and all the physical elements which contribute to the growth and prosperity of a people.

Spain, at the time of the conquests achieved by Cortez, Pizarro and other distinguished generals, was at the height of her power; and was capable of rendering the most important aid to her colonies. But it was not long before the powers of Europe began to perceive, that the experiments of Protestantism and popery, as elements of civilization, were fast developing the strength of the former and the weakness of the latter. The nations founded by

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the Romanists seemed destitute of enterprise; and not only a spiritual, but a political, deadness pervaded them. In the arts and sciences, in commerce, manufactures and internal improvements, they made little or no progress. They have had their revolutions as well as we; but their changes of government have been little better than throwing off one yoke, to receive another equally galling and oppressive. Even at the present time, their republics are rocked by internal convulsions, and the mass of the people is degraded by ignorance and vice.

The progress of our own nation in wealth, power and intelligence, not only excited the jealousy of the adherents of popery, but presented inducements to emigration, even to Catholics, greater than those of any other nation upon this continent. The papal powers, therefore, instead of confining their attention to their own territories, have directed their eyes and their efforts towards us. The movement, which at the outset was feeble, has become a mighty struggle on their part to overthrow our institutions, and thus bring the whole continent under their sway. And they have attacked us at a vulnerable point, one where our armies and navy can be of no avail, and one which it is not in accordance with the genius of our institutions to protect by intolerant laws. They are aware, as well as we, that it is our religion which has made us to differ from the other American republics,—that it is our Protestant faith which has given us strength to cope with the mightiest nations of the earth, which has developed with such unexampled rapidity the resources of the land, which has to such an extent promoted education and general intelligence, which has sent our commerce to every sea and unfurled our flag in every port, which has made our influence felt in every court in Europe, and which has enabled us while conquering one nation to feed the starving thousands of another. Hence they feel confident if they can succeed in overthrowing Protestantism, that our political and social institutions must also fall, and the days of our prosperity and glory be numbered.

As the result of their efforts, they now have in our land a population of at least two millions. Some put the number as high as three millions; but as we have no official reports upon which perfect reliance can be placed, and as their numbers are so rapidly increased by immigration, it is impossible to state with precision their numerical strength.

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From the Catholic Almanac for 1847, published in Baltimore, we learn that there are in the United States two archbishops, twenty-three bishops, one vicar apostolic, eight hundred and thirty-four priests, and eight hundred and twelve churches. Since these statistics were compiled the number of priests has greatly increased. It is but a short time since there arrived at New York, in the packet ship Havre, one bishop, twenty-eight priests, and six nuns; and it was stated that twenty-nine other priests were on their way in the packet ship Splendid. The steamer Portland recently landed in Boston nine papal priests in a single day; and within the last six weeks forty-nine have reached the same port. From the twenty-first of April to the twenty-seventh of June, inclusive, seventy-four thousand one hundred and eighty-four immigrants arrived at New York, the great majority of them being Roman Catholics. Thousands, too, are pouring into Philadelphia, Baltimore, and all the other principal ports on the Atlantic. By comparing the statistics made up last year with those of 1837, we find that, since that period, the number of dioceses and bishops has doubled, and the number of priests has more than doubled, while the number of churches has tripled.

In their schools and colleges they have nearly twenty thousand pupils, more than one half of whom are Protestants! A great proportion of the teachers in these institutions are Jesuits, the bitterest foes of civil and religious liberty who breathe the air of heaven. Their attention is chiefly bestowed upon their female seminaries, as they have sagacity to see, that, if they can get the control of the female mind of the nation, and through this operate upon the coming generation, they shall ultimately succeed in their designs.

In the diocese of Cincinnati, which embraces the state of Ohio, there are the ecclesiastical seminary of St. Francis Xavier, the St. Xavier College, three convents, four female seminaries of a high order, and eight or ten charitable institutions. Among the latter is St. Peter's Orphan Asylum and Free School, at Cincinnati, containing ninety-five female orphans, and from one hundred and fifty to two hundred other pupils under the care of six Sisters of Charity. There is also the St. Aloysius German Male Orphan Asylum, which contains forty orphans. The Aloysian Schools of the German Congregations, taught by four Catholic schoolmasters, at an annual expense of sixteen hundred dollars, contain five hundred children.

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St. Joseph's Convent, in Perry Co., Ohio, is the *oldest Catholic institution* in the State, and has served as a nucleus around which the papists have gathered. We are told that "recently several talented and exemplary fathers, from the sunny climes of Italy and Spain, have come to aid their brethren this side the Atlantic: so that with renewed energy and promptitude, the fathers can now devote themselves to the cultivation of the extensive portion of the vineyard entrusted to their care."

In the single diocess of Louisville, comprising the State of Kentucky, there are forty-three churches, ten chapels, two ecclesiastical institutions, two colleges and *ten female* academies, besides four female religious institutions, and four charitable institutions. In the convent of the Sisters of Charity of Nazareth, there are eighty professed sisters in the community, most of whom are devoted to teaching. Sisters of Charity conduct the Female Academy of Nazareth, at Bardstown, which is a very flourishing institution, — St. Catherine's Female Academy, the Female School of St. Vincent of Paul, and the Female Academy of Louisville. In this day school the number of scholars is from seventy to one hundred. In the basement of St. Louis Cathedral, there is a free school for girls, under the charge of three Sisters of Charity, having one hundred and twenty pupils. Within this same State, there are but two Protestant female seminaries of a high order; and in the State of Indiana there is not one which will at all compare in importance and prosperity with the Catholic seminaries. Consequently the Protestants, in multitudes of instances send their daughters to the Catholic schools; and when remonstrated with, their excuse is, that there are no good Protestant seminaries for young ladies.

Nor is this the state of things simply in these dioceses to which we have referred; the same is true of nearly all the Western States, according to the testimony of intelligent and truthful witnesses. In the state of Missouri there are eight convents, seven academies for young ladies, and eleven schools. Now let it be remembered that these institutions are established and conducted by men who are the bitter and uncompromising foes of general education, and whose sole object in teaching in this land is to instil into the youthful and unsuspecting Protestant mind the errors of popery. If this is not their design, why do they take such unwearied pains to get the children of Protestant pa-

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rents? Why do not the societies in Europe, the Leopold Foundation, and those at Lyons and Paris, send Jesuit teachers to South America and Mexico? Why do they not open schools in Italy, Austria, Spain, Portugal and Ireland, those strong holds of papacy where so deep an interest is felt for the youth of our land? In those countries they have no need of schools; for the mass of the people is already safely bound in the chains of spiritual despotism. The papal church has resorted to education only to advance its interests; and not to impart light and instruction to the mind. Of its success in the use of this instrument, we have a striking example in the manner in which the Lutheran reformation was arrested, when in the full tide of success. Scarcely had forty years passed away, before this reformation had sent its purifying and life-giving streams over every part of Europe; so that even in Austria almost the entire mass of the people, embracing all classes, were claimed as Protestants. The ministers at the altar, the professors in colleges, the teachers of academies and schools, had nearly all abjured the Catholic faith.

The Emperor of Germany, being hostile to the reformation, formed the design of checking it by means of education; and calling to his aid Ignatius Loyola, the founder of the order of Jesuits, he assured him that "the only way to prop up the decaying cause of Catholicism was to give the rising generation pious Catholic teachers." This plan was entered upon and pursued, until the Jesuits obtained the control not only of all the higher seats of learning, but also of the common schools; and through these, they not only arrested the progress of free principles and vital religion, but rolled back the tide of the reformation almost as rapidly as it had advanced. Mr. Ranke, in his History of the Popes, speaking of the astonishing results of this measure, says: "This is a case without parallel in the history of the world! All other intellectual movements which have exercised an extensive influence among mankind, have been caused, either by great qualities in individuals, or by the irresistable force of new ideas. But in this case the effect was produced without any striking manifestation of genius or originality. The Jesuits might be learned, and in their way pious: but no one will affirm that their acquirements were the result of any free or vigorous efforts of mind. They were just learned enough to get a reputation, to secure confidence, to train and attach scholars; but they attempted nothing

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higher." Yet by strict method, untiring diligence, and union of effort, they succeeded in their designs; and much of the strength that the Romish church gained by that movement it retains to this day. In speaking of Ignatius Loyola, and his order, Mr. Macauley, in his usual forcible and impressive style, remarks: "His activity and zeal bore down all opposition: and under his rule, the order of Jesuits began to exist, and grew rapidly to the full measure of its gigantic powers. With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battles of their church, is written in every page of the annals of Europe during several generations. In the order of Jesus was concentrated the quintessence of the Catholic spirit; and the history of the order of Jesus is the history of the great Catholic reaction. That order possessed itself at once of all the strong holds which command the public mind, — of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached, the church was too small for the audience. The name of Jesuit on a title page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from the first rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or with heresy, now became the allies of orthodoxy.

"Dominant in the south of Europe, the great order went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, Jesuits were to be found under every disguise and in every country, — scholars, physicians, merchants, serving-men, in the hostile court of Sweden, in the old manor-houses of Cheshire, among the hovels of Connaught; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying."

Now it is this same order, under their present general, Father Rothaan, a man of great shrewdness, energy and resources, which

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is laboring with such zeal and success in our land. Their leader in the Western States is the President of St. Xavier's College at Cincinnati; and they are pursuing the same policy here, which was pursued with so much success under the reign of Ferdinand in Germany. Through their ecclesiastical seminaries, their colleges, their convents, their female academies, their asylums, their free schools and their manual labor institutions, they are seeking to infuse their opinions and doctrines into the minds of the rising generation. And who will say, that these institutions, at the West are exerting no influence, and that we at the East shall never feel their power! It is true, that we have our own colleges and schools at the West, and that Protestants are doing much to evangelize the whole nation; but it is also a melancholy truth, that, in many sections of the land, popery has of late years advanced more rapidly than Protestantism. Catholic churches have multiplied faster, their schools have been more prosperous; and although they have gained but few proselytes, yet, what is of more importance to them, they have been silently, yet steadily, obtaining a powerful influence over thousands of youth and children.

On the continent of Europe, there are four societies organized for the purpose of propagating the Catholic faith in the United States and in Canada. Of these societies, the Leopold Foundation in Austria, is one of the most prominent. This association has been in successful operation for about sixteen years; and has expended during that period two hundred and ninety thousand dollars. It is under the special patronage of the Emperor of Austria, and its business affairs are transacted in Vienna. The government which sustains it is the most perfect military despotism in the world; and is a prominent member of the so called Holy Alliance, which is leagued against the liberties and rights of the people of Europe. The subjects, from whom the funds sent to us are extorted, are the most abject slaves, physically and morally, upon the continent. And the only conceivable motive for the establishment of this, and similar societies, is to extinguish the light of freedom which has blazed up upon this continent, and whose beams threaten to dissipate the darkness of popery, and to enlighten the millions who have so long bowed to its sceptre. These societies not only aid the colleges and churches to which we have referred, but contribute liberally towards the erection of churches and

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cathedrals; and are ready to assist in any way towards the extension of the Catholic faith among us. And it is worthy of remark, that it is a principle with the priests in this country not to part with real estate which may come into their possession. The remark has been frequently made by them at the West: "We purchase land, but we never sell it."

So great has been the increase of Romanism in our land, and so sanguine are the friends of the system of the ultimate triumph of their principles here, that not long since twenty-six bishops met in Baltimore; and in their Convention had the presumption and impudence to pronounce these United States a province of the Pope at Rome! This land of civil and religious freedom, of revivals, of benevolent institutions, of Bibles, of Puritan principles and faith, proclaimed to be a portion of the dominions of the greatest political and ecclesiastical tyrant who lives upon the earth!

DOCTRINALS AND PRACTICALS.

The Christian religion has suffered no little from offence taken at terms and phrases. Satan's malice, and our foolishness, have alike brought on this result. It is a favorite device with Satan, to entail some shame on the most favorite and accurate religious phrases. Those terms, which, when first adopted, were unimpeachable and really felicitous, become, in the course of human usage, smitten as by a leprosy. With a great din of complaint, they must be expelled the Christian camp. The tribes of Israel come to loathe the sight of them, although to their fathers they were like apples of gold. Our own folly carries on the process. We over-use good terms, and fall into a kind of phrase-idolatry; swearing "by the gold," rather than by "the temple that sanctifieth the gold." At last we sicken of this; and going to the opposite extreme, we loathe what we so extravagantly loved. Whenever the religious word gains the place of the godly idea, righteous judgment speedily overtakes it. A mildew gathers on it. It becomes a by-word and reproach. How many of the terms once in high favor with puritan piety, have thus perished in their using.

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The term *Doctrine* is a case in point. Years ago, there was in the New England churches, a kind of doctrinal aristocracy. Some of the preachers in their topic and style of discourse, were thought, and imagined themselves, to stand aloft, above the simple preachers of the cross. They could handle "fate and fixed decree," as other men spoke of the Beatitudes. A corresponding class of hearers grew up in the churches. They spiritually resembled those monks in the fifth century, who thought to draw near to heaven, by passing their lives on the tops of lofty pillars. In the sturdy assemblies of our fathers, were not a few who somewhat vainly fancied that *they* had outgrown the use of "milk." Their maturer appetites could relish only "strong meat." This mixture of pride and piety, was to a great extent, disastrous to meekness and teachableness of mind. Christians grew so intent on hearing the great things of God's law, that they almost overlooked obedience in the smaller things. Care for doctrine too much excluded a proper concern for practice.

The violent Arminian exhibition, which will morally characterize the early part of this century, arose in a great measure from this excess of doctrine, or doctrinism. Under its operation, practical morality had subsided. Missions, and the whole present system of active piety, had not been born. Curiousness in doctrine too often prevailed, in place of godliness of heart and life. Channing and his coadjutors clutched at this. They began successful assault, by setting forth that doctrines had absorbed the life of the churches. They proclaimed a system with all practice and no doctrine. No! not so much as a place for the believing heart to tarry for a night. The somewhat ragged garments of Evangelical morality, furnished to their hands the materials for that "coat of many colors," which modern Unitarianism has been patching and trimming for twenty-five years past. And to pursue the figure, we might ask, Has not the new lately put to the old, made the rents sadly worse? We cannot wonder, that American Unitarianism was the avowed godsire of *Sartor Resartus*.

It is plain, from the experience of Evangelical churches, on the one hand, that while biblical doctrine is a part, vital indeed to religion, it is by no means the whole. Unitarianism shows us plainly, on the other hand, that religion is not solely practice; and none need call it severity to say, that the latest experiment of "practi-

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cal Christianity" in their hands, has turned out to be essential infidelity. Will they themselves deny this?

"*All* scripture," we think, is inspired. Because inspired, it is profitable either for doctrine, reproof, correction, or instruction;—though not all for each of these uses. It is to be "rightly divided." The workman who cannot do that, ought to be ashamed. To do that, is one of the main ends of preaching. He who cannot preach, or does not believe all parts of inspired truth, in the proportions in which the Holy Ghost has left it, should diligently inquire as to his fitness to preach at all:—and he should inquire further, if he be not really infidel at heart. How much regard for the law, for instance, will justify contempt for the gospel? What pitch of admiration for the poetry of inspiration, will extinguish the claims of the ten commandments? Who will ever find his way to the cross, while scorning the law; the exponent of whose wrath and mercy the gospel is? Will any dwell on Golgotha, who will not see Sinai in its fiery robe, and with its retinue of terrors?

Alas! how many wrest inspired words to their own destruction! How many lying delusions, in this, and in every age, grow out of a species of scripture-clanship, agreeing on a *class* of scriptures, and exterminating the rest; rearing a body framed from the scattered limbs, the picked parts, of the holy oracles.

But now-a-days, a no less pitiful vanity in relation to doctrines, obtains in some of our pulpits and pews, than in former times. To some in the church, doctrinal preaching is of the priesthood of Aaron; and that which is practical, is only of the tribe of Levi. In other instances, the exact reverse distinguishes the popular judgment. Doctrines are to them, only the old and mouldy corn brought out of Egypt. "Practical christianity," is the true manna for them. Both extremes of judgment are alike erroneous. Christ, as a model, shows that. The sweetness of his precepts, won multitudes to his audiences. The severity of his doctrine, roused from many of his disciples the startling cry, "This is an hard saying; who can hear it?" And what was yet more distressing, after his kind and ample explanation, "many of his disciples went back, and walked no more with him."

He did not aim wholly to charm by the beauty of his precept, nor did he recklessly repel by the sternness of his doctrine. Because the mysteriousness of some doctrines is a stumbling stone,

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and rock of offence to cavillers and the weak, it by no means sets aside their claim to our attention. True, there are some things in the biblical doctrines, which no man but a novice, who knows not what be the first principles, will pretend to explain. They are too high; we cannot attain unto them, while encompassed with our mortal infirmities. So there are mountain summits which the human foot may never touch. But are they useless and unlovely? May we not clamber far up their lofty sides, and so gain broader and truer views, than from the very peaks of meaner elevations? No man can explain the mode of Divine existence, and disclose that mystery of the Godhead, how three persons form one indivisible God. Nor can any one show the exact spiritual processes of the regeneration of the soul. But have we therefore no valuable knowledge of these things? If there are mysteries, it is knowing something to know where certainty ends, and where mystery begins. It is often the end of all knowledge of a subject, to know it *is* a mystery. The folly of thousands has been in mistaking sunshine for mist, and mist for sunshine.

There may be things hard to be understood, and harder to bow the heart unto, which on these very accounts may be profitable for doctrine and for instruction. True, we only babble, when we are wise beyond the scriptures, but it by no means follows, that we are not to be wise according to the Scriptures.

Pious thought and godly meditation are to discern where knowledge ends, and where nonsense begins. All truths border on Terra Incognita, the regions of the unknown. A grain of sand may be made such a stumbling stone to the greatest philosopher, that he can never surmount it, if he must first show all its properties and relations. Who can answer all the queries brought to us on a beam of light? It is a starveling pride which besets us in this matter, and refuses what we may have, because there are things neither we, nor the angels, may intermeddle with. Do we not thereby really reply to the Author of truth: "I knew thee that thou art an hard master." We dig in the earth to hide the talent, because it is but one.

We remark also, that true Christian discrimination, is needful in regard to biblical doctrines. It costs careful reflection to divide the primary from the secondary truths in any system. This is the first work in relation to biblical doctrine. He makes no slight attainment, who can well discern what truth really is doctrinal, or

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primary among divine truths. It is not always easy to lay the plummet, or to stretch the measuring line, upon the foundation of things. The disciple who truly loves and receives divine truths as from their inspired authors, is doing that. The disciple who esteems none as God's words, but such as he can frame into a rule of action, a directory for a day's toil, will be sure to bring on a spiritual plethora. He, on the other hand, who petrifies all divine teaching into doctrinal formulas, shall reduce his soul to a lean and bony frame. Revelation, is a board laden with heavenly bounty. It is equally a sin to starve, as it is to surfeit, amid its abundance. Exclusive treatment of doctrine, brings on an offensive self-conceit, a pride of mind, and a kind of championship, which discerning minds abhor. Excessive zeal for practice, cultures a pert, flippant, shallow, and often saucy, tone of character, which all good men eschew.

Are not the abuses of doctrines by an excessive and disproportioned taste for them, or by a sickly and sinful disrelish of them, our characteristic offences, on the one side or the other? Have not some made their fondness for, and attainments in doctrine, an excuse for neglecting devout and consistent practice? And have not many more, in their great zeal for doing, been guiltily negligent as to knowing? How many have been impoverished by neglect of holy living? How many more by dislike of holy hearing? Whence so many dead flies in the precious ointment of some of our most eminent guides and teachers? Whence so many unstable souls, drifting before every wind of doctrine, in our churches? Are they not from these causes?

The bride of Christ, the church, is much blemished, and her beauty marred, by these abuses. How few are the pure and symmetrical characters in the church! How many are sickly and deformed! That beautiful harmony of character, like the face of some lovely portion of our land, where the bold mountain, and the smiling valley, the glittering rill, and the rolling river, blend their charms into enchantment, is rare. But God who fashioned the one, indicates in it, what would be his pleasure in the other.

Let Christ's disciples revive their care, to be rooted and grounded in the divine doctrines, to the intent that they may "have their fruit unto holiness, and the end everlasting life."

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REVIEW.

AN ARGUMENT FOR "DISCOURSES ON CHRISTIAN NURTURE," addressed to the Publishing Committee of the Massachusetts Sabbath School Society, by Horace Bushnell. Hartford: Edwin Hunt, 1847. Pp. 48. 8vo.

THIS "argument" is marked, of course, by great ability; but it affords no vindication of the "Discourses on Christian Nurture" from the strong objections which have been advanced against their soundness, and their bearing upon practical piety. The author, in the last half of his work, craves pardon for not having been able "to bring himself thoroughly into the defensive mood:" which appears to be owing to his "indulging a degree of confidence that he has his adversaries already in his power." Indeed he escapes the necessity of meeting those formidable objections by a handsome flourish; — roundly asserting that they are all misrepresentations of his meaning, and that any explanations he might give would be sure to be misrepresented again in like manner. With such anticipations, he might be excused from writing any thing on the subject, as even an "Argument" may be treated in the same ungracious way. It does not look quite right for a man who aspires to be a teacher of religion and morals, to be ever fretfully complaining that his opposers do not understand him. In that rather obsolete work, Blair's Lectures on Rhetoric, there is a rule, — and it ought not to be despised by Dr. Bushnell, or any one else, — to the effect, that we ought to write, not only so that we *may* be understood, but so that we *cannot be misunderstood*. What writer ever handled more difficult and abstruse subjects than the late Dr. Emmons? And what reader ever failed to take his meaning?

Dr. Bushnell seems to have an exaggerated notion of the "great consternation" and "general panic" which his little book has made in old Massachusetts. It is natural that he, to whose ears every report comes first and loudest, should think, that the deafening din, which is rattling just around him, is rolling in long resounding peals over the length and breadth of the land. The fact is, however, that the public has too many other things to think of, besides the book on "Christian Nurture" and the Mexi-

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can war. A little of the "harmless Ciceronian vanity" looks amiable in Dr. Bushnell, as it serves to link his greatness with our common humanity.

His manner of treating such as differ from him, excites other feelings. The "Letter" addressed to him by Dr. Tyler, was certainly both ably and fraternally written. Dr. Bushnell calls it "a remarkably quiet epistle;" and it ought not to have provoked from him vindictive flings and tokens of exasperation. When he calls a theological institution, so respectable as that with which Dr. Tyler is connected, a "scavenger," we are too much shocked with the grossness, to see the wit, of the language. If Dr. Bushnell's mind contains much of such matter as this, the humble and unsavory, but needful office of cleansing it out, must be no enviable sinecure; and like the labor of Hercules at the stables of Augeas, will acquire importance from the magnitude of the task. If there be any efficacy in his favorite scheme of "Christian Nurture," it is a pity that he was not more benefited by it while he was himself but a "rudimental being" "wrapped up in the parental life." The excellent professors at East Windsor Hill have no ambition to display that very inferior style and order of genius, which delights to manifest itself by startling outbursts and erratic flights.

Of the established orthodoxy of New England, as represented by Edwards and Hopkins, and others like them, Dr. Bushnell says: "It was debated, to the complete satisfaction of the public, some fifteen years ago, and, as I believe, forever exploded." They who survive that painful period of agonism and antagonism, when all parties sighed so deeply for peace, will distinctly remember to have heard many sounds uncomfortably loud; but they will have no recollection of having been stunned by that particular "explosion." It is, as we think, the more general impression in New England, that they who endeavored to modify and partially discard the old and prevailing orthodoxy, were very willing that the controversy should end. Since then, many, and some even of the chief leaders, discouraged to find that their proposed improvements in theology had worn out their power to excite the public mind, and that some extravagances in opinions and practice professed to derive themselves from those very improvements, have grown cold therein, and are more inclined to the good old ways of orthodoxy as they were. Perhaps this tendency has been

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aided by a deeper religious experience, which ever leads to the opinion expressed by Cardinal Pole, — for even cardinals, have sometimes caught glimpses of the truth: — "that it is not possible to detract too much from human power, nor to ascribe too much to the grace of God." This explains what has so often been noticed, that men who are orthodox at all, usually become more so as they grow older. One thing is most certain, — that no men ever professed to carry the doctrine of "individualism," the doctrine so odious to Dr. Bushnell, the doctrine which lays on the sinner such a stress of personal responsibility, and individual obligation to *immediate* repentance and conversion, as those whose friendship and alliance is now claimed by him.

Against those who object to the correctness of his views, Dr. Bushnell petulantly throws the charge of seeking to suppress the spirit of free inquiry, and "restraining the breadth of Christian character and opinions." Now there is such a thing as increasing the breadth at the expense of the depth; of which the only results are flatness, shallowness, muddiness and speedier evaporation. It is not for want of "breadth of understanding," to borrow one of our author's favorite terms, that men of a solid and matter-of-fact cast of mind hesitate to sit in the chair he offers them; but because they feel that they cannot squeeze themselves into a seat so narrow, and so slender in the legs withal. As to freedom of inquiry, no men are more addicted to it, or have more strenuously asserted to themselves the right of private judgment, than the staunch old Calvinists. It has been said, that among all the Marian martyrs burnt up by bishops Bonner and Gardiner, there was not one who could be called a Pelagian. It has been observed, that the clergymen of the Church of England who were of the Arminian stamp, have ever kept their benefices under all the fluctuations between pope and protestant, from the days of Henry VIII to James II. This shameful limberness of conscience was enough to have made the whole English nation infidel, had it not been for the noble spectacle of two thousand Calvinist pastors, who, in one day, submitted to ejection from their livings, and to exile and beggary, rather than conform to power at the cost of truth. Even to this day, it is more owing to the Calvinist Cromwell than to any other man, that Dr. Bushnell and the rest of us are at liberty to think one bold thought outside of the bounds of the articles and canons of the parliamentary

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Church of England. Calvinism, by a necessity in its own nature, must renounce spiritual subjection to any authority but Christ's. Though there have been cases, in times past, where, *through the connection of Church with State*, there has been a want of consistency with this principle, orthodoxy has ever tended to mental independence, by reason of its inherent law of exclusive religious submission to the Lord alone. It is true that liberty of inquiry is often abused; and none can witness the abuse without deep regret. There be many free inquirers after nothing, who find just what they are looking for, and no more; and lose, in the search, all that they had to begin with. But it is now universally felt among the orthodox, that it is far better to leave the passion for criticism to itself, though it sometimes runs into excesses, and even into blank scepticism and black unbelief, than, to restrain it by any influences but those of argument and truth. Only they claim the right to withdraw their fellowship from manifest heresy; and abhor the practical lie of binding up error and truth in one bundle, as though they were the same thing. They will allow any man among them full liberty to become a deceiver, if he will; but they insist on as full a liberty of their own, to expose him, and expel him from their ranks.

A large part of Dr. Bushnell's "Argument" is taken up with quotations from various divines. These are not so digested and discriminated as to form a history of opinions on the nature and design of Christian nurture; and they are so far, so very far, from affording any countenance to his theory, which denies a proper individual existence to children, that we cannot see any reason for arraying them on his pages. We have not space to examine these numerous citations; though nothing would be easier than to show, that the language of Baxter and Hopkins, and others, means only that religious education is a precious and favored means of grace: and that the covenant and its promises afford strong presumptive evidence that children baptized and bred in the faith will early, and very early, feel the converting and saving power of God, and "grow up" in *that*.

Now if Dr. Bushnell intends to say, that this is his view of Christian nurture, then he has set forth nothing but what has been exhibited by "old lights" and "new lights" with entire unanimity, except that some have spoken more confidently than others have ventured to do. In the "Advertisement" to the "Dis-

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courses on Christian Nurture," he asserts that "the view of Christian education maintained in the discourses is certainly different from that which is commonly held by our churches:" and all through that treatise he labors to show that he is setting forth some strange doctrine, vastly superior to any scheme existing among us. Now what is this but an attempt to swindle the public out of a fresh tribute of admiration at his boldness and originality, while he is only masquerading in a German dress the same ideas which Hopkins and Dwight, and every other pædobaptist, old light or new light, had more or less distinctly taught? Or will he plead "not guilty!" to this charge; and throw himself for defence on the actual novelty of his plan? Then must it not be regarded as another bit of duplicity to parade all these authorities, with the evident design to present them as sanctioning a theory of "organic relation" between parent and child, such as those old worthies never dreamed of? On the one count or the other of this indictment, he must be condemned. He cannot be permitted to escape the verdict by dodging forth and back between them. He cannot go about boasting of his *new* theory; and then be allowed to defend it by saying, that all the best divines have taught the same. His friends must by this time be whispering in his ear: "Dear Doctor, you made a sad mistake in citing those stern old witnesses: for they have too little sympathy with you to endorse your dogmas, or to help you in any way out of your predicament!" Take the particular instance of Dr. Hopkins, of whom Dr. Bushnell betrays a strong dislike, but on whom he seems in this matter to put great reliance as his backer. No one who is at all acquainted with Dr. Hopkins's view of moral agency can, for a moment, suppose that that clear-eyed man, when he comes, in his "System of Divinity," to treat of baptismal and parental duties, would suddenly plant himself on the taste scheme in its transcendental shape.

After all, the most important part of the "Argument" is its metaphysics. This we are strongly tempted to discuss at length; but are restrained by the nature of our work, which is adapted to the generality of intelligent readers, rather than to the literary few. We may only say, that this pamphlet takes unqualified ground against the received theology of New England; which, as Dr. Nevin says with the approbation of Dr. Bushnell, "runs out practically into a system of rank individualism, in which religion

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comes to be viewed as an *original independent* concern, in every case, between man and his Maker." Now it is a great point with Dr. Bushnell, and all other Germanic geniuses, that no man is a complete individual, acting from himself alone; but that we exist in society, like so many particles of salt dissolved in the brine, where each is in all, and all are in each. In their disposition to merge the individual in the race, they dislike to hear of *decided* cases of conversion, or what Dr. Bushnell neatly terms "angular experiences." They weaken the pressure of personal responsibility, by viewing man as the creature of circumstances or surrounding social influences. They aim not at the conversion of one sinner and another; but all their talk is of social reform, and the regeneration of society by some general converting process.

This is the stock whence sprouts Dr. Bushnell's theory of Christian nurture. He does not look upon the child who is born into the world, as a complete, though feebly developed, individual, having a distinct moral being of its own. Its spiritual nature still lingers in the parental life, whence it is quite certain, — not absolutely, but almost, certain, — to take its shape, and tinge, and tone. This theory is an exageration of the efficacy of parental influence, in which it merges the individuality and personal character of the offspring. This exaggeration is so intense, that it turns Dr. Bushnell's rhetoric into logic; and transforms the truth as to parental influence into an error destructive of human responsibility. Here he errs in one extreme; while the Baptists, — who make little account of the parental relation, and none of the covenant of God, — err in the other.

Every one who professes a belief in the native and entire sinfulness of man, must hold that no one can be saved without a spiritual regeneration. And this regeneration, from the nature of the case, must be instantaneous, because it must have a beginning in time, or in some particular instant of time. Now this change may take place so early, that there may be no memory of it, even the most indistinct. Or in the case of adults, its beginning may have been so small, and so gradually developed, as to leave no sort of consciousness as to the precise time when it took place. There is a *moment* when the day degins to dawn; and yet the first faint rays are well nigh imperceptible, and we must wait for further light. Or, as in the case of many, whether moral or vicious, whether cultivated or ignorant, whether gentle or rude,

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the transition out of darkness into marvellous light may be sudden as when the sun in his strength bursts from the densest clouds. All these varieties of experience, and many others, are mere circumstances, and do not touch the essence of regeneration. But it is obvious that, except in the instances of such as are very early sanctified, or have had the very rarest religious nurture, so great a change will more usually evidence itself at or near the time of its occurrence. It is our advice to such as fall under Dr. Bushnell's commiseration for having had decided conversions, and "angular experiences," that they be not too much troubled in their minds on this account, provided the angles decidedly match with the corners of the Bible. The Apostle Paul in passing "round the corner of fall and redemption," which Dr. Bushnell admits to be necessary, made a very sharp turn of it. A square Christian, if he be a Christian, is as good as a round one, and may be as stable. The question is, Has he passed from death unto life? Has he been quickened as one raised from spiritual death? Is he thus alive? Is he a new creature in Christ? Is he born of the spirit? As to the *how* or the WHEN, it is matter merely of curiosity or delight. Let us cordially admire the beautiful variety in this blessed unity, and never think of a thing so vain as the attempt to limit the free Spirit of the Lord.

Dr. Bushnell may be able to give some currency to minor errors; but we have no fear that his general views will ever prevail in this region. The notion of making transcendentalists out of hard-headed Yankees, with all their inveterate common sense, and their realizing and practical turn of mind, is altogether preposterous. We have heard of an enthusiastic Professor in Germany who tried the experiment on one of the most eminent theological teachers of our country. But the solid timber was too hard for the slim and flexible nails; and the worthy Teuton, vexed at his lost labor in driving them, lifted his hands with the prayer, that Columbus might be forgiven for having discovered America! It is true, that you may sometimes find a New Englander who may be passed through the chemical process of sublimation, again and again, till he is reduced to a state of partial efflorescence, and looks as if he had just escaped from a meal-chest. But that is all. Dr. Bushnell himself, with all his aspirations, can never be metamorphosed into the true "flowers of sulphur," like the German-born.

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In his "Argument," he mostly retracts what he had said in his "Discourses," as to the "deep religious feeling" and the "savor of Christian piety, so generally prevalent" among the Germans, whom he held up as our patterns in the duty of Christain nurture. Doubtless in philosophy, we have much to learn of that singular people; though more by way of warnings as to what is to be shunned, than of examples as to what is to be followed. Their coast is covered with the shattered hulks, which have "made shipwreck of the faith" thereon; though there are spots where a hazardous landing may be effected amid the swamping surf. Still it must be confessed, that the Scotch system of philosophy, which prevails among us, is somewhat stiff and dry; and it might be well, as Dr. Bushnell suggests, to "moisten the dry individualism we suffer" with a few drops of the oily German element. On many topics in mental science, such as instinct, conscience and consciousness, the laborious patience of that people has accumulated much that would be exceedingly useful for the purposes of illustration. The lean of their fat, as Miss Hannah More would say, is not to be despised. But after all, we may well complain of most of them, as Lord Bacon did of the older philosophers: "Their discourses are as the stars, which give little light, because they are so high."

On this great matter of individualism, the Bible sheds no dubious rays. It teaches us, that God holds every man separately responsible, each for his own actions, and for the manner in which he is affected by the actions of others. Whatever may be the surrounding influences, each one will be held to a strict account for not resisting the bad, or not yielding to the good. The precepts of the Bible inculcate our duties with a remarkable care to make each reader feel that he is personally addressed, almost as if he stood alone under their authority; — "*Thou* shalt love the Lord thy God"; — "*Thou* shalt not kill." Each must obey for himself, whether others obey or not. And so at the judgment-seat, each of us must give account of himself; and every one receive according to the deeds done in the body. Every man has a constant sense of his own distinct personality. The will and the memory are as distinctly peculiar to every individual as his own nose and eyes; as complete in the first man as in the last, or as in all. Insanity itself cannot blot out the individuality of the man. It is the foundation of moral government, — the govern-

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ment of law and motive. To wake men to a sense of personal responsibility, is to revive the power and activity of religion. The preaching which does not aim at this, and labor to fasten truth and its obligations upon the individual conscience, is the source of the worst heresy of all. It must result in a heterodoxy twice dead, and ten times as corrupt as the most "defunct orthodoxy" that ever lay in state, or festered unburied by the way-side.

It is evident, that if Dr. Bushnell's scheme were to be generally received by our churches, the reviving of religion among them would cease to be sought for; and those glorious times of love and saving power, those brightest displays of sovereign grace, would return no more. So completely does he dote upon his favorite plan, that he scarce conceals his dislike of such a season of refreshing from the presence of the Lord. His words are adapted to excite deep prejudice against it. When it comes, he says, "it comes as a storm, a strange day of power and spiritual commotion; and they that were sighing for the day, are about as full of anxiety lest it run to wildness and extravagance, as they were before to have it come." We forbear to quote other expressions on which our eyes fasten with grief; and which will not fail to fill with arguments the mouths of such as are eager to decry the work of God. Yes; it is, as he calls it, though by way of disparagement, "a scene of conquest," "a time of exaltation and victory." And well may the afflicted Church deplore, in sackcloth and ashes, in tears and fasting, the absence of her Comforter and his conquering grace. How is Christian nurture, all-important as it is felt to be, alone to supply the place of those triumphs? It cannot be aggressive. It can do little more than hold what it has already. Indeed, all history shows, that a church which is not actively extending its borders, must presently lose ground. The vast majority of the families now on earth are not Christian, and can have no such nurture brought into them, till "the adult world" is subdued to the gentle rule of Christ. The analogy of faith accords with the course of nature. "The waters which cover the seas," in their rising tides, roll up successive surges which recede in part, but not wholly. And so in the influx of divine light and glory, the action exceeds the reaction, the rise is greater than the fall; and the flooding of the earth proceeds amain.

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In the matter of Christian nurture our general duty is most simple and plain. The parent is bound to cherish a deep and absorbing sense of his individual responsibility in that endearing relation. His influence for good or for evil is mighty; and is almost irresistible in shaping and educing the character of the child and its eternal condition. At the same time, the parent must ever remember, that the child has a mind of its own; and that its salvation is to be sought in the same way as in the case of any other child which might be placed under his guardianship. The parent is just as dependent on God for the conversion of his little one, as he would be in attempting the conversion of any older sinner. Yet the parent's encouragements are exceedingly great, while he uses such means as are adapted to the capacity of his child, and is ever looking for the promise of the Father, waiting in faith on the fidelity of a covenant God. The Saviour's treatment of little children is of itself, sufficient reason for bringing them into his fold, and rearing them for his flock. He has made provision for them, and commanded that they be fed. "He gathereth the lambs with his arm, and carrieth them in his bosom."

In the "Discourses on Christian Nurture," and in the "Argument," which is their supplement, we think, that the evangelical community in New England, is slanderously charged with an unwillingness to acknowledge the extent and weight of parental obligation. There is doubtless a sad deficiency in discharging that solemn obligation. But we boldly declare that we know not of an orthodox pastor or layman in all our churches, who would not heartily assent to the following strong expressions of the pious Cotton Mather, at the close of his "Baptismal Piety." "Would parents thus conscientiously do their duty to their children, it might be hoped, that God would make them *twice* parents to them; the glad parents that shall be the instruments of begetting them to God, and begetting the truest wisdom in them. And the children belonging to the election of grace, would be so brought home to God by the *parental ministry*, and have the fear of God so gradually and effectually insinuated into them, that your pastors would have little to do, but instruct, and confirm, and edify, such as have already been converted to serious piety, and as it were, sucked it in with their mother's milk, and in a way that would leave them unable to tell the *time* of their first conversion."

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A COMPEND OF CHRISTIAN DIVINITY. By Sylvanus Cobb. First Edition. Boston: Published by the Author, 1846. Pp. 432. 12mo.

THIS book is, in more senses than one, a *rarity* in the theological world. Who ever heard before of a compend of Universalist divinity? The author says in his Preface:

"We have many able theological productions, but they are devoted respectively to some particular point or points of the general system of Christian doctrines, no one book comprising a complete compend or body of "divinity." We often meet inquirers after truth, who ask our reference to a book, from which they can obtain a knowledge of our views of Christianity as a whole, embracing all its essential principles. *To such a book we have not been able to refer them.* The different writers have accomplished their respective designs; but *no one, of whom we know, has grasped so extensive a plan.* This is the plan undertaken by the writer of the following pages."

Regarded as a duly connected, a systematically arranged, compend even of Universalist divinity, we cannot say much in praise of the volume before us. The work is strangely put together. The most of the chapters are evidently no other than old Universalist sermons, with their heads lopped off; and judging from the order in which they are arranged, we should think that, — for impartiality's sake, or to avoid needless trouble, — the author inserted such as lay nearest the top of his barrel. To be sure, he begins with the existence, attributes and character of God; but "the foreknowledge and sovereignty of God" are not introduced till near the end of the volume. "The truth of the gospel" is assumed through all the former part of the book, but is not formally discussed till past the middle of it. After much had been said about the offices and work of Christ, we arrive, in chapters VIII. and IX., at a consideration of his person and mission. Having disposed of the resurrection and final state, — which is to all, indiscriminately, a happy state, — the author treats, in the last chapter but one, of "faith, repentance, and the new birth." From this account of the matter, all those who have studied theology connectedly, or have been accustomed to an orderly arrangement of their thoughts, will be able to judge of Mr. Cobb's method, or rather of his utter neglect and destitution of all method.

It is well known, that there is a variety of schemes of Universalism before the public; or that various theories have been

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devised, on which to do away with the plain testimony of Scripture as to the fact of eternal punishment, and to carry all men to heaven.

Some have based their Universalism on the fact of a universal atonement. Christ, by his death, has fully cancelled for all men their debt to Divine justice, so that neither the law, nor the justice of God, has now any demands against them. Some have taught that while the *sins* of men are punished, the *men themselves* are delivered. Some have denied the distinction between right and wrong; insisting that one man does the will of God as much as another, and that all are alike entitled to his favor. Among Universalists, the *conclusion*, obviously, is the main thing. The means of arriving at it, is a consideration of minor importance. But neither of the forms of Universalism here adverted to, is that which is insisted on by Mr. Cobb, or which is in much favor with modern Universalists.

Mr. Cobb believes, that God has given to man a good law, as the rule of his conduct, the whole penalty of which is limited to this life, and which is here inflicted to the full, on every transgressor. The present life is therefore a state, not of probation, but of righteous retribution, in which every deed, good or bad, meets a just recompense and reward. The due meting out of punishment and reward is what is meant by the "judgment" of God; and this is going on continually in the present life. Mr. Cobb also believes that men are sinners in different degrees, though none of them entirely so; and, consequently, that they suffer in different degrees; and that in proportion as they renounce and forsake their sins, they cease to feel the evil consequences of sin, or, which is the same, are forgiven. He believes that at some period after death, when, he knows not, — the life of the individual will be renewed, or, in other words, that he will be raised; — not that his material body is ever to live again, but he is to receive a spiritual body, and will know himself, and be known by others, to be the same person he was before. He believes that Christ is not God, but a creature of God; how highly exalted, he does not positively say; though it may be gathered from incidental expressions, that he regards him only as an extraordinarily inspired and gifted man. He believes that the grand object of Christ's mission into the world, was to instruct mankind, set before them an example, and furnish them with additional motives to forsake their sins; and

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especially to acquaint them with that future life of holiness and happiness, to which they are all infallibly destined.

Such is, in brief, Mr. Cobb's system of Universalism, not laid down in regular order any where, but selected from different parts of the volume. The more novel parts of the system, and these are not original with Mr. Cobb, are, that this world is a state not of probation, but of retribution; that the penalty of God's law is limited in its application to the present life, and is inflicted to the full upon every transgressor; also, that the condition of men in the future world, is not in the least affected by their conduct here, but that all of every character, are to wake up at last to holiness and happiness. Now these dogmas would be new and strange even to the heathen, since they contradict as flatly the teachings of nature, as they do those of revelation. A vast majority of the wiser heathen know better than all this. They not only believe in a future life, but that men are responsible there for their conduct here, and are to be rewarded or punished, according as they have done good or evil.

But it is no part of our present object to arraign Mr. Cobb at the bar of the heathen world; or even at the bar of Scripture. We have long understood, — and the volume before us only confirms the opinion, — that it is of little use to quote Scripture to a Universalist. He has a mill of his own, into which he can put any passage whatever, and by the time he has turned the crank once or twice, out comes the passage ground over into Universalism .As might be conjectured, however, some passages are not very easily pulverized. They make cracking work with the mill, as the mill does with them. For example, our Saviour said to his disciples: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Mat. x. 28. The language here is as plain as it can be; but not too plain to be perverted. According to Mr. Cobb, killing the body, does not mean *killing* the body, but only "teasing and plaguing it, and taking away its comforts and privileges," but the destroying of both soul and body in hell, means the takingof life by some dreadful *gehenna* punishment. Pp. 93, 94. This queer interpretation is not original with Mr. Cobb. It is a plagiarism; and is stolen from a very poor creature, — the more is the shame of the theft. It must have been borrowed without leave from that full-blooded son of Erin, who was found in a ditch

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after a furious fight. To the question, whether he were dead or alive, the poor victim of the shillelah, and of Mr. Cobb's plundering propensity, is reported to have replied: "No, I am not dead, I am only killed and speechless!" But this literary theft is not the worst part of Mr. Cobb's offence. His crime lies chiefly in the blasphemy of ascribing this wretched Hibernicism to our blessed Saviour.

Our Saviour speaks, in another place, of "the resurrection of damnation." "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28, 29. But the words here, according to Mr. Cobb, have not the slightest reference to the future world. The resurrection spoken of denotes the waking up of the Jews to a sense of their condition, at the time of the destruction of their city and temple. The believing Jews took warning, fled, and were delivered; or, in other words, waked up to "the resurrection of life." But the unbelieving Jews persisted in their blindness, till it was too late to flee. They awoke to the resurrection of condemnation.

The Apostle Paul speaks, (in I. Thess. iv. 14, 16,) "of those who sleep *in* Jesus," and of the "dead *in* Christ, in distinction from the unbelieving dead." So, at least, the Christian world have always understood him. But Mr. Cobb denies that any such distinction is here made or intimated. Preceding interpreters have not *pointed* the passage right. They have not understood so simple a matter as punctuation. "If we believe that Jesus died and rose again, even so them also which sleep," — meaning all the dead, — "*in* Jesus will God bring with him;" i. e., he will bring them all with him, *in* Jesus! "The dead," i. e. all the dead, "*in* Christ shall rise first." All the dead shall rise first, *in* Christ!

"It is appointed unto men once to die, but *after this* the judgment." Heb. ix. 27. Here seems to be a judgment spoken of *after death*. But no, says our author, nothing like it. The phrase only imports, that *after* the priest in Israel had slain the sacrifice, he went with the blood into the place of judgment, to make expiation for the people! P. 138. Surely, no interpreter, *after this*, need ever despair. No one should longer entertain a doubt, that anything can be proved by anything.

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We present these specimens of interpretation, to show the truth and propriety of our former remark, that it is of no use to quote Scripture to a Universalist; because he has a mill of his own, into which he can put any passage, and after two or three turns, it comes out Universalism.* There is this, however, to be remembered, and we commend it to the consideration of our Universalist friends. Any thing else, besides Scripture, put into the same mill, may be ground over into Universalism just as well. Take, for example, President Edwards's notable sermon on "Eternity of Hell Torments." The same glosses and interpretations which will make the Bible a Universalist book, will make this a Universalist sermon. "Eternity of Hell Torments." What does this mean? Eternity means but a limited duration,—limited, it may be, to the present life. And hell torments are *gehenna* torments, extreme temporal agonies and pains. There is nothing in the title of this sermon therefore, or in the sermon itself, interpreted after this manner, which need offend the ear of the most sensitive Universalist.

Universalists are sometimes displeased when they hear "*everlasting* punishments" insisted on from the pulpit. But why displeased? What is "everlasting punishment," according to their understanding of these Scripture terms? "Everlasting punishment" signifies *temporal afflictions*,—the pains and sufferings of the present life; and surely they ought to be willing to hear about the sufferings of the present life.

*The last sample we have heard of, is from a brighter genius than Mr. Cobb. It is too *rich* to be withheld from our readers, though we cannot dignify it with a more honorable place than a foot-note. A certain Universalist preacher wished to show how easy it is for the habitual and hardened sinner to reform. His proof-text was Jer. xiii. 23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The preacher told his intelligent hearers, that all the orthodox commentators had explained these words so as to reverse the true meaning, and frighten people by holding up the idea that conversion is very difficult. Whereas, said he, it is well known, that the barbarous Ethiopian is usually clothed in a sheep's skin. Now what can be easier for him, when he is tired of his old and filthy "skin" to "change" it for a new and fresh one. And as for the leopard, he is "changing his spots" all the time, as he is going about from one "spot" to another, in search of his prey. Even so easily may a man who is "accustomed to do evil," do good if he will!

We might well laugh at the tricks of such expositors, if it were not for feeling that they are making a play-thing of the holy word of God, and "handling deceitfully" the most solemn and sacred truths.

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To show that the Bible reveals no future punishment, Mr. Cobb has recourse to the following method:

1. No such punishment is spoken of in the *Pentateuch*, which is emphatically the law of God. Hence,

2. "No different doctrine on the subject of punishment will be found in the Old Testament. To this position," adds the author, in his usual vaunting, swelling style, "I call the attention of the Christian world." This is no improvement on the language of the maniac, who, mounted on some little hillock, exclaims: "*Attention*, the universe! By kingdoms, to the right wheel; — March!" But let the Christian world, if it has nothing better to do, obey the majestic Mr. Cobb, and give him its "attention."

"The pentateuch contains the entire *legal covenant*; the revelation of the moral law, and the institution of the ceremonial, with the appropriate penalties. The historical and prophetic books of the Old Testament, contain no new legal covenant, no new principles of law or of judgment. The judgments of which the prophets gave warning were those which should be founded upon the principles of the revealed law, according to the curses written in that book. I, therefore, call upon all Christians to reflect, that as they will not pretend that endless punishment is a penalty revealed in the law of Moses, they *cannot* find it in any of the prophetic narratives, or warnings of judgment, in the administration of the law."

This, surely, is a summary disposition of the testimony of the Old Testament, — not a diligent and patient examination of what it *is*, but a decision beforehand, as to what it *can* be, and *cannot* be.

3. But Mr. Cobb's theory of interpretation, has a wider sweep than all this. If "the penalty of endless torment" is not found in the Old Testament, where shall we find it?

"The only other covenant is the *gospel*, — the covenant of *grace*. In all cases of contrast between the two covenants, the second is described as having less of the ingredient of fear in it, than the first. Therefore, nothing can be more safely and confidently concluded, than that, while the first or legal covenant includes no penalty of endless punishment, the second, or gospel covenant, has no such penalty.

This then, is the conclusion to which the "attention" of the whole Christian world is solemnly invoked. Endless punishment is not revealed in the Pentateuch; *therefore*, it is not revealed in the old Testament; *therefore*, it is not revealed in the New. To connect such a premise with such conclusions, the world will need to hold its ear attent, for a very inconvenient length of time.

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In the reasoning here employed, a distinction is set up between the law and the gospel. But on Mr. Cobb's principles, what ground is there for any such distinction? If this world is to all a state, not of probation, but of righteous retribution, where deserved punishments are never remitted, where every transgression meets its full recompense and reward; is not the dispensation under which we live, to all intents and purposes, a dispensation of law. Not a particle of gospel grace and mercy enters into it, or mingles with it. There is no room for any. And when its advocates speak of it as "a gospel dispensation," law and gospel with them must mean the same.

The doctrine inculcated in the book before us, is commonly denominated "universal salvation;" but this, again, is a gross misnomer. So far from universal salvation, it is not properly salvation at all. According to this theory, *no* sinner is saved. Merited punishment is never remitted. Every one suffers to the full desert of his transgressions. Consequently, every sinner is damned, not saved: and the doctrine is one, not of universal salvation, but of universal damnation.

In the next edition of his Compend, it will be well for Mr. Cobb to give some account of the sufferings of Christ, and the reasons of them. Our Saviour certainly endured a vast amount of suffering. He was "a man of sorrows, and acquainted with grief." He was "stricken, smitten of God, and afflicted." *Why?* Why did God visit upon him such a weight of suffering? Not for his own sins, for he had none. Not for the sake of our sins; for that would be to punish the innocent for the guilty. Not to satisfy Divine justice, and open a way of pardon; for Divine justice exacts full satisfaction of every sinner in his own person, and pardon, in the sense of a remission of deserved punishment, is, on the Universalist theory, impossible. Why then, were our Saviour's sufferings laid upon him? Why was he so severely stricken and smitten of God?

There is, in the work before us, about the usual amount of Universalist perversion, and misrepresentation in regard to the real sentiments of others. Thus the sentence to be passed upon the wicked in the last day, is represented as an "arbitrary sentence," and their punishment in the other world is "revenge,"—"the penalty of endless, revengeful torments," "Some predestinarians," Mr. Cobb says, "hold to the arbitrary decrees of God,

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executed by a constant and miraculous exertion of Divine power, impelling men to action, and to arbitrary and revengeful punishments." P. 409. What predestinarians, we should like to know, are these? There are not less than five gross misrepresentations, in this single sentence. Mr. Cobb represents some Christians as believing that God "has introduced millions of rational creatures into being, to be abandoned to *the sport* of endless and excruciating torments." P. 39. On the same page, these miserable creatures are said to be "*forced* into being," and to be made "*the sport* of unbounded torments." They are to be "howling in infinite torments," while "the others are rejoicing over them." P. 316. We shall not degrade ourselves, or insult our readers, by endeavoring to show the unfairness of such representations. The author of them found it easier, no doubt, to set up and demolish a man of straw, than to meet and refute the real sentiments of those whom he is opposing.

But we have bestowed time enough, and more than enough, on this miserable Compend. It is unworthy of notice in every view that can be taken of it, except that it is adapted to mislead and destroy unwary souls, more especially the ignorant and the thoughtless. We took up the work as a theological curiosity, which, to be sure, it is; and we lay it down with the declaration, that we have never before seen a volume, in which so much was pretended, and so little accomplished; or in which so much of the Book of God was wrested, perverted, and worse than explained away.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

Reformation Reformed. — There is a class of reformers, in our time, whose zeal displays itself in defaming and deforming every thing in existence. Their object, as one of themselves has said, is "to cuss and to discuss." Like certain of their predecessors in the days of Peter the apostle, "they walk after the flesh in the lust of uncleanness, *and despise government:* presumptuous are they, self-willed; they are not afraid to speak evil of dignities." They began with raving against the Church, the ministry, the Sabbath, and whatever opposed any restraint to their wild and infidel schemes for reconstructing society with the omission of evangelical influences. Next they preached a crusade against constitutions, laws, magistrates, civil

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rights, governments, and whatever planted any hindrance in the way of their factious and disorganizing plans. Their bitter hatred of the country wherein they were born, like the vermin which are generated in the substances which they corrupt and destroy, is horribly manifested in their conventions, pic-nics, and other orgies of fanaticism, where black spirits and white, lazy lecturers and sisters prophecying in ragged sack-cloth, mingle in sweet affinity. But it is when these ingrates are abroad, like Wright and Garrison in England, that the black abyss of their malignity is in full eruption. The worst thing that can be said against our country is, that she has produced such anti-natural monsters. These are her blotches, her plague-sores, her ulcers, that poison the British bull-dogs which eagerly lick them. If our country is so bad, her institutions so odious, her church so corrupt, her clergy so vilely timid, and all so foully steeped in sin and unrighteousness, — then why do such pure souls as Quincy, and Phillips, and Pilsbury, and their crew, linger on such uncongenial soil, and tarry amid such a noisome and pestilential air? When once they are fairly in England, why do they not remain, and spend the residue of their days in reviling the land which mourns that she gave them birth? Sure they can live there. When they have exhausted the mine of British credulity, and contributions dry up, they can find work among the naked children who starve in the coal-pits, or the haggard artisans who pine in the cotton mills. Why do they not choose rather to share the starving allowance of the Belgic peasant, or the hospitalities of the "Carinthian boor," than to dwell here in the tents of wickedness, in ceaseless contact with contamination? Why do they not migrate to Italy, for the sake of liberty of inquiry and discussion under the spies of his Holiness? Why not repair to Russia, that they may feel the lightness of Nicholas's yoke? House-lots must be cheap in Siberia. Sahara, too, is not yet over-peopled; and there is room for Frederick Douglas there. Why then do they not hasten their flight from a land so vile as this, and over which they think they see the direst judgments of heaven impending? If they can live without this country, the country can live without them. While they are so sure, even when they get abroad, to come back upon us like bad shillings which cannot be passed off, they *compliment* us too much. So long as they prefer to dwell in the midst of us, with their families, it casts a deep shade of insincerity and hypocrisy over all their revilings of us. What do ye here, ye railing supporters of the Murderer's Friend and Assassin's Nurse Society, who are laboring to render this world a paradise of villains, and the next a paradise of devils? Up, and be gone! Go where glory waits you; and in some vacant wilderness frame a commonwealth after your own hearts, where law and gospel shall be alike unknown, and where ye may put on the triple crown of dead-levelling Jacobinism, plundering Agrarianism, and beastial community!

Biography of Self-Taught Men. — The second volume of this interesting and instructive series has just been published by Benjamin Perkins & Co. It is prepared by a gentleman who has been "taught" to good purpose by others as well as by himself. Born under the

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roof of the Muses, and nurtured in the laps of those venerable, but accomplished and charming spinsters, he is himself a "stall-fed scholar." Perhaps the sense of the advantages he has derived from thorough training, may make him a more sincere admirer of the men who have struggled out of obscurity into eminence without such aid. His own corn-fed scholarship may also have induced him to hang in this biographical gallery the portraits of Eli Whitney, Isaac Milner, Sir William Jones, and others, who enjoyed the best means of education which their respective countries afforded. On the whole, we may learn from the bright examples in this volume, that an inborn and undying energy will go far to remedy the want of early advantages; while "arts and precepts," as Ben Jonson says, "avail nothing, except nature be beneficial and aiding."

THE DAGUERREOTYPE. — Under this uncouth, but expressive name, is just issued, a magazine of foreign literature and science, to consist chiefly of selections from the periodical publications of England, France, and Germany. It is published by John M. Whittemore; and as we understand, it is issued under such auspices as give assurance that it will exert a sound and salutary influence. The field whence it is to select the best, is broad and fertile. It is well known that the ablest writers of Europe are fond of giving their best thoughts to the public in essays for the periodicals. They find that what is thus sent forth goes farther, spreads wider, hits harder, and does more execution, than if thrown out upon the public mind in any other way. Nor is this a new discovery. Francis Osborne, a royalist at Oxford with Charles I, said, even so long ago: "Huge volumes, like the ox roasted while at Bartholomew fair, may proclaim plenty of labor; but afford less of what is delicate, savory, and well concocted, than do smaller pieces." And it has of late been said, that "if angels were to write in these times, they never would write folios."

WORCESTER'S UNIVERSAL AND CRITICAL DICTIONARY. — Every person who has been much occupied with the duty of editing, has been perplexed with the many unsettled points which relate to the shape of our language. The accurate and tasteful scholar is not only perplexed, but tormented, by these capricious uncertainties. The best relief from such troubles, which, like the plague of flies while "the dog-star rages," annoy by their numbers, and not by their magnitude, is a good standard dictionary. Mr. Worcester's work is, on this, and other accounts, a merciful dispensation; and it appears to us that there cannot be a better standard to regulate the use of types in all printing and publishing offices. Whatever dictionary obtains the preference in such offices, must become the great regulator of the common use and practice. In certain quarters, innovations have been so perseveringly employed, on the strength of high recommendation, although they have been adopted no where else, as to give them the air of *provincialisms*, to the injury of the literary character of the country, and of such as are addicted to them. What has been established by settled usage, cannot be disturbed without violating good taste, at least till another taste is formod. When the bounds of "good

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custom" are passed, the spirit of improvement is liable to turn into a revolutionary rage for alteration. Thus we have the fantastic changes of that invention which writes itself Fonotype, more properly Funnytype, — among whose arbitrary contrivances, the origin and derivation, and much of the sense, of words, are lost; while barbarisms and vulgarisms are embalmed like bugs in ambergris. In Mr. Worcester's Dictionary, we have the English language in its most modern shape, with all the improvements which have found a general reception in the republic of letters. Although a dictionary, like Christians in this life, may only attain a comparative, or fancied perfection, yet this one appears to us as the most judicious and correct arrangement of the elements of our language we have yet seen.

SWEDENBORGIANISM. — There has, of late, been an unusual activity on the part of the "receivers" of this visionary faith. This seems to be owing to the activity of their noted convert, Professor Bush; who, for the multitude of his books, for the display of his learning, and for the brain-sick extravagance of his visions, bids fair to exceed his Swedish master. Among other singularities, is a pamphlet, numbered One, which purports to be from a "Receiver," — a term which might very properly be borrowed from the "receivers" which the chemist uses to contain his gases. The writer finds great fault with his condisciples for having organized a distinct sect, which, as he contends, was contrary to the design and example of their founder, who intended that his new church should be diffused through the old. We notice a statement in the prints, that Rev. Augustus Clissold, who, in England, is the great champion of Swedenborgianism, is a clergyman of the establishment, and regularly attends the communion in his parish church. We have carefully examined the Journal of the twenty-ninth General Convention of the New Church, held at New York last June. This body, comprising all the societies on this side of the Atlantic, is rather feeble for its age. There are connected with it, less than thirty ministers and licentiates; and about fifty societies or congregations, of which, so far as appears, there are only five which number over fifty members. The society in Boston is three times as large as any other, having three hundred and seventeen members. There are, however, some three hundred and fifty places in the United States, where there is at least *one* "receiver" of the new revelation. Considering that the marvellous man who gave birth to this strange scheme, has been dead for seventy-five years, and that America is the chief seat of his doctrine, the rate of progress would not seem very encouraging to its friends.

REMINISCENCES OF COLERIDGE AND SOUTHEY. — Of all the works, and they are many, published by Wiley & Putnam, there is scarcely one so interesting as their reprint of this volume, by the pious and benevolent Joseph Cottle. It is a book of instruction, as well as pleasure. The more interesting portions are those which relate to that wondrous and wayward son of science and child of song, Samuel Taylor Coleridge. This man was one of the most remarkable instances of the union of strength and weakness in human nature. We ever read him with admiration, though we may not approve, or even understand, his

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pages. In this latter case, we read him as in boyhood we read the Pilgrim's Progress and the Apocalypse; having no sense of the deeper meaning, but charmed with the curious felicity of his language, and the beauty of his imagery. The world has been impatiently waiting, during more than a dozen years which have elapsed since his death, for the full biography promised by Gillman, the friend and benefactor of his latter years. Meanwhile, these "Reminiscences," by the faithful friend of his youth, must stay our hungry stomachs till the long delayed feast is spread. This volume gives the fullest account we have seen of Coleridge's early career. In particular, it gives a circumstancial account of his enlistment and life as a dragoon, when, as Silas Tomken Cumberbatch, the poor scholar, S. T. C., disappointed in love, made a figure as an equestrian even clumsier than the name he had assumed. We have also a sketch of his doings while he was a preacher of Socinianism, which he afterwards abjured and abhorred. It appears, that his first sermon was on the *Poor-Laws;* and his second, on the *Hair-Powder-tax.* Verily, he must then have been an apostle after Dr. Dewey's own heart! But the most valuable part of the book is the tale of Coleridge's opium-drunkenness, astonishing for the unequalled extent to which he carried this species of intemperance, and sad for the utter wreck which it made of his domestic happiness, and of his usefulness in the great field of knowledge and enjoyment. Though there is reason to hope that he repented and reformed, yet he affords a most solemn and affecting warning of the direful effects of vice.— So far as these "reminiscences" of the worthy and conscientious Cottle relate to Robert Southey, they are of a pleasing character. In him we see a man of genius, who, by the industrious and virtuous use of his great faculties, lived in competence, in honor, and in the height of household joy and peace. The poet laureate actually completed more literary labors, than even the fruitful brain of Coleridge, his eccentric brother-in law, has projected. Southey's own experience must have dictated these lines, from his "Tale of Paraguay:"

> "Source of our purest happiness below,
> Is that benignant law, which hath entwined
> Dearest delight with strongest duty, so
> That in the healthy heart and righteous mind,
> Ever they co-exist, inseparably combined."

TYLER'S TACITUS. — This is a beautiful edition of two of the writings of a historian, whose works are among the noblest relics of antiquity. It is issued with copious notes, by Professor Tyler, of Amherst College. We have examined it with high satisfaction. It is the author's "first attempt at literary labor;" and the public, if it understands its own interests, will keep him at it. He has the right idea of annotations. They should be such remarks as a lively and intelligent teacher would make, supposing the scholar to have rendered the words literally, but without a clear perception of their meaning. Such a teacher will then explain the idioms of the language and the peculiarities of the author, and will clear up the allusions, and state such facts as are needful to be known, in order that the pupil may feel the full force of the sentiment, and see the beauty of the expression.

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Such is good teaching; and such, in general, should annotation be. Whenever we examine any of these editions of the classics, prepared of late years "for the use of schools and colleges," they "command us to renew our grief," as our thoughts turn back to the days when our Latin and Greek were flogged into us by main force, when each grammatical form pierced us like a goad, when every idiom was driven into our flesh like a thorn, when we were harrowed by vague prepositions, and lacerated by particles and conjunctions disjunctive, and all left unexplained! Think of us, with other poor lads of ten tender years, trying to "learn how Maro sang," by poring, through eyes dim with tears of despair and terror, over a "Delphini edition" of Virgil. Three squints of the eye given to the ugly "Interpretatio" of the words on the outer margin, for one directed to the text; while no mortal teacher thought of shewing, that the latter was a whit superior to the former. The matters which were obscure in themselves, or for the want of the necessary previous knowledge on the part of the learner, were to be dug out, under the intimidation of the ferule, from the notes of the Jesuit Delarue, which covered the lower half of the page; and which were written in Latin too, tougher than that of the poet they explained! Such was the process of learning under the strict disciplinarians of the Boston Latin Grammar School thirty years ago, a school which was justly regarded as the glory of the land for classical study. There we were, like Paul at Ephesus, "disputing daily in the school of one Tyrannus." Can it be wondered at, that the scholars, many of them, learned to hate the bard of Mantua; and to lament that he had not been drowned, or had his brains knocked out, instead of some of those luckless Trojans of his? As some one has said: "We never come under the rod at the grammar school, but we smart for our ancestors' rebellion at Babel." How many, with the old grammarian Lily, have exclaimed, "O the wearisome bitterness of the scholar's learning!" Surely it is one of the great improvements of the age, that the acquisition of "Latinity and Græcity" need no longer be made by the slow and painful process of cutaneous absorption: and that the birch may be reserved for those who will not learn what they easily may, rather than to be used up on such as could only learn what they could. If the boys of this generation, with such helps as they have, do not become skilled in the tongues, they will richly deserve to be twigged, as were their innocent fathers before them. But it is not only on account of the alleviation of youthful suffering that we rejoice in such editions of the classics as this before us by Prof. Tyler. By lessening the amount of labor and time necessary for a thorough classical education, we remove the principal objection urged against the classics by the utilitarian zealots for natural and practical science. Classical study, which is found by the ablest teachers to be the best discipline for the most cultivable minds, will thus become more popular. Ancient literature is pervaded by a live-witted and practical spirit, which attaches itself simply to nature. As John von Muller, the historian, said: "If the ancient experience is to be applied to our times, then it is the great secret of skill to give all things their right names. The ancients spoke not the metaphysical language of abstract ideas: and hence they are so forcible, because their images strike the mind, and give it shape. We seek to know nature; the ancients felt and painted her."

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THE

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POPERY AND THE UNITED STATES.

LET us compare the elements of Popery with the principles which lie at the foundation of our institutions.

In the first place, as a political system, popery is, and ever has been, the bitter foe of freedom. Despotism is a quality inherent in the very texture of the fabric. There is not, and never has been, upon the face of the earth, a papal community which has not been deprived of its rights, denied the full privilege of suffrage, and trodden in the dust, by the worst forms of tyranny. By the power of the confessional, that most formidable of all engines of oppression, the very thoughts, desires and emotions of the mind have been read by the ecclesiastical and civil authorities. By means of the knowledge thus obtained, and the mastery thus gained over the people, papal governments have been enabled to carry out their designs, and protect themselves against all opposition.

For proof of the correctness of these remarks look at the past and present condition of Catholic countries, and more particularly at Italy. If the papal church is what it pretends to be, the only channel through which the favors of God are communicated to earth, and if the Pope is the viceroy of Heaven's King, then we should naturally look to the dominions immediately under his cognizance, and the objects of his special care, for the most striking exhibitions of the blessings of civil and religious liberty. But what is the actual state of Italy at the present time, after having enjoyed for twelve centuries all the advantages that popery could confer? Intelligent and truthful travellers assure us that nothing that

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greets the eye, wears the mark of enterprise or happiness. On the other hand, decay, deterioration and wretchedness are stamped upon the face of the whole country. The government over which the so called vicar of Christ presides, is made up of injustice, extortion, intrigue, and the worst elements of despotism. Virtue in the subject is no protection, and innocence no safeguard. Trials for crimes committed against the state are conducted in secret; and not unfrequently, it is far preferable to suffer private injuries, rather than resort to the law for redress. Men of property or talents are the objects of constant jealousy and suspicion, and are liable at any moment to feel the grasping power of their priestly rulers. All stimulus to distinction out of the church is taken away, and even all the departments of enterprise and trade are monopolized by the priests. Then, as an additional burden to the people, they are obliged to support an immense army to keep them in subjection. If one breathes of discontent, or gives utterance to the faintest desire for freedom, he is liable to be arrested. If a community confer together with reference to improving their political or social condition, soon bayonets and swords are glistening among them; and the least movement towards rending asunder the chain by which they are bound, is at once suppressed. Through the corruptions of the confessional, domestic happiness is invaded; and the tenderest relations of life are made subservient to the base designs of a priestly despotism. Nor is the condition of the people any better in Austria, or Spain, or Portugal.

Now these Jesuits and their adherents, who are laboring in our country, would substitute this despotism for our liberty, this desolation and these blasted hopes for our prosperity, these obstacles to labor and industry for our spirit of enterprise. They would overthrow our government, to put in its place one which will rob the nation of its growing power, obstruct the channels of business, scatter the seeds of discontent, anarchy and wretchedness, and bring the nation down to a level with the papal countries of Europe. And this they are striving to accomplish, not by the power of argument from their pulpits, not by the splendor of their cathedrals, or the attractions of their worship, (although there is no lack of these means,) — but mainly by educating the rising generation, and by gradually obtaining the control of the ballot-box. The course pursued by Loyola and his followers, after they had gained sufficient influence, and prepared the way by education, was, to

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avail themselves of the aid of the civil government, and complete their work by forcing into submission all who would not yield to persuasion. And the same policy would the Jesuits pursue with us to-day, had they the power. They have repeatedly confessed as much; and although they are now silently and cautiously pursuing their work, yet they are full of sanguine expectations that the day is at hand, when they shall be strong enough to strike the decisive blow. And they are urged on by the principle of self-defence, as well as by the desire to extend their system. They feel that they have more to fear from this nation, than from any other upon the globe. They know that our free principles and Protestant faith will continue to work their way among the victims of superstition and oppression in Europe; and they are acting under the conviction that they must either conquer us, or be conquered. In this view they are correct; and would Christians in this land *do their duty*, not only would all danger from Popery be removed from our soil, but we might evangelize the entire continent of Europe, dissipating the deep darkness that enshrouds her deluded millions, and shattering into a thousand fragments those iron systems of despotism with which they are cursed. But we have too much evidence that Protestants are not doing their duty in this matter; and our solicitude is awakened as much by the apathy of the friends of freedom and of pure Christianity, as by the skill, industry and resources of our opponents.

Another point of contrast between this system and our own is, that while our religion makes its appeals to the intellect and heart, popery addresses the external senses, and acts upon the superstition of its followers. It seeks not to enlighten the understanding, and purify the heart, and elevate the affections, and desires and purposes of the soul; but keeps the mind in ignorance, and acts upon its love of show and vain ceremonies. Its priests, professing to be heralds of the truth, fear nothing so much as the truth; professing to lead souls to Christ, their instructions are the greatest obstacle to true conversion. Instead of promoting religion in the heart by the light of God's word, and the influence of sound argument, and the example of a holy life, they depend upon relics, and superstitious rites, and the decrees and dogmas of corrupt councils. At the exhibition of the holy coat at Treves, in 1844, said to be the veritable seamless garment which our Saviour wore, we have an illustration of the power of superstition over the minds of these de-

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luded people in this nineteenth century. During the seven weeks that this garment was exhibited, it is estimated that over twenty thousand persons daily visited it, and the ceremony was continued amid the ringing of bells, the roar of cannon, and every manifestation of public rejoicing. As the pilgrims approached the garment, some would devoutly prostrate themselves before it; others would pray to it for the pardon of their sins; and all would cast their offerings into the treasury. The sick were brought to be healed through its efficacy; for they believed that it had imbibed the bloody sweat of Christ's agony in the garden, and had been refulgent with celestial glory on the mount of transfiguration.

Besides the coat, the cross on which our Saviour expired, the spear with which he was pierced, and the table at which the Supper was instituted, are preserved and exhibited. There is a church where the very foot-prints are shown, which St. Peter left impressed upon a marble pavement, when on his way to Rome. In another, is said to be the altar at which he said mass; and in another, the chains which he wore when in prison. A fourth, contains the cradle in which the infant Jesus was rocked; and in a fifth, may be seen the stairs of Pontius Pilate, which Christ ascended. There are thousands of bones, defaced pictures, and other trifles, which are regarded as sacred relics, and viewed with more reverence than the atonement itself. On certain days, too, the solemn farce is enacted of bestowing the priestly blessing upon horses and cattle, and upon the fields and crops.

Missionaries and money are pouring in upon us, to establish here these same mummeries and superstitions. For our pure gospel, the Romanists would give us their baptized Paganism. For our revivals, they would substitute pilgrimages to Baltimore or Cincinnati, to witness and worship a piece of some old garment. For our liberty of conscience, they would give us the iron laws of ecclesiastical despotism. For our charitable societies, they would substitute monasteries and nunneries. Indeed, the wrath of the Pope has already been poured out against our benevolent societies, and particularly against our associations for distributing the Bible; and it is our firm belief that any form of vice, or any calamity, would be endured in Italy with more patience than a Bible society. The appearance of a wasting famine, such as is raging in Ireland, or of the Asiatic cholera, or an outbreak of profligacy that would make virtue a hissing and a by-word, would not

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cause greater dismay and pious horror among the ecclesiastics at Rome, than the organization of a Bible society in the imperial city. Let a committee wait upon Pope Pius IX, who now occupies the chair of Peter, and solicit his acceptance of the Presidency of a Bible society, and let the six cardinal bishops be elected vice-presidents, and one of the cardinal deacons be made secretary, and the fifty cardinal priests, who constitute a part of the council of the Pope, be made life-directors by contributions from the Leopold Foundation; and let there be erected under the shadow of the dome of St. Peter's, a Bible house, with its steam-power presses, and its fonts of type, to print the sacred scriptures in Italian, Spanish, French, and Portuguese; and let the use of the church of St. Peter be requested for the purpose of holding the first anniversary of the society, and Pius the Ninth would, in our opinion, be more pious than any of his predecessors, if he did not open fresh vials of his wrath, and issue his bulls, and rain down his curses more copiously than they ever fell upon the head of the monk of Erfurth, Martin Luther, or any of his followers. The Bible and Popery! They can no more be assimilated than can light and darkness, or truth and error. As well might we think of establishing prayer-meetings in the halls of an Inquisition, and associating converting grace with the tortures of the rack.

We have abundant evidence of the hostility of papists to the Bible, in the efforts already made to exclude it from our common schools, and in their care to keep it out of the hands of their people: and the Jesuits, no doubt, design to give us, in time to come, still farther and more emphatic proof of the same feeling.

We might, did our limits allow, institute a comparison between the Catholic clergy and those of the Protestant faith, and point out the notorious infidelity and profligacy of many of the former, and particularly of the ecclesiastics at Rome; we might refer to the zealous efforts that are made to destroy the liberty of the press in papal countries,—to the suppression of the liberty of speech, to the spirit of bitter persecution that popery has, in all ages, manifested, to its union with the state, to the corruption of its nunneries, and the sad revelations of the confessional; but we cannot tax the patience of our readers by a full discussion of these points.

We have seen enough, however, to convince us that a deep, systematic, and extensive plan has been adopted, and is now in progress, to overthrow our institutions, and bring this nation under

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the blasting and withering influence of Romanism. Nor has the world ever witnessed a more gigantic undertaking for the production of evil, and the destruction of good, than is presented by this conspiracy against the liberties and religion of these United States. When we consider what this republic has done, and is now doing, for the extension of freedom, for the spread of the gospel, for the promotion of general education, and for the removal of the various forms of human wretchedness, we want language to express our indignation at that base and fiendish undertaking which is aimed against our government, and contemplates the establishment of the curse of popery upon this Protestant soil. Nor was there ever a more strange spectacle presented to the world than that, — while thousands and tens of thousands of the inhabitants of papal countries are flocking to our shores, to enjoy the benefits of our institutions, — the emissaries of the Pope should be laboring to extend here that pernicious system which, in proportion to its prevalence, will make this land so much less an asylum for the oppressed. The simple reason why Catholics are crowding to this Protestant land, is because they cannot live under their own system; and every one can see that, if that system prevails here, their condition among us will be as intolerable as it was at home. Could they leave behind them their bishops, priests, and Jesuit teachers, they might come here with the anticipation of permanently enjoying the blessings of our free government and Protestant faith; but by bringing these enemies of liberty and pure religion with them, they are like persons who, in escaping from an infected district to a healthy region, carry the disease with them, and thus pollute the pure atmosphere, which might have insured their health.

It is, indeed, wonderful, in our apprehension, that the question should not suggest itself to the intelligent Catholic, as he steps upon our shores: "Why have I come to this Protestant land? Why have I left the home of my fathers, the scenes of my child hood, the church in which I was educated, and come to spend the remnant of my days with heretics, — with those whom I have been taught from my infancy to believe were my bitterest enemies, and the vilest of the human race? Have I been banished to this infidel and anathematized land for my crimes? Am I unworthy to enjoy the blessings which Popery confers in those regions, where for ages it has held undisputed sway?" But so blinded are even the most intelligent, that such reflections scarcely ever occur to them;

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and while cherishing their prejudices, and laboring to extend Popery here, they do not seem to be aware that they are doing all in their power to destroy the blessings they have come to enjoy.

But we hasten to speak briefly of the manner in which this evil is to be met.

It would be contrary to the spirit of our government and religion to pass laws excluding the Papist from the privileges of our institutions, or to resort to any form of coercive measures to arrest the progress of Romanism. Liberty of conscience and liberty of opinion are principles which lie at the foundation of our republic. The only instrumentality, therefore, which we would employ, is *the power of truth.* Let the Scriptures be circulated; let religious tracts and books be greatly multiplied, and placed in every family in the land; let intelligent and pious teachers be sent forth to counteract the influence of the Jesuits at the West, and let the gospel be preached in its purity and power, and the expectations of the Romanist here, in regard to his supremacy, will never be realized. We have read with what eagerness Luther seized the Bible which he found in the library at Erfurth, how strongly he was excited by the consciousness that he held in his hand the Word of God, and with what indescribable feelings he turned over the leaves of the sacred book, and drank in the rich truths there revealed! We have read how the light from that single volume gradually spread, and grew brighter and brighter, until it extended over Germany, Sweden, Denmark, Scotland and England; and we can trace the fruits of that excellent translation of the Scriptures which Luther made into German, and which for three centuries has supplied that people with the bread of life.

Now our dependance for the protection of our civil institutions and puritan faith is upon the same precious volume, and especially upon having its principles instilled into the minds of the rising generation. And if this work is ever thoroughly done in our land, it must be done speedily. Romanists are crowding upon us faster than they can, with our present means, be instructed and supplied with the bread of life. They are inundating many portions of the land, where the field is clear before them for establishing their own institutions and systems of education. Nor does it need a prophetic eye to discern that, in the future, emigration from Europe will be greatly increased. Our ship-loads of gratuitous supplies of food which have gone forth, are cards of invitation to the destitute

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and oppressed, which will be accepted by thousands and tens of thousands. They will reason that if there is such abundance here, and such benevolence as to prompt our citizens to send hundreds of tons of food the distance of three thousand miles to strangers and foreigners, how much more would they find relief in the country itself;* and being disgusted with their own governments, and discouraged by the injustice and oppression to which they have been subjected, they will naturally spend their last farthing to reach our shores. Instead, therefore, of the one hundred thousand which has been about the average for the last ten years, we may expect this year, judging from the number that has already arrived, near half a million; and it should not be forgotten, that there is at this moment surplus population enough in Catholic Europe to come here and out-vote the Protestants at the ballot-box.

The evil, therefore, which we have been considering, if it has not already assumed a formidable aspect, is one which is destined, in a very few years, to make its power sensibly felt in our land. Of this no intelligent observer can for a moment doubt; and the longer we slumber over this subject, the greater will be the probability that we shall awake to a sense of our danger when it will be too late to save the nation.

In comparing the relative strength of Popery and Protestantism in our land, it is important to remember that, while the Papists are united, and all bent upon the extension of their religion, those whom we denominate Protestants are divided; many of them being infidels, and a still larger number being indifferent to all religion; and from the disposition which some political parties have manifested to avail themselves, by compromise, of Catholic votes, to secure their ends, we cannot have that confidence in our numerical Protestant strength which our present majority would seem, at first view, to warrant. The true friends, therefore, of vital religion and civil liberty have duties to perform of a most weighty and pressing character. Let them be faithful, and our institutions, our freedom, and our Protestant faith are safe. But let them neglect their duty, and be recreant to the high trusts committed to them, and our worst fears with reference to the triumph of Popery will be realized.

* The ship-of-war Jamestown took out eight hundred tons.

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MORAL COURAGE.

In a more exact analysis of moral courage, we observe, that its foundation is laid in conscious innocence. We do not mean sinless perfection in the sight of God; for that, we hold, is never attained in this life: nor, on the other hand, mere blamelessness in the eyes of men; for it is comparatively a small matter to be acquitted or condemned of man's judgment. But we mean purity and uprightness of intention, freedom from acknowledged and allowed wrong, in the judgment of one's own conscience. To have the moral courage of Paul, we must be able to say, as he could: "I know nothing against myself." He was conscientious even in persecuting the Christians. He sincerely thought that he ought to do many things contrary to the name of Jesus of Nazareth. And there lay the secret of his boldness, as the persecuting Saul of Tarsus. And when he stood up, as the Apostle Paul, to defend Christianity before councils and kings, his strength still lay in the fact, that he had lived in all good conscience before God until that day. Conscious guilt is cowardly and weak. It wants the prime element of strength. It fears, — what it knows it deserves, — the reprobation of others. It has a paralyzing dread of the frowns of Providence, and the sentence of the final Judge. It is waging war with itself, and knows it is at war with all that is greatest and best in the universe. Victory, or strength, or stedfast courage, in such a case, is out of the question. He who aspires to the attainment of this heroic virtue, should remember, that any intended or acknowledged wrong-doing, saps its foundation, since that foundation is laid in conscious rectitude.

But there must be more than this negative virtue. There must be a positive love, — nay, a sacred reverence, for truth and duty. There must be a paramount regard for the true and the right, far above the desirable or the expedient. In short, there must be the supremacy of reason and conscience. These are the characteristic attributes of humanity. These alone constitute man a moral being, and render him capable of any moral virtue. And these are the proper governing principles in the human soul. They claim the throne, and disdain to occupy any subordinate place. Their dictates are in their very nature imperative. They demand the implicit obedience of every appetite, passion and pro-

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pensity in the breast of man. Of course, there is no alternative between the supremacy of these rightful sovereigns, and civil war or anarchy, which must of necessity distract and weaken, if not divide and destroy the soul. The insurrection and wrongful ascendency of the passions may inspire a kind of courage. But it is blind and mad, it is not moral, but a most immoral courage. It may impart a temporary strength. But it is fitful, exhausting and self-destroying, like the strength of a deranged patient, or the convulsive energies of a frantic people. The calm strength of a healthy intellect, the resistless courage of a great and good heart, the collected energies of a mind in harmony with itself, — these are to be seen only under the absolute supremacy of reason and conscience. This is the essence of all true courage; for it is so much greater and stronger, as well as higher and better, than any other, that no other in comparison deserves the name. This is especially the essence of *moral* courage, for the supremacy of reason and conscience alone gives it a moral character.

He, in whose breast reason and conscience reign supreme, will have a mind of his own, for his inquiry is not, What does such a man think, and what do people in general say? He asks, rather, What is true, and what is the decision of reason in view of all the facts in the case? And he will have the firmness to maintain his principles, and act upon them, for the first question with him is not as to what is popular, or what is prudent, or what is expedient; but what is right. Should he meet with insults, and injuries, and loss of property, or loss of life even, in the course of his duty, it will not touch the foundation, on which either his decisions or his actions rest. Truth is immutable. So is right. And he who has anchored his spirit to these, will not be blown about by every wind of doctrine, or float passive down every current of influence. He will fear no storm or flood. The strength of the everlasting hills is his, for he has cast his anchor there. The fixedness of the eternal stars is also his, for he pierces through the darkest cloud, and looks calmly on their unchanging and perpetual light. Truth is beautiful; and the soul that loves it, is changed into the same image. Truth is mighty, and so is the soul that feeds upon it. Let others exult in each new addition to their hoarded wealth. But let our Eureka, like that of the ancient philosopher, be shouted at some new discovery in literature, science, or the arts; or at the successful working out of some great problem in morals or religion.

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Then should we, in our last days, be beleaguered by enemies and beset with dangers on every side, still we may meet our end, like the same philosopher, in the rapt contemplation of some sublime truth, and though we be cut down suddenly in the midst of our problem, we may hope to find its speedy solution in the clearer light of another world. Let others give themselves up to the gratification of the appetites and passions, or to the exclusive culture of the intellectual powers; let memory pore over the buried past, forgetful alike of the present and the future; or imagination revel in the realms of fiction, till it loses all relish for the sober realities of life; or judgment act the heartless and fruitless critic's part, as if there were nothing else to do in this busy solemn world, but to pass censure on the faults of others. But in our breast, let conscience sit enthroned with reason as her counsellor, and every other power and susceptibility, whether of body or mind, run in swift obedience to her mandates, in the willing discharge of the subordinate duties for which they were severally made. Then should we learn the truth and significance of those lines, whose words from earliest childhood have been familiar to our heart:

> "One self-approving smile whole years outweighs,
> Of stupid starers, and of loud huzzas;
> And more true joy Marcellus exiled feels,
> Than Cæsar with a senate at his heels."

Then, too, we should reach that consummation so eagerly sought by ancient sages, the sound mind in a sound body. But alas for the age in which we live, it is more busy in the manufacture of machinery, than in the education of *men*. Knowledge is little coveted, any farther than it can be converted into steam-power, or power to rule the State. And duty, if not already an obsolete idea, is quite secondary, both to wealth and popular favor.

The fear of man bears sway among us, more than the fear of God; and the whispers of conscience, and the still small voice of the Divine Spirit, are drowned in the tumults or applauses of the people. If gain is the godliness of the many, popularity is the idol of the few and the great. Shame on us! If we can find nothing to invigorate our conscience in the eventful history of our own age and country, nothing in the high moral tone of our old English literature, and nothing in the divine precepts of our

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holy religion, let us go to Athens and animate our sense of duty in the school of the moral philosopher of pagan antiquity! See him refuse to put an unconstitutional question to vote in the popular assembly, though the multitude threatened to tear him in pieces for his conscientious scruples. Hear him, when, on trial for his life, he declines an acquittal which was offered him on condition of silence for the future; and declares that, so long as he lives, he will not cease to proclaim the truth which he has received from God in the ears of those to whom God has sent him. Hear him in prison, answering the arguments of his disciples who entreat him to make his escape as he may easily do; and disdaining to consider any other point, than the single question, whether it is right for him thus to evade the execution of his unjust sentence. Finally see him drink the hemlock, calm amid a circle of weeping friends; and die with a happy composure, worthy of his courageous and heroic life. And then, if we cannot find a more perfect example, let us go and do likewise.

MODERN JERUSALEM.

Let us join ourselves to that company of pilgrims, on their way from Yaffa (Joppa) to Jerusalem. They are a motley group; of all nations and creeds, Jews and Gentiles, Moslems and Christians, Papist, Greek, Armenian, Copt and Protestant. They cluster together from a sense of common danger on the route. They have brought the costumes and language of their own land with them, and are variously armed with the pilgrim's staff, — in need an efficient club, — the sword and the gun; and mounted on mules, asses, or fiery Arabs, or on foot, they hurry confusedly along the path.

Our route lies across the plain of Sharon, spreading northward towards the barrier of Mount Carmel. You leave Ramleh, possibly the Arimathea of Joseph, behind you; and cross the vale of Ajalon. You pass Ajalon, the village nestling on the hill side. You enter the hill country of Judah; and your path, leaving the plain, lies, in part, in the dry bed of a torrent, or on its borders, alternating from one bank to the other. It is usually as wide as

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a cart track, and covered with loose rubble limestone, whose rough points have been rounded by the tramp of generations. The path often ascends the slope, and crosses the mountain crests. The rock is bare, and polished like statuary marble; sometimes you pass over its slippery surface, then you find surer footing, the mule planting her hoofs in holes worn by travel at regular intervals, to the depth of three or four inches. No wheel-carriage ever could have passed from Ramleh to Jerusalem; and in New England, we should suppose it impracticable for any creature. In the valleys, your path winds among flowering shrubs, beautiful and fragrant; and the vine, the apricot tree, the almond, and the fig, occasionally cheer the way. At times, you discern on the slopes of the mountains, the ruins of massive terraces, the wrecks of ancient civilization, ascending from the base far up towards the summit. Modern terraces of loose limestone are frequent, and occasional orchards of the olive occur; but as you ascend the mountains, vegetation is rarer. The bare rock is visible, and the bald summits lift themselves in gray desolation toward heaven.

As you enter the hills from the plain, you find under a sheltering crag, an old Arab, with refreshments before him. It is a follower of Abu Goosh, a mountain robber, whose nest is among the cliffs above you. Ten years ago, and Abu Goosh would have stripped you to your hat; but now he is content, more quietly to levy black mail, in an extravagant price for a cup of coffee; and this old mummy is his agent. As you leave him, a dozen Bedowins, on their desert steeds, with lances couched, gallop over the rocky path, where you are thinking of dismounting. Their wild mien and whirlwind rush are an admonition strong, that they have the power to take the tribute you may grudgingly give.

Hardly a village occurs from the plain to the city, and an isolated dwelling never. The solitude is unbroken, save by the cheerful song of the muleteer, or the muttered prayer of the pilgrim. Occasionally you detect a shepherd leading his kids among the crags. Yet he is no Arcadian swain, with fife or lute to lead the village dance; but a swart Arab, with sandalled foot, a robe of loose cotton girt with leather, a shawl thrown over the head, shadowing his black serpent-eyes, and bound round the temples with a skein of yarn from the wool of the black sheep. His crook is a long Damascus matchlock; and a murderous sword is stuck in his belt before him. He looks as if expecting to be robbed

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himself, and ready to rob in turn. Who can say what backers he has got amidst the crags. Pass him quietly with the oriental salutation: "Peace be with you!" He answers: "On you be peace!" And all is well.

Five and a half hours of travel from the plain, brings you in sight of the crest of Olivet; and you rush onward, with reckless speed, to catch the first glimpse of the holy city. Jerusalem is before you. The pilgrims hail it with shouts. The more thoughtful kneel, and mingle their prayers with the sulphurous incense of flashing guns from their lighter hearted fellows. But what are your thoughts, in approaching Jerusalem? The past blends with the present. All you have read, all you have thought and felt on things sacred, commingle strangely with present impressions, and leave you, for a time, incapable of disentangling your confused sentiments. Is it Jerusalem? Is it possible, that the dream of childhood, the hope of youth, the firm purpose of manhood, are turned into reality, — and is Jerusalem before you? You were told about it at your mother's knee. The principles which guide your life, the elements of your faith, the strength of undying hopes, the consolation of adversity, the very frame-work of your soul, all have their beginnings in Jerusalem. And here, at last, you stand where Abraham taught you faith, and David praise; where heaven-moved prophets spake; and the thoughts of God uttered by human lips, became bread from heaven in the nurture of your soul. Here you stand where Jesus Christ hallowed the dust with his footsteps, and opened the gates of heaven by his cross. Here the Saviour lived, and here he died.

Three quarters of an hour from the first sight of Olivet, brings you to the gate of Jerusalem. You are stopped by the bayonet of a Turkish soldier, who questions you in hopes to extort a fee from the impatient Frank. Touch not those lepers as you enter; they are here still, but Christ is not here to heal them. Cast an alms into the basket, they hold up to you. Enter Jerusalem with mercy in your hands.

Let us take a rapid view of modern Jerusalem.

The hill country of Judea, is bounded on the north, by the plain of Esdraelon, running from the Jordan to Mount Carmel, and the bay of Acre: on the east, by the valley of the Jordan, and the Dead Sea: on the south, by the great desert; and on the west, it sinks away into the vast plain of Philistia, receding from the sea

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as it passes southward. This mountain region, is about ninety-five miles in breadth; and is cut by ravines and torrent beds, which drain its waters into the Jordan eastward, or into the sea westward. On the summit of this range, at an elevation of twenty-five hundred French feet, lies Jerusalem on a bold bluff, whose surface has the general character of a plain, with an inclination to the eastward. The bluff falls abruptly down into the valley of Hinnom, on the west and south; and into the valley of Jehoshaphat, on the east. The summit of the bluff is broken into four irregular swells. That on the south, is Mount Zion, standing in the angle formed by the union of the valleys of Hinnom and Jehoshaphat, or of the Kedron. On the west, is the swell of Acra. On the east, is that of Moriah: and on the north, is that of Bezetha. A shallow valley commences in the northern part of the city, and separates Bezetha and Moriah on the east of it, from Acra and Zion on the west; a like depression in the surface divides Acra from Zion, and the two unite and form a deep ravine, with an abrupt inclination ending in the vale of Kedron, between Zion and Moriah.

The city is walled and has four gates, the west gate leading to Joppa, Bethlehem, and Hebron; the north gate leading to Shechem and Damascus; the east gate, to Bethany and the Dead Sea; and the south gate, to the brow of Zion, without the walls. The trace of the walls runs as close as the abrupt descent will admit to the valley of Hinnom, on the west, and to the valley of Jehoshaphat, on the east. The breadth of the city, according to Dr. Robinson, is one thousand and twenty yards. The city wall, on the south, leaves a considerable part of Zion without its trace, and passes across the bluff, with a zigzag course, from Hinnom to Kedron. On the north, the wall, with less irregularity, finds its limit also in the two vallies.

The present walls are of Saracenic origin, and were built by Sultan Suleiman, in 1542. The stones are hewn, and laid in cement; and many of them are apparently fragments of former structures. The height varies from twenty to sixty feet, according to the nature of the ground. The wall is single, with a breastwork to protect infantry; but has not the breadth to support artillery, except at the towers forming the gateway. On the right of the gate of Jaffa, as you enter, is the citadel, with a dry ditch before it, and mounting a few guns. This citadel is, proba-

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bly, the tower of Hippicus, and possibly may embrace the old tower of David. The walls on the east and west, probably run nearly on the foundations of the ancient bulwarks; but at the north and south, they have shrunk away, leaving at least one half of the ancient city outside of the present defences. The whole circuit of the walls, is two and a half English miles.

The first allusion to a city on this site, is in Genesis, where Melchisedek is spoken of as its king. The Canaanites were dislodged from their defences on Acra, by the tribe of Judah; and took refuge on Zion, where they retained their hold, until conquered by David, who built upon it the city of David. Moriah, memorable for the faith of Abraham, and for the arrest of the destroying angel at the threshing floor of Araunah, the Jebusite, was made sacred by the glories of the temple and the presence of God. Bezetha was added to the city, when its increasing population had broken beyond its ancient bounds. Moriah was originally a rocky summit, rising sharply up from Kidron. When it was determined to place the temple upon it, the rough summit was smoothed; and, to increase the area, a series of arches, which yet remain, were built, and the top covered with earth. A massive wall supported the elevated area, which took the form of a parallelogram. The wall of the area was also, as far as it ran externally, the wall of the city on the side of Kidron. It is here that we find the most marked indications of ancient magnificence. At various spots, external to the city, and also at points of the wall, towards the city, the eye detects at a glance the wide difference between the lower tiers of stones and those above. Above, the masonry is loose and rude, and formed of fragments of every kind. Among them you will detect the capitals of pillars, columns of marble of beautiful colors, protruding from the wall; and particularly that on which Mahomet is to sit, according to Mahometans, when he judges the world. But the lower ranges of stone are exceedingly massive, and reach the lengths, in several instances, of twenty-four and thirty feet. The surface is smoothed, and the edge of the stone is cut away for two inches; so that where the blocks are placed one on the other, there is a shallow groove at the joining, and the face of the stone takes the appearance of a panel. There is no indication that these gigantic blocks of limestone have ever been displaced, since first the hand of man placed them where they are. At the

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inner corner of the temple wall, where it approaches the nearest to Zion, from which it is separated by the ravine, called the Tyropoeon, the abutments of an arch appear springing from the wall. This arch is apparently the remnant of the bridge which, as Josephus tell us, connected the temple with Zion, and across which, the Jews retreated when the temple was taken by Titus. Following the trace of these massive blocks, it becomes clear, that the area on which the Moslems have reared the Mosque of Omar, is substantially the area of the Jewish temple. The work, however, takes in the probable site of the tower of Antonia, on the north. The area is fifteen hundred feet long by nine hundred and fifty feet broad. It is regarded by Mahometans, as a sacred spot; and only less holy than Mecca.

The inhabitants of Jerusalem are distributed, according to creed, into Mahometans, Jews, and Christians. The total of the population is about twelve thousand. Of these, the Moslems furnish rather more than one third; and the Jews and Christians, the remainder in nearly equal numbers. There is usually, beside these, a garrison of from five hundred to eight hundred Turkish soldiers. Jerusalem is a holy city to them all; and their quarters have reference to their holy places. The Jews cluster on the brow of Zion, opposite the temple, whence they may gaze on the spot where once the temple stood, but on which, they are forbidden to enter. The Christians gather about the Holy Sepulchre, on a tract which they regard as that where Jesus Christ was crucified, and buried, and raised again. The Mahometans dwell between the Jews and the Christians, and back of Mount Moriah.

The houses of Jerusalem are low and gloomy, built usually of faced stone, and seldom rising above two stories. The lower story is appropriated to menial offices, and to stables; and the upper, to sleeping apartments. The roofs are flat, with a wall about them breast high, and a dome or chambers built upon the roof. They are often constructed with an inner court; and always with capacious cisterns, either hewn out of the solid limestone, or formed of blocks, and in either case, faced with cement of great thickness. The houses present an exceedingly dull and cheerless aspect from the streets, the dead wall being scarcely broken by a single window, and that usually resembling a loop-hole for musquetry, rather than an inlet for the cheerful light of day.

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The streets are very narrow, and no where adapted for carriages. Indeed, there is not a single wheeled carriage in the city, unless it be a gun-carriage. Every thing, whether of persons or effects, is borne on the backs of asses, horses and camels. The streets are rudely flagged. There are many noble blocks of limestone among the flags, once doubtless the ornaments of palaces; and in one instance, we see the cross of Malta, on one of the stones of the footpath. The streets are exceedingly filthy. Offals, the sweepings of stables, and all manner of abominations, are cast reeking into the narrow and shaded streets, to ferment into pestilence and death. The bazaars are mean, and the show of merchandise is trumpery and insignificant. You will find more of interest in the varied costume of the people. The general dress is oriental, the turban and its appendages. The language is Arabic. But you have, beside the wild roamer of the desert, Monks, Greek, Papist, Armenian, Copt, Nestorian, and Jacobite, — people from Greece, Russia, Abyssinia, and farthest Persia, all come to bow where Jesus died and rose again. The dreary uniformity of the city, is somewhat broken by the Latin and Greek convents, built for the accommodation of pilgrims; and by the minarets of the Mosques, and the domes of the Holy Sepulchre, and the Mosque of Omar.

PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. VI.

PRESIDENT QUINCY'S statements in regard to the origin and history of Yale College, have been justly blamed for their want of accuracy. "A desire," he says, "had long existed in that colony, (Connecticut,) for the establishment in it of a school of the prophets, constructed with reference to their peculiar religious views." Vol. i. P. 197. Now the fact is, the Connecticut colonists had, at this period, nothing peculiar in their religious views. They were Calvinistic and Congregational; and so were their brethren in Massachusetts. In respect to religious faith and order, they were one people.

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President Quincy goes on to say, that the projectors of the new seminary in Connecticut, were very anxious that it should be made satisfactory to the stricter party in Massachusetts; that, with this view, they applied to Chief Justice Sewall and Mr. Secretary Addington, for the draft of a charter; that a draft was prepared by those gentlemen and sent on, "not founded, like the charters at Harvard, on 'the instituting, guiding, and furthering of the said college, and the several members thereof, from time to time, in piety, morality, and learning,' but on something which they, doubtless, deemed more safe and scriptural, the reciting *memoriter*, the Assembly's Catechism in Latin, Dr. Ames's Medulla, and also his Cases of Conscience, accompanied on the Sabbath by expositions of practical theology, and the repeating of sermons, and on week days by reading and expounding the Scriptures;'" that this draft was adopted, without any material alterations, by the founders of the College in Connecticut; that, "from this period, the College of Connecticut began to be deemed by the stricter sect of Calvinists, the strong hold of their opinions;" and that "their favor soon became to that institution an element of worldly prosperity and success." Pp. 198, 199.

Without imputing any improper motives or bad intentions to President Quincy, we are constrained to say, that the above statement, in nearly every branch and member of it, is little better than a tissue of misrepresentations. In the first place, there was no foundation at that time, among the Congregationalists of New England, for the distinction so much insisted on by President Quincy, between the strict and the moderate Calvinists. They were all Calvinists, on the ground of the Westminster symbols, — the Brattles, and Colman, and Willard, and Leverett, as really so as Sewall, or Addington, or the Mathers. And if there had been such a distinction as President Quincy supposes, there is no evidence that the Connecticut ministers made suit to the stricter class, more than to the laxer. No indication of any such fact or motive as President Quincy has imputed to them, can be discovered in any record of their early proceedings.

The draft of a charter, furnished by Sewall and Addington, was also a very different thing from what President Quincy represents it. In the original paper, which still exists in the archives of Yale College, there is nothing about "reciting *memoriter*, the Assembly's Catechism;" nothing about Ames' "Cases of Con-

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science;" nothing about "expositions of practical theology," or "reading and expounding the Scriptures."

And that "the founders of the College in Connecticut adopted, without any material alterations, the draft" furnished them from Boston, is far from being an accurate statement. This draft arrived only just in time for the friends of the college to glance at it previous to the final action of the legislature; and almost no use was made of it in the charter which was enacted.

And so far was "the college in Connecticut" from being deemed, thenceforward, "by the stricter sect of Calvinists, the strong hold of their opinions," that in 1714, only a few years after Yale College went into operation, we find Dr. Colman distressed with the apprehension that it was becoming infected with Arminianism; and beseeching one of the trustees to look into the matter, and clear it, if possible, from so foul "an aspersion."

Nor did the favor of the Boston Calvinists become to the new college "an element of worldly prosperity and success." It does not appear that a student went to Yale College, from the eastern part of Massachusetts, for more than forty years; or that a shilling was received into its treasury from any part of Massachusetts, for more than a century.*

It is made matter of complaint in this connection, that some of "the sons of Harvard solicited donations for Yale College, and even attempted to give the tide of individual bounty, which was flowing towards Cambridge, a direction towards New Haven." P. 199. That some of the sons of Harvard, solicited donations for Yale College, during the period of its infancy, I hope may be admitted without offence. Not a few of them resided in Connecticut, some as settled ministers, others as magistrates; and while they did not forget the college at Cambridge, and in some instances, contributed liberally to its funds,† it was natural that they should feel a deep interest in the college of their own State; and that Cotton Mather should be able to extend his views beyond

* For these and other important facts, we are indebted, chiefly, to a Review of President Quincy's History, published in the American Biblical Repository, Second Series, Vols. vi. and vii.

† The Hon. Gurdon Saltonstall, for many years Governor of Connecticut, bequeathed one hundred pounds, lawful money, to Harvard College. His wife gave no less than eleven hundred pounds to the same Institution, Vol. i. P. 420.

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the little circle of Boston and Cambridge, and assist, by his letters and influence, in procuring funds for the new college in Connecticut, ought to be regarded as evidence of a liberal mind, — of a noble, expansive and generous spirit. It should be recorded to his honor, and not to his reproach, that he secured for the new college, the patronage of the Hon. Mr. Yale; on which account, it soon after received the name, which it still so honorably bears.

At a later period, President Quincy recurs to his favorite idea, that Yale College "had been founded under the auspices of persons discontented with the religious state of Harvard," and adds: "After the lapse of half a century, it was again regarded as the place of refuge, in the impending dangers of the Calvinistic faith. Accordingly, in the year 1752, the clergy of Connecticut, with the co-operation of the Calvinistic sect in Massachusetts, sedulously began the task of settling and securing Orthodoxy in the college at New Haven. In November, 1753, the president and fellows of that seminary, passed votes, declaring that the students should be established in the principles of religion, according to the Assembly's Catechism, Dr. Ames's Medulla, and Casés of Conscience, and should not be suffered to be instructed in any different principles or doctrines." Vol. ii. P. 70.

In the statements here made, President Quincy is as far from accuracy, as in those which have been already examined. In the year 1753, the president and fellows of Yale College, did indeed pass an act, with the design "to preserve and secure the religion of the college upon its original foundation and constitution;" in which they declare that "the Scriptures of the Old and New Testament, are the only rule of faith and practice in all matters of religion;" that "the Assembly's Catechism and Confession of Faith, contain a true and just summary of the most important doctrines of the Christian religion;" that "every person who shall hereafter be chosen a President, Fellow, Professor of Divinity, or Tutor, shall publicly give his consent to the said Catechism and Confession of Faith, and renounce all doctrines or principles, contrary thereto;" but that "Protestants of all denominations, may send their children to receive the advantages of college," provided they will conform to its laws and orders.* It does not appear, however, that "the Calvinistic sect in Massachu-

* Baldwin's Annals of Yale College. P. 66.

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setts," or even "the clergy of Connecticut," as a body, exerted the slightest influence in procuring this act; or that it grew out of any suspicions of heresy, as at that time, prevailing in and around Boston. On "the New Light" question, which, at that period, was the one of principal interest, the college at New Haven, had taken much the same ground as that at Cambridge. Both opposed Whitefield and the Revivalists, and sided rather with Chauncy, than with Edwards, in point of religious feeling and views. But a Professorship of Divinity, was now to be instituted in Yale College. An individual was to be set apart to preach to the students, and instruct them in the doctrines and duties of religion. And by President Clap and others, the opportunity was thought to be a favorable one, for providing against those perversions to which public institutions are always exposed, and "securing the religion of the college upon its original foundation." There is nothing, however, in the act passed at this time, requiring that "the students should be established in the principles of religion, according to the Assembly's Catechism, Dr. Ames's Medulla, and Cases of Conscience, and should not be suffered to be instructed in any different principles or doctrines." The preamble states that *formerly* there had been a regulation of this nature; but the act itself lays no such injunction for the time to come. President Quincy's statement in regard to this matter is, therefore, without foundation.

It was, during the presidency of Mr. Leverett, that the bounty of Hollis first began to flow towards Harvard College. As there are some points connected with his donations which have long been matter of dispute, and to which President Quincy has thought proper to devote a considerable space, it will be necessary to examine them with special care.

The bounty of Hollis, when it had begun to flow, was like a perennial stream. As President Quincy remarks: "Scarcely a ship sailed from London, during the last ten years of his life, without bearing some evidence of his affection and liberality." The particular objects of his bounty were, first, the library; to the enlargement of which he devoted much time and care, as well as money. Secondly, "the maintenance and education of pious young men for the ministry, who are poor in this world." And, thirdly, the endowment of professorships. He endowed a Professorship of Divinity, in 1721, and a Professorship of Mathematics,

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in 1726. He also sent over a philosophical apparatus, worth one hundred and fifty pounds sterling, and founts of Greek and Hebrew types.

The endowment which, from the first, has excited the deepest interest, and led to the most frequent discussion, was that of the professorship of divinity. President Quincy devotes almost a whole chapter to the consideration of this subject; and not a few of his statements require to be examined. One would think, from his representations, that Hollis had fallen into the hands of a class of rogues and jockeys, who were determined to get his money, and yet defeat his liberal designs; and that they actually did "defeat the provision of his statutes, which rendered a Baptist eligible to his professorship, and substituted, in place of a belief in the Scriptures of the Old and New Testament, a declaration of faith in all the high points of New England Calvinism."* P. 291. A simple narrative of the facts in the case, will show how this matter is;—after which, we may inquire as to the probable design of President Quincy, and others, in laboring to distort these facts.

In the year 1720, Mr. Hollis learned, incidentally, from Dr. Colman, that there was no professor of divinity in Harvard College; at which he expressed some surprise, and prayed to be informed immediately, "what would be a meet salary or stipend for one." Without waiting for an answer to this inquiry, he, early in the spring of 1721, prepared and sent over a paper, giving directions how the money that had been paid by him to Harvard College, or that might be paid in his life time, or by his executor, should be invested, and how "the proceeds thereof should be expended." A part of these proceeds was to be given for the support of a professor of divinity; a part for the assistance of poor and pious young men; and a small sum was to be given

* The "stricter Calvinists" are represented by President Quincy, as the authors of all this trickery and mischief. These "stricter Calvinists," like some evil genius, seem to haunt the brain of the venerable ex-president, and are sure to stalk in, on all occasions of difficulty. It is a comfort to know that the Mathers, at this time, had but little to do with the College. President Leverett was at the head of it, where he had been for almost twenty years. Dr. Colman was a prominent member of the corporation, and the individual through whom the correspondence with Hollis was chiefly conducted.

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annually to the college treasurer, "for his pains in receiving and paying over my bounty."

President Quincy represents this paper as the proper *foundation* of the professorship of divinity, and as embodying all the rules and orders which Hollis contemplated with respect to it. But it seems that Hollis did not so regard it; for in letters accompanying the paper itself, he requests "further advice and information in that affair," viz., "the setting up a professorship of divinity at the college." In compliance with this request of Mr. Hollis, "a draft" or "scheme of a professorship," was prepared and transmitted to him. In general, this "New England scheme" met with his cordial approbation; though he thought that it needed *some amendments*. Accordingly, he consulted several eminent ministers in and around London, desiring them to make such alterations and suggestions as to them appeared needful, intending afterwards to send it back to New England "for more mature consideration" there. The "scheme" or "draft of orders," as amended in London, was at length returned to New England; was accepted by the corporation of the college; and (with some slight modification,) by the overseers. It was thus made satisfactory to all parties, and was finally sanctioned by Mr. Hollis, in 1723. Subsequent to this, Mr. Hollis claimed and received a written obligation from the corporation, *binding them and their successors* faithfully to fulfil the orders, as they had been written. In a letter to Dr. Colman at this time, Mr. Hollis says: "Since my orders are now signed and sealed with you, *keep but honestly to them, and I shall be pleased;* not having any design at present to alter them, unless I see some very great reason for it."

President Quincy will have it, after all, that Hollis was *not pleased* with his orders: they were not what he originally intended; they were rather *forced* upon him by his too officious New England friends, than cordially adopted as a matter of his own choice. He was specially displeased with the eleventh and last article, which enjoins that the professor be "a man of solid learning in divinity, of *sound* and *Orthodox principles*." P. 248.

But how does President Quincy know what he so confidently states in relation to these matters? If he knows it at all, his knowledge must have been received by supernatural revelation; for certainly the documents contain no such intimations. The

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indications to be gathered from them, are all in the opposite direction. The "New England scheme" or "draft," was not urged upon Hollis, but transmitted in answer to his own *request*. Nor did he ever make any complaint that his friends had transcended his request, and sent over more than he desired. He thought the "scheme" needed some amendment, and he committed it to the hands of certain ministers of his acquaintance for that purpose; but how does President Quincy know, — what he expressly affirms, — that it was the *eleventh article*, which Hollis thought "required amendment or modification?" Does he anywhere say so? Or do the ministers to whom he referred it? So far from this, they returned the eleventh article *unaltered;* and Hollis returned it *unaltered* to New England; thus unequivocally indicating that, in the judgment of all concerned on the other side of the water, this article required no modification. And when it was slightly amended afterwards, in the board of overseers, so as to be of a more imperative character, Hollis made no objection to it; but sanctioned it as one of the orders of his professorship to the end of time.

But it is said, that, although Hollis consented to adopt the eleventh article, he virtually and intentionally nullified it, by immediately subjoining, as a part of his statutes, "that the only declaration required of his professor should be, that the Scriptures of the Old and New Testaments are the only perfect rule of faith and manners." Pp. 249, 256, 263. But how, we ask again, does President Quincy know what the intentions of Mr. Hollis were, in requiring his professor to make the above declaration? He talks and reasons about his intentions with as much confidence and familiarity, as though he had been present at the time to converse with him, or to look directly into the good man's heart. Mr. Hollis never intimated that he had any design or thought of nullifying or modifying, by the above declaration, the eleventh article of his orders; nor is there anything in the declaration itself, which renders such a design probable. May not a person be "sound and Orthodox," and yet "receive the Scriptures of the Old and New Testaments as the only perfect rule of faith and manners?" Or rather, we would ask, can a person be "sound and orthodox," in any acceptation of these terms, who does not receive the Scriptures in this way?

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But President Quincy is not correct, in representing the declaration above quoted, as constituting "a substantive part" of the "rules and orders" of Hollis. The "rules and orders" are a paper by themselves, consisting of eleven articles, signed and sealed by the hand of the founder. The declaration referred to, is contained in another paper, entitled "a plan or form for the professor of divinity to agree to, at his inauguration."

Still further from accuracy, is President Quincy, in repeatedly representing that a profession of belief in the Scriptures of the Old and New Testament, is the only declaration to be required of the professor. So far from being the only declaration, it is but one among many others. At his inauguration, according to the "form" above referred to, the professor must first "repeat his oaths to the civil government;" then he must "declare his belief in the Scriptures, as before stated;" next, he "promises to open and explain the Scriptures to his pupils, with integrity and faithfulness, according to the best light that God shall give him." He also "promises to promote true piety and godliness, by his example and instruction;" to "consult the good of the college, and the peace of the churches, on all occasions;" and "*religiously to observe the statutes of his founder.*"* P. 538. These several declarations and engagements are all contained, not in the "rules and orders" of Hollis, but in his "plan or form for the professor of divinity to agree to, at his inauguration." Yet our author twice asserts "that the only declaration required of the professor should be, that the Scriptures of the Old and New Testaments are the only perfect rule of faith and manners." Pp. 256, 263.

President Quincy supposes that the design of Hollis, in requiring the above declaration was, that a Baptist might not be excluded from the Professor's chair, under the eleventh article of his orders, on the ground that he was not Orthodox. But Hollis had effectually provided against such an interpretation, in the *first* article of his orders, which makes the Baptist equally eligible to the office, as the Congregationalist, or the Presbyterian. According to the first article, the professor must "be a Master of Arts, and in communion with some Christian church of one of the three denominations, Congregationalist, Presbyterian, or Baptist."

* How could this have been required in the "form of inauguration," if the intention of the form had been to nullify one of the most important of "the statutes of the founder?"

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How would it be possible for men, who had proposed this article to Hollis, and adopted it, and bound themselves and their successors to abide by it, afterwards to exclude a man from the office, on the simple ground that he was a Baptist, and that a Baptist was not "sound and orthodox." At any rate, if this first article would not prevent the corporation from excluding a Baptist, the declaration in the form of inauguration would present no kind of obstacle to such a procedure.

President Quincy thinks that, in examining Mr. Wigglesworth, the first Hollis professor of divinity, on the points of Calvinism, and more especially in regard to his belief of infant baptism, the corporation of the college showed an utter disregard of the wishes of Hollis, and even of his written orders. The ex-president is indignant that Mr. Wigglesworth, should have been examined at all, and particularly that he should have been examined on such points as those above referred to. P. 255. But what indignity was it, either to the founder of the professorship, or to the candidate for office, that he was required to be examined? According to Mr. Pierce, up to this time, and for years afterwards, *all* the college officers, "even the tutors, were examined as to their religious principles;"* and it would have been strange indeed, if the new professor of divinity had been exempted. And the orders of Hollis, so far from being violated by a formal examination, could not have been intelligently fulfilled without it. The professor must be a man of "solid learning in divinity, and of sound and orthodox principles." But how should an individual be known to be such a man, whatever meaning may be attached to these terms, until he had been tried and proved?

The points of Calvinism, on which Mr. Wigglesworth was examined, show conclusively what was meant by the term *orthodox*, in the days of Hollis. No man then could be soundly orthodox, who was not soundly Calvinistic. That a Calvinistic Baptist was held to be Orthodox, is evident from a comparison of the first of the orders of Hollis, with the eleventh. The professor, according to the first, *might* be a Baptist. But according to the eleventh, he

* Mr. Pierce thinks Mr. Winthrop, the second Hollis Professor of Mathematics, was the first college officer that had ever been elected, without a strict inquiry into his religious principles. History of Harvard University, P. 188.

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must be Orthodox. Hence, in the judgment of all concerned in the framing and adopting of these orders, the profession of Baptist principles was consistent with orthodoxy. And hence the examination of Mr. Wigglesworth, in regard to his belief of infant baptism, could have had no reference to the question of his orthodoxy, or to his qualification for office according to the rules of Hollis; but must have been for the private satisfaction of some or all of the electors. There was nothing contradictory to the rules of Hollis in this part of the examination; since, whether they found the candidate a believer in infant baptism or not, they had a right, by the rules, to elect him. And as they had perfect liberty to go into such an examination, doubtless some of the electors felt that they should be better satisfied, after an examination had taken place.

President Quincy presumes that Hollis never knew of this examination, from the fact that he made no complaint in regard to it. P. 256. But we see not why he should have complained, if he had known it. He knew almost every thing else that took place with respect to the college, about this time; and there is no reason to doubt that he was made early and fully acquainted with this. He certainly would approve of the examination on all the points, unless it were that of infant baptism. He expected the corporation to examine his professor, and satisfy themselves that he was "sound and orthodox." He would have blamed them, and with good reason, had they consented to act in the dark, in relation to a matter of so much importance. And with regard to the examination on infant baptism, as it would be a gratification to some of the electors, and as there was nothing in it inconsistent with his orders, he doubtless was willing that they should do as they pleased. As the examination of Professor Wigglesworth was a public matter, the results of which, after long debates, were entered on the records of the overseers; and as Hollis was certainly informed of these debates, and found fault with the spirit manifested in them; it is morally certain that he knew of the examination. We see not how it could have been kept from him; or why any one, at that day, should have desired to keep it from him. And as he uttered no complaint in regard to it, the conclusion is, that it met his approbation. Thus the unsupported surmises of President Quincy fall headlong, and come to nought.

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RICHARD BLACKERBY.

When we view the heavens on a clear night, we may see above two thousand spots, which seem like whitish clouds, and are called *nebulæ*. If these faintly luminous spots are viewed through the telescope, they are found to be clusters of distinct stars, far distant from each other, but so inconceivably remote from us, that their thin and scattered rays only reach us in that hazy appearance. It is somewhat thus in history, where many a bright cloud meets the eye, made up of burning and shining lights, whose lustre can no longer, through the dim and misty distance, be separately discerned. Though there be many stars of various magnitudes, which struggle through the darkness of oblivion, yet these are as nothing in respect to number, and perhaps as to real greatness, in comparison with those heavenly hosts, whose fading beams are blended to us into a pale whiteness, like that of the Milky Way. The ancient martyrs form such a nebula; the Waldenses are another; and among many more, the Puritans are another, whose soft and lovely radiance garnishes the heavens.

Many of these worthies, through some happily preserved memorials, shine forth in distinct effulgence, among the "living lights" of every following age. But he whose name stands at the head of this article, is one of that countless throng, whose luminous life is almost lost amid the general field of contemporary goodness. It is a part of the business of our "Observatory" to restore some such to the reader's view, that he may conjecture by them what the whole "nebula" must have been.

Richard Blackerby was a right holy and learned divine; a native of Worlington, in Suffolk, England; where he was born in 1574. At fifteen years of age he was entered at Trinity College, Cambridge, where he spent nine years; and, with the iron diligence of the scholars of that day, made vast attainments in learning. Here he sat under the searching ministry of William Perkins, that great puritan luminary, who was the spiritual father of John Cotton, and of so many other most famous men of God. For several years, Mr. Blackerby labored under an inflamed and angry conscience, whose steady pains kept him on the verge of despondency. His drooping spirits resulted in pining health. His father, a man of good estate, ignorant of the cause of his

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dejection, and hoping to benefit him by change of air and scene, took him home. But the balm was not adapted to the hurt, and it remained unhealed. It was not till he was riding alone over a heath, on his way back to College, that he found peace with God through faith in Christ. From that time, his peace was like a river, and flowed with unbroken stream to his dying day.

On leaving the University, Mr. Blackerby became chaplain in the household of Sir Thomas Jermyn, of Rushbrook, in Suffolk; and afterwards in that of Sir Edward Lukenor, of Denham, in the same county. Both of these knights were godly men, and staunch friends and supporters of the persecuted Puritans. Sir Edward was a member of several parliaments, and an eminent patriot. With him, Mr. Blackerby continued, till he married Sarah, the eldest daughter of Mr. Oldham, rector in the same town, with whom he resided two years. He was then called to preach at Feltwell, in Norfolk. Here he tarried for some time, till he was troubled for refusing to conform to the prelatical usurpations, and was forced to remove. The patient pilgrim next pitched his tent, in 1606, at Ashdon, where he abode for twenty-three years.

His employment, by which he supported his family, was the boarding and instruction of a large number of youth of good families, some of whom arose to eminence. One of them was Mr. Stone, afterwards the famous minister of Hartford, Connecticut. Mr. Blackerby "walked before his scholars, as a picture of Jesus among his disciples." His conscientious scruples against the superstitions retained in the established Church, prevented him from accepting any ecclesiastical preferment or pastoral charge; though he was constantly employed in preaching the gospel at various places. The places where he principally labored in this much loved work, were Castle Heveningham, Stoke, and Hundon. When silenced in one place, he fled to another; and his voice was seldom hushed for any long time together. "He was a mighty man in wounding consciences by the sword of the Spirit, and in healing them by the blood of Jesus." He reckoned above two thousand souls as the seals of his memory. He spake with a fervency which made one of three results almost inevitable,—his hearers must either fly to the truth, or fly from it, or fly out against it. Many exceedingly profane persons were converted under his ministry. At Castle Heveningham, there was a club of young people wholly given to dissipation; of whom nearly all were turned to

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God, and became a company of gracious Christians, as much devoted to mutual prayer as they had been to sin and folly. Of those who bitterly opposed his ministry, and procured his suspension by the oppressive ecclesiastical courts, it was observed that they never prospered after; but were usually blasted in property and character, and nearly all came to a miserable end. Thus when he was suspended from preaching at Hundon, one of his opposers was boasting in the church-yard of getting Blackerby out of the pulpit. A woman standing by retorted: "And Blackerby will preach in Hundon pulpit, when you are crying in hell!" Whatever may be thought of this expression, it is remarkable, that the man was not long after buried; and the very next Sabbath, Mr. Blackerby, his suspension having been taken off, thundered once more in the pulpit of Hundon.

His life was long and laborious. He was one of those who looked upon a "leisure hour" as a convenient time for doing something useful. He was an early riser, and spent the whole day either in praying, in learning, or in teaching. He was an indefatigable student, and especially of the Scriptures, having great skill in the original tongues, and a turn of mind assimilated to the spirit of the Holy Word by habits of high and constant devotion. His numerous pupils were daily and thoroughly trained in the duties of piety, as well as in liberal learning. Their teacher not only showed them the way wherein they should go, but exemplarily walked before them therein. Many graduates from the university repaired to him, as to a Gamaliel, to be further furnished for the ministry. These he instructed in Hebrew and interpretation, read them lectures in divinity, and taught them the duties of the pastoral care.

But his greatest study, and that wherein he was most successful, was personal piety. In family religion, he was exceedingly punctual and exact; and was justly regarded by such as knew him best, as "one of the holiest men living." He might have the charge of infirmity, but never of iniquity, laid at his door. No idle or angry word was ever known to escape him. His whole life was that of a man who had God and the judgment ever in view. Of his own imperfections, however, he was deeply and most self-abasingly sensible: and while he bitterly accused himself, he judged most charitably of others. He often commended a saying of his spiritual father, the famous Mr. Perkins: "When

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a man is once acquainted with his own heart, he will be apt to think every one better than himself."

He was a faithful friend and wise reprover; and suffered no sin to pass without rebuke. In this difficult duty, he manifested such a sweet and earnest spirit, that they whose consciences he touched to the quick, loved him all the better. His reproofs were compared to nails dipped in oil before they were driven; and received into the inmost heart with all acceptation, because of the overcoming kindness with which he urged them home. Mr. Blackerby once remonstrated privately, and in serious affection, with a distinguished man, of formidable temper, who had used profane language at table. The offender was melted by his benevolent manner, and owned his fault, adding the words: "Sir, had you reproved me at table, I would have stabbed you; but now I thank you." He would ever reprove sin, and yet without provoking further sin by the manner of his rebuke.

Like all the Puritans, Mr. Blackerby was a zealous observer of the Sabbath, "that Queen of days, and Pearl of the week." By way of preparation, he always preached in his own house to the family and neighbors, at four o'clock on the afternoon of Saturday. In this respect, he was a more commendable "Saturday-afternoon-man," than some other ministers who have been heard of! On the Sabbath, he rose earlier than on other days; and besides expounding the Scriptures, prayed six times with the family; praying often, but never long, namely, at morning and night, and at the threshhold of his house on going to, and returning from, the morning and evening worship of the sanctuary. His piety was not restricted to holy time. He was one of those ministers of religion described by Wordsworth.

> "Whose least distinguished day
> Shines with some portion of that heavenly lustre,
> Which makes the Sabbath lovely in the sight
> Of blessed angels, pitying human cares."

Mr. Blackerby once preached at Linton, in Cambridgeshire, at an annual fair, which, from very ancient times, had been held on the Lord's day. The people were convinced by his persuasions, and that sinful custom was thenceforward laid aside.

Though a man whose affections were naturally ardent, yet his passions were so subdued to the rule of grace, that the loss of the

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objects of his tenderest attachment could not perturb his mind, or hinder his enjoyment of God. At the funeral of his eldest daughter, whom he dearly loved, and of whom he believed that she had feared God from three years old, he preached with the greatest self-possession. He preached as one who had lost less in the removal of his dearest child, than he found in One incomparably more dear. A settled peace of conscience, and full assurance of faith, kept his mind in a holy and heavenly calm. Before his death, he frequently declared, that for forty years he had never had "a doubting thought of his salvation."

When the tyrannical sway of the prelates was swept away by order of parliament, in 1641, Mr. Blackerby, who had been residing about twelve years with a son-in-law, rector of Great Wratting, at last assumed the pastoral charge, at the age of sixty-seven! This was at Great Thurlow, in his native county of Suffolk. In that station he spent the residue of his days, a zealous laborer for the good of souls, and "painful preacher of God's word," to the very last. He was taken sick in the pulpit, and borne to his home. After six weeks of languishment, he "fell on sleep" at the age of seventy-four. This was in the year 1648.

There are many scattered testimonies to Mr. Blackerby's merits. One who knew him, says: "He was an excellent linguist, and accounted the best Hebræan in Cambridge:" and Granger, the biographical historian states, that "he was perfectly skilled in the learned languages." Many of the Puritans, who knew with what firm faith they had laid hold of God's covenant, were persuaded that they would have a pious posterity, and used habitually to pray for their descendants to the end of time. And Mr. Blackerby, on his death-bed, expressed strong hopes, that, in the day of judgment, there would be many hundreds of his offspring standing at the right hand of the Son of man. There is reason to believe that his seven children and their partners, and all *their* children, were heirs of eternal life. It is also known, that many of his great-grandchildren were eminent for piety and usefulness. This man had about him much of the patriarchal faith, and much of the patriarchal dignity. There was in his aspect a majestic gravity, and a bright impression of holiness, which inspired awe in such as approached him. The celebrated Daniel Rogers of Wethersfield, used to say, that he could never come into his presence without trembling. Though his name is

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now quite forgotten, the good effects of his sanctity and self-denial still survive. When Fuller, Sutcliffe, Carey and Ryland met, on the twenty-first of January, 1788, to found the Baptist Missionary Society, and so gave that mighty impulse to the work of modern missions, they girded their minds by reading together the sketch of Blackerby's hallowed life, in Dr. Gillies's "Historical Collections."

Thus have we glanced at a man, who would have been deemed great for goodness, but for the multitude as great in the same respect, among whom he shines but as the star absorbed amid the collective orbs of its *nebula*. And who that has heard of the multitude of stars which, in their dim distance, are lost to the view of the unassisted eye, has not felt the longings, which only an immortal nature can feel, to visit and know them all? Such must be the feelings of the Christian as to the pious dead, whom no man can number, whose names, and distinct existence, and personal history, are lost from view; and whose light is blended in the faint clouds which are scattered over the long mid-night of the past. Hereafter we shall see those clouds resolved into their separate luminaries, each radiant with eternal glories, and shining forth like the sun in the kingdom of the Father.

DIFFICULTIES OF ORTHODOXY.

THE editor of this work has received an interesting letter of some length, from a person in a distant State. It is written by one who was educated in the orthodox belief; but whose inquiries have brought very distinctly to his view certain difficulties, which have painfully perplexed his mind, and strongly tempt him to embrace the Unitarian sentiments. The best remedy for such temptations is the prayerful study of the Bible, with a sincere delight in all that exalts the grace of God in our salvation.

We are persuaded that there are many, especially among the young, who are in the same state of mind with our correspondent. For their sakes, as well as his, we are happy to comply with his request, by fully stating his difficulties, and by appending such remarks as we feel to be sufficient for their removal. This we

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proceed to do, very much as we would in a private letter penned for the same purpose.

1. Our friend begins with the most important of his questions. "If the doctrine of the Trinity be a Scriptural doctrine, why is it not, *in explicit terms*, more distinctly taught in the Bible?" In this connection, reference is made to the agonizing prayer of Dr. Watts, offered while his mind was agitated with a conflict of doubts on this same subject.

This question must have suggested itself to every reflecting mind, in reference to every point, which has been warmly and discordantly discussed in the Christian world. The question is often raised, why were they not revealed in terms so definite and precise, as to preclude debate? We might ask back again, How a system so delivered could conduce to the strength and activity of the believer's mind? Or, whether any spiritual truth can be so expressed in human language, as to defy the tamperings and distortions of the ignorant, the prejudiced, the interested, the guilty, or the excessively critical? But it is enough for the humble disciple of the Saviour, that the articles of his belief are evidently set forth in the Bible, in that manner which has seemed good to its divine Author.

As respects this particular doctrine, it is cheerfully conceded, that it is no where set down in the Bible in the exact forms used in catechisms and confessions of faith. And the satisfactory reason for this is, that it is never delivered as a merely speculative point, but altogether in a practical way. It occurs only in connection with the plan of salvation, and as indissolubly intertwined with the workings and actual results of that plan. Whoso wishes to see the practical grounds of the Trinitarian belief, let him, as an anxious and sincere inquirer after the mode of his own salvation, look at the doctrine of the Bible as to the Father, the Son, and the Holy Ghost. He will then see the Father, as a distinct divine person, creating, preserving, and graciously providing, in his own infinite love, for the salvation of the sinner. The Son will also be seen as a distinct divine person, to whom are expressly ascribed divine names, perfections, works and honors; and who became flesh, or assumed humanity, that he might redeem and save the lost. The Spirit, too, will be seen as a distinct divine person, to whom are ascribed personal acts of supreme dignity and grace, in the renewing of the soul by direct sanctifying power,

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and abiding therein as an indwelling Comforter. Thus is the doctrine of a tri-personal Godhead fully developed in the *religious experience* of a thorough Christian; and this practical Trinitarianism is worth incalculably more than the most nice and scholastic belief of a speculative sort. No person who comes in this way to the knowledge of the truth, ever thinks of complaining that it is revealed in the Bible less plainly than it might be. In the agreement of the Bible with his own experience as a renewed and pardoned sinner, he obtains on this, and all other matters essential to his hope of salvation, the deepest convictions of the truth. It is because the doctrine of the Trinity rests on such strong practical ground in the Bible, that it has, in all ages of the Church, been so earnestly maintained as the grand distinctive feature of Christianity. Salvation is wrapped up in the revealed declaration of the Father, the Son, and the Holy Spirit; and thus comes to us in a form which fully satisfies the heart.

No sound Trinitarian holds this doctrine in any sense which, to his view, conflicts with the unity of God. "One only living and true God," is the prime element of his belief. Neither does he maintain, as he is slanderously asserted to do, that the three sacred persons of the Trinity are one in the same sense in which they are three; nor that the one God is three in the same respects in which he is one. This crude and gross arithmetical absurdity, is far from his thoughts: and they who ungenerously taunt him with it, only shew, as a distinguished senator of Massachusetts is said to have expressed himself, that they are "ignorant of the mathematics of heaven." It is true, that the nature of the personal distinction between the Father, the Son, and the Spirit, is mysterious; but all the consoling and sanctifying power of the doctrine can be as fully felt, as it could if there were no mystery in it. It is not necessary to solve the mystery of vegetative life by which an apple is formed, before a hungry man can feed upon it with the highest relish. The mysteriousness of the production of the manna in the wilderness, did not destroy its grateful and nutritious properties, as the heavenly food of the children of Israel.

The perplexity which tortured for a time the excellent Dr. Watts and others, did not arise from anything delivered in the Bible on the subject; but from the unsatisfactory comparisons, and metaphysical subtleties with which the divines, in their

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attempts at explanation, had fogged and beclouded the matter-of-fact statements of the Bible, in regard to the doctrine of Father, Son and Spirit. Take this doctrine as Inspiration has left it, and it is revealed to us with all desirable plainness, and with all the plainness which is possible in the present condition of our minds.

2. Our correspondent's next difficulty is as follows: "How is it, that those passages in the New Testament which have been regarded as direct testimony to Trinitarianism, are, almost without an exception, under suspicion; and some of them are even proved to be, in whole or in part, spurious or interpolated? I refer especially to 1 Tim. iii. 16, 1 John, v. 7, Acts, xx. 28. I learn from Wilson's list of Trinitarian concessions, that a number of what have been regarded as proof-texts are given up, even by those who still retain the system, though they have laid aside these particular weapons of defence heretofore employed in its behalf."

Now to our mind, these points afford strong presumptions in favor of orthodoxy. What other system, professing to be based upon the Bible, has such an amplitude of proofs, that it can afford to forbear the use of a considerable number of them, without materially weakening its defence? And did it never occur to our friend, that tampering with the received text is the last resort of desperate criticism; which, failing in every attempt to untie the fast knots, is forced to slash them asunder with the knife? Where is the instance in which orthodox critics have been compelled to save their belief by conjectural emendations of the "original Hebrew and Greek of the Holy Ghost?" They are not driven to such harsh and perilous expedients. They by far prefer to receive the Bible as it is. And how do their assailants appear, thus reduced to the inglorious necessity of filing away at the letter of the text; only too happy to find the smallest possible crack through which they may make a "narrow escape?" It is curious to see how easily they are satisfied in this respect; two or three manuscripts in their favor are enough to outweigh hundreds against them. Griesbach's edition of the Greek Testament is still hugged by the Unitarian divines, although it abounds in reckless and unauthorized changes of the text, whereby all confidence in its integrity is shaken, and the trumpet is made to give an uncertain sound. Since his day, hundreds of manuscript copies, unknown to him, have been examined and compared.

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And the result has been, in a vast majority of cases, the restoration of readings which he had spotted as suspicious, or expunged as spurious.

Thus as to the first passage especially referred to by our correspondent, — "*God* was manifest in the flesh," — out of the mass of Greek manuscripts which are still extant, only three or four, and those of inferior authority, are in favor of Griesbach's alteration to "*who* was manifest in the flesh." And though most of the translations are in favor of the change, they cannot be weighed against nearly the whole of the manuscripts, and the great body of the Greek Fathers who quote the passage. But even if so changed, the only regular antecedent to the personal pronoun "who," is the "living God" in the preceding verse; so that the deity of Christ is equally taught in either way.

At the risk of irritating our Unitarian friends, who cannot endure that any one should doubt the spuriousness of the "three witnesses" in 1 John, v. 7, we deny that it is yet a decided case. We are aware that there is a great mass of testimony against the genuineness of the passage; and yet, so great is the amount of evidence in its favor, that it has been warmly defended by many scholars of the very highest rank. Among these, we will merely refer to the writings of the truly learned bishop Burgess, addressed to Miss Joanna Baillie. Before the question can be fully decided, we must have further evidence, either on one side or the other. Meanwhile, we will cheerfully forbear advancing this passage in support of the doctrine of the Trinity. However we may value it for the purposes of private edification, we are entirely willing to dispense with its use in a controversy in which truth is abundantly evidenced without its aid, by a host of passages of undisputed genuineness. This passage, doubtful as the matter is left, is by far the strongest case of interpolation which the Unitarians have been able to make out.

In the remaining case named by our correspondent, "the church of *God*," in Acts xx. 28, we have only room to remark that the received reading is far better supported than any other; and that it is even preferred by the zealous Socinian, Wakefield, who, to evade its doctrinal bearing, resorts to a very singular interpretation of the word "blood" in the succeeding clause.

We must make a remark upon the principle of Wilson's huge book of "Trinitarian concessions." Let it first be considered how

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vast is the multitude of orthodox divines, and of their works. Then let it be considered how great is the range for diversity of opinion, within certain very wide and yet definite bounds, among these writers. The name "orthodox" comprehends as well Baxter, almost an Arminian, as Crisp, almost an Antinomian. Now is it any argument against those main points of orthodoxy in which all these legions, with their innumerable differences as to temper and education, are perfectly agreed, that they vary much among themselves as to the bearing of particular passages, some highly esteeming as proofs what others disregard? On Wilson's plan of investigation, it will be impossible to regard the plainest point of doctrine or duty as provable from the Bible; because there is no text which some one has not understood differently from almost every body else. Let us suppose, for example, that there is some definite number of texts, say one hundred, which are quoted in proof of the immortality of the soul. Some sceptic roams through the vast forest of orthodox literature, till he has picked up a fagot of a hundred crooked sticks, each of which has struck at a different text in the list. Then hear him argue thus: "The Bible teaches us no such doctrine as immortality, for every one of the five-score proof-texts has been *conceded* by some body, who, notwithstanding, believed the doctrine; and would not have given up a text, if he could have avoided it! Therefore that dogma is *conceded* by the orthodox themselves!" Who would not laugh at such laborious trifling as this? Yet this is the amount of poor Mr. Wilson's big volume, pirated and garbled, as it has been, by his American brethren. It is nothing but a tedious quibble on an immense scale. Never did we so pity an unfortunate man for hard labor spent in vain. What he has chiefly proved, is the excessive *candor* of Trinitarian divines.

3. Our friend presents another question for consideration. "Is it honest for enlightened ministers, who must know the state in which such texts now lie, still to use them, as some evidently do, not only as proof-texts to be embodied in a discourse, but as foundations on which to erect their discourses?"

To this we answer, that if any minister, speaking in the name of the Lord, should dare to present passages as authentic which he knows, or strongly suspects, to be spurious, he would be guilty of detestable perfidy. If our friend knows of any "enlightened ministers" who "evidently" commit such an outrage against in-

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tegrity and sincerity, let him rebuke them with honest indignation; as we also would do, if we knew of any such instances. Only let it be *ascertained*, that the minister who adduces a disputed passage is not himself persuaded that it is genuine. Where, amid conflicting testimony, there is so much room for honest differences of opinion, we must be careful on our part not to be guilty of rash and uncharitable judgment.

4. Our friend proceeds to ask: "Why do Trinitarians decline fair and honorable challenges made by Unitarians, to test their respective systems?"

To this we would say, that, in this part of the country, where the Unitarians have more influence than elsewhere, and where the controversy is rifest, the Trinitarians decline no such challenges. No Anti-trinitarian work of any consequence has, so far as we know, been published here, but what it has instantly been seized upon for confutation: while several important publications on the Trinitarian side have never, to our knowledge, been reviewed by the Unitarians. These latter are not apt to complain of being let alone by their orthodox neighbors; but, on the contrary, they try to excite prejudice against us, as being too eager for controversial strife, and unwilling to let them alone. As for the case of Dr. Miller, of Princeton, alluded to by our correspondent, we know of no reason, why he should shrink from any proposal on the part of Dr. Sparks, "to test their contending views by an appeal to the moral effects of each respectively." There are many objects of benevolence vigorously sustained among the Orthodox, in which the Unitarians attempt little or nothing. And, with perhaps one exception, there is no good work in which the Orthodox have not preceded them, and often gone far beyond them. The generous efforts of the Unitarians in behalf of the poor of our cities, for which we rejoice to give them hearty commendation, will hardly compensate in the long run for the tendency of their principles to shake the confidence of the young in the claims of Christianity. That truly amiable man, Dr. Taylor, of Norwich, a learned and zealous Socinian tutor, used to express his surprise, "how it happened that most of his pupils turned Deists."* Dr. Priestley made no secret of his inclinations in the same direction. Blanco White went on to contemn the Bible and much of its morality,

* Wilson's History of Dissenting Churches, &c. Vol. i. P. 105.

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and to give up his belief in a future life. In this country, the "moral effects" of Unitarianism are prominently seen, in what Doctors Norton and Ware did not hesitate to call the "latest form of infidelity." It is well known that a very large proportion, if not the whole, of the disciples of Mr. Parker and his school, have become gross and open unbelievers. In them, as is often said, we see Unitarianism "gone to seed."

5. The remarks just made will meet, in part, the next query of our correspondent: "Why are Trinitarians so much in the habit of charging infidelity on the system of their opponents, when the ablest defences of the outworks of our religion are from the pens of such writers as Lardner, Grotius, and others?"

We think that this complaint would not be made against the Orthodox, if they were properly understood. Few of them, if any, would say that a Unitarian is an absolute infidel. We do not hesitate to say that Unitarianism, as a system of objective doctrines, — an outward system of written sentiments, — is not true Christianity. But this is not saying, that the Unitarian himself is certainly no Christian. Even when he has "made shipwreck of the faith," he may possibly, by clinging to some single plank, come safe to shore, though it be through frightful peril. It is not for man to judge what is the very minimum of saving truth, what is the smallest fragment of gospel belief, which may suffice to keep a soul from perdition. But we will warn our fellow-voyagers to eternity against trusting to an experiment which, to all who try it, must be dangerous in the extreme, and to many must be fatal.

What we allege against Unitarianism is, not that it is outright infidelity, or even that its advocates are conscious of being influenced by an unbelieving spirit; but that it manifestly *tends* to infidelity; and if left to its natural course, and followed out in its logical consequences, must *end* there. Its road lies in that direction, though it is certain that the greater part of the travellers stop short, and would abhor the thought of finishing the journey. We are justified in ascribing this tendency to abstract Unitarianism by weighty reasons. In the first place, it rejects the plenary inspiration of the Holy Scriptures; and thus at the outset, makes an alarming movement toward forsaking the citadel, for which dereliction all their labors in "defending the outworks of our religion" can make no tolerable compensation. In the next place, if the rejection of all the essential features of Christianity is complete infi-

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delity, then the rejection of more or less of them is partial infidelity, and is not the fruit of faith, but of unbelief. In the last place, experience amply proves, that this partial infidelity is apt to increase its range, the abandonment of one truth almost necessitating the abandonment of the next, till link after link of the golden chain is broken.

6. Our correspondent's next inquiry relates to the alleged disposition of the Trinitarians to "suppress inquiry on the subject of theological differences."

If this means, that they are pained when they see those who were religiously educated manifesting a disposition to exchange truth for error; and that they use arguments, and entreaties, and even warnings, to prevent such a disastrous change, we see not that there is anything wrong in this. Nor does "such conduct indicate a secret want of becoming confidence in the grounds of their own system." The orthodox have a full belief in the depravity of the human heart. They know that error is more congenial than truth to that depravity; and, therefore, they would be sinning against their convictions, and against the souls of their fellow men, if they did not resist that corrupt propensity to error, by appealing to reason, to conscience, and to all the natural susceptibilities of the soul. This is the dictate of benevolence, and has no savor of bigotry, cowardice, or narrowness of mind. They would gladly have all men inquire in all directions, and to any extent, for truth; but they are religiously anxious that these investigations should result aright. To make the current of liberal research a blessing, it should have banks as well as streams. Let something be pardoned to a pure and generous motive, if, at any time, it is betrayed into excess at the sight of a soul in danger of being perverted and misled. So far as we have known them, enlightened Trinitarians take a deep and peculiar pleasure in looking into the grounds of their own belief; and few things can gratify them more than to have others examine into those grounds, when they do it, not to carp, or cavil, or blaspheme, but to see whether or not they are firm and immovable. Such investigation they have ever invited and encouraged.

7. Our correspondent's next inquiry is of the same general character with the preceding question, but has special reference to the manner in which Professor Stuart has treated Mrs. Dana for dealing in what is not "lady's work." As our friend speaks of being

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"so pleased with the candid, rational, kind and Christian manner and spirit" in which we have discussed that lady's widely circulated book, we hope that this may be accepted as a sufficient expression of our opinion, as to the proper mode of proceeding in such a case. We hold that it is not merely the privilege, but the bounden duty, of all females to read the Word of God, and to inquire into its meaning; for, as Chillingworth says, the "*meaning* of the Bible is the Bible." And if they have anything on the subject worthy of being given to the world, this is their unquestionable right. There seem to be good reasons why they should be numbered with the non-combatants; but if they think proper to plunge into the strifes of the fighting men, they ought not to think it hard if they should be treated according to the general rules for the treatment of fighting men. For ourselves, we frankly confess that we had rather run a tilt against Goliath of Gath, than against a romantic and accomplished Armida, whom we are required to throw from her horse without inflicting a bruise, or breaking a bone.

8. The last question propounded by our friend, which we have room to notice, is the following: "Why do Trinitarians so commonly and confidently affirm that, however good a system Unitarianism may prove to live by, it cannot sustain the ordeal of death? when there seems to be an abundance of testimony, that Unitarians can die in as much peace, and with as comfortable a hope, as those who make such allegations." Under this query, allusion is made to some individual cases.

Here we must first set our friend right, by remarking, that Trinitarians do *not* commonly and confidently affirm, that Unitarianism is a good system to live by. They think quite the contrary. Not but that many Unitarians live virtuously and exemplarily in all their deportment. We think that popery is a very bad system to live by; though there be many papists of excellent behavior. We think that infidelity is even worse to live by than popery; and yet there have been arrant infidels, like Charles Lamb, who have been amiable and honorable in their deportment; and have died, too, apparently in peace and composure, and without distractions or terrors. No one can tell how much of this may be owing to the exhausting effects of pain and weakness, how much to the stupifying power of disease and medicine, how much to deep delusions of a sincere mind, or how much to judicial blindness and abandonment to hardness of heart.

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We regard the death-bed as a better detector of error than discoverer of truth; though it often fails in both respects. For Unitarians; at the approach of death to renounce their sentiments, is no unusual thing, as we ourselves have repeatedly witnessed. But for a devout Trinitarian to abjure his belief with expiring breath, is a thing we never knew nor heard of. These matters are worth looking at, and may help to confirm a resolution already formed, or to settle an opinion previously entertained. But it were as absurd to rest our religious belief on such experiments, as to decide it by the ordeal of battle or the casting of lots.

Our friend proposes two other inquiries of a nature too discursive to be treated here. One relates to the mutual imputation of bad motives to each other, by the contending parties; and in respect to this we are as willing as he, that blame should fall where it belongs. The other question seems to turn on some peculiarities of the Presbyterian Church, which we have no disposition to defend, and which cannot affect the abstract truth of the Trinitarian system of doctrine. In the best actions of the holiest men, if we knew all, there would ever be something to condemn.

We close by saying to our intelligent friend, and to every other reader who may have been troubled in mind by the same or similar difficulties, Go on, courageously and honestly seeking to find the truth, and feel its force. First of all, let it be fully decided in your own mind, whether or not the Bible is the Word of God, in such sort that its collected testimony, on any point whereon it speaks, must be conclusive as the divine witness of Him who is truth itself. If you decide against this, its supreme authority and arbitrement, we have no further advice to offer, as we can expect no good to result where the Bible is treated with any inferior consideration. But if you feel that you can take counsel at this oracle of God as at the mouth of the Lord himself, then bow implicitly to its teachings, as embodying his own wisdom and excellence. Use independently the powers of your mind, and the best helps within your reach, in all readiness to be taught of God, and with constant prayer for the illumination and guidance of the Holy Spirit. We have no fears, while you pursue this Christian course, as to the result in respect to your orthodoxy, and bid you a cheerful Godspeed on your way. Hoping to do the same ourselves, and to meet you in a better world, we bid you a fraternal farewell.

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OBSERVATIONS ON MEN, BOOKS, AND THINGS.

PRESIDENT HOPKINS'S ESSAYS AND DISCOURSES. — This is a noble volume from the highly reputed press of T. R. Marvin. And nobly is it replenished with the miscellaneous writings of the accomplished head of Williams College. It is in this form, of essays for important periodicals, and of occasional discourses delivered before literary audiences, that the scholars of our day produce their most elaborate and successful efforts. In these before us, we find reading which instructs and interests in no ordinary degree, and gives us the strong effusions of a truly original mind, without shocking the sense of truth and propriety. We have a class of would-be-geniuses, whose critical scepticism will not allow that any truth has ever been demonstrated, and whose delight is to startle the public with strange and unthought of theories. They are like the rough practical joker, who sets up for a wit among his comrades, on the strength of the slyness with which he can come up with an unsuspecting victim, and give him a slap on the back that shall make him spring six inches from the floor. Just so with our new Germanic geniuses. They call it promoting mental activity, if they can unsettle all settled ideas, and leave everything confusedly afloat. If they can give a poor reader "an ugly turn," and by a sudden surprise force him into a frightened jump, though he come down even where he was before, — this is boasted of as if they had occasioned a great stride in the march of mind. Dr. Hopkins reminds us very strongly of this class of scribblers; but it is by the wide contrast between their fruitless innovations, and the instructive and eloquent manner in which he gives to old and familiar subjects, the interest of novelty, as well as of established truth. We say no more; for, in expressing our sense of his signal merits, we seem rather to be commending ourselves than him.

DR. CHALMERS. — In this great man, we see of what high account the humble office of the gospel ministry may become. He has not left the world without "leaving his mark" upon the age, so broad and distinct, that it shall be visible as long as the age itself shall remain in the sight of posterity. Few deaths have called forth so many and strong expressions of veneration, as have been uttered from his own, and from foreign lands. Among others, we have read with high satisfaction, "A Discourse on the Life and Character" of the illustrious Scotch divine, by Professor Edwards of Andover. It is fitting that our oldest theological seminary should lay garlands of this sort on the tomb of the most renowned theologian of our day; and it is to be hoped that other seminaries for instruction in what Bacon called the queen of sciences, will in some such manner declare their sense of his merits. To pay proper homage to such minds, is the way to keep them from becoming extinct, Nor let it be thought, that, in commending the instruments by whom God carries on his work, we shall detract at all from the honor of his sovereign grace. To praise the edge of the axe, is no disparagement to the strength or skill with which it is wielded. As the excellent John Norton said, in 1659: "That God maketh use of man, is not from his need of him, but his favor to him; not from defect of power, but abundance of goodness."

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THE ALLEGED SUPPRESSION OF DR. BUSHNELL'S BOOK. — For giving to this book their official sanction, the Publishing Committee of the Massachusetts Sabbath School Society have been blamed enough and for their subsequent disposal of it, much more than enough. A great cry is raised of "suppression." The changes are rung upon this ill-favored word, as though some outrage had been committed upon mental and religious liberty. So much odium has thus been cast upon the orthodox community, that we feel bound to state the facts as they are. The affairs of the Society are conducted by a Board of Managers annually chosen. The business is distributed by this Board to several committees of its members, who statedly report their doings to the whole Board, for revisal and approbation. To a Publishing Committee is assigned all that relates to the examination and approval of books issued under the auspices of the Society. The treatise on "Christian Nurture" was subjected to a rigid revision. When it first came into the hands of the Committee, it was so much more objectionable than it is now, that they could not consent to its publication. It passed from one to another, and once and again went back to the author for important alterations; till, as he sarcastically reminds them in his "Argument," the very paper was well nigh worn out. It was, at last, so far modified, and purged of its more objectionable features, that to the majority of the Committee, it seemed, compared with what it was originally, to be cleared of all that was not capable of a good construction. They did not suppose themselves to be held accountable for the absolute perfection of any book belonging to their catalogue, but only that it shall be in general correct, and adapted to do good. Besides, the responsibility seemed to rest mostly with the author whose name it bore on the title page, who is a clergyman of full standing in the Orthodox State of Connecticut; and whose work was requested for the press, as it is said, by one of the most respectable Associations in New England. The Committee looked not so much at the blemishes of the book, as at many important truths in it, which were expressed with great force and beauty. Still they erred greatly, though not unpardonably, in consenting to its publication by their Society, whose orthodoxy has ever been high and unimpeachable. It soon became evident, that the book contained much that was very offensive to the greater part of the orthodox community; and more so, perhaps, to the laity than to the ministry. Upon this, the Committee, who act as a sort of trustees for that community, took up the matter again, as they were bound to do. They directed that the sales should be so far *suspended*, that it should not be used as a library book, in filling out discretionary orders; though still furnished at private sale, when expressly called for. This partial suspension was for the purpose of reconsidering the book, with a view to making some satisfactory arrangement. A meeting of the Board of Managers was soon after held, at which these proceedings were sanctioned; except, that the suspension was so extended, that no more copies were to be done up for sale, till the matter should be finally adjusted. There is not a member, either of the Committee or of the Board, who wishes to place the slightest obstacle in the way of liberty of thought, or the freedom of the press. But, as men entrusted with the interests of a public

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religious Charity, they cannot, with any propriety, continue to give the seal of their *official* approbation to a book, while it contains passages which though taken by them in a good sense, are found to he liable to dangerous constructions. It will be matter of just rejoicing, if the excitement on this occasion, shall cause the whole subject of religious education to be more carefully studied, better understood, and more happily reduced to practice.

FANCY BALLS. — This mode of indulging the propensity for promiscuous dancing, is among the most hurtful and demoralizing. Individuals disguise themselves in the costumes of different nations, or of various historical or fabulous personages, often giving the preference to such savage or fantastic garbs as require an indecorous exposure of the person. Our whole knowledge of these ridiculous and immodest spectacles, is derived from the descriptions of "letter-writers" in the public prints. But from these descriptions, though written by admirers and lauders of such doings, it is plain that fancy balls, as all masquerades have notoriously done, must administer to corruption and vice. Various arts are used to help out these gross exhibitions. Besides the usual set of acting managers, there is another, composed of distinguished and dignified gentlemen, whose names, presence and countenance, are to give character and respectability to the scandalous scene. Those elderly gentlemen of wealth and standing ought to be aware, that no founding of libraries, or endowing of colleges, or other tokens of spirited regard to the public good, can atone for the injury thus done to sound morals and youthful purity. Another expedient is, to charge a high price for the admission of gentlemen and ladies, who retain enough of self-respect to go decently dressed; while such as are willing to display their lack of brains and abundance of brass, by fantastic apparel, and by the exposure of much of that natural texture, which Coleridge calls their "birth-day suit," are admitted on the cheapest terms. It is strange, that the public sentiment of New England, far as it now is from being "outrageously virtuous," has not rebuked and prohibited a custom, which, if it become general among us, must rapidly degrade us to Parisian looseness, and Italian debauchery.

THE RIVAL GRAMMARS. — "The quarrels of authors" have been pleasantly related by D'Israeli; and the inky "battle of the books," may afford some relief to minds disgusted with the atrocities of bloody wars such as they wage in Mexico. In the existing conflict among the Hebrew Grammars, our readers may like to be informed as to its origin and course. Our puritan fathers were enthusiastic scholars of that ancient tongue in which Inspiration first spake; but in later times, it had become quite neglected, or very unskilfully taught, till Hebrew literature was revived under the labors of Professor Stuart of Andover. His industry and enthusiasm have been felt for more than thirty years in this important department of sacred learning. His grammar of the language has passed through six editions, each of which has received such improvement, that they have seemed

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like successive dispensations, where the last was ever brighter and clearer than what had gone before. In 1839, Professor Conant, of Hamilton, N. Y., published a translation from the German of the *eleventh* edition of Gesenius's Hebrew Grammar. The work appeared to be creditably done, except that he makes no allusion to the name of Professor Stuart, even when he is recounting the merits of other laborers in the same field. Meanwhile Gesenius dies, and a *fourteenth* edition of his work, with numerous and important modifications by himself, and by his no less able editor, Rödiger, appeared. Professor Stuart, finding that the last edition of his own Grammar was sold out, and that Professor Conant was not intending to make any use of the improvements in Rödiger's edition, concluded, instead of republishing his own book, to issue a translation of this later work. By this time, Professor Conant, who, no doubt, would be glad to have the veteran at Andover forgotten, found it necessary to take *some* notice of him. This was done in a large and very sour pamphlet, whose chief ingredient was a collection of numerous mistakes alleged to be found in Professor Stuart's translation, exhibiting him as a mere sciolist both in Hebrew and German. The odor of this pamphlet was a little *too* strong; and, of course, it was not supposable, that the insulted father of Hebrew studies among us, should honor it with his notice. In the North American Review for July, however, there appeared a "critical notice" of the affair, in which a very high tribute of respect is paid to Professor Stuart, while it is intimated, that Professor Conant has the advantage in the present controversy, and his criticisms are endorsed by the reviewer. Professor Stuart, having thus found "a foeman worthy of his steel," has now printed "A Letter to the Editor of the North American Review," in which he "turns the battle to the gate," and carries the war into the territories of his adversary, laying them utterly waste. This "Letter" evinces indirectly, what everybody knew, that the ripe scholar who wrote it, is thoroughly conversant with the niceties both of Hebrew and German speech. It is replete with most caustic wit, and will occasion among literary readers some mirth at poor Mr. Conant's expense. Suffice it to say, that the latter gentleman fares somewhat as the Hon. Mr. Marshall did, when, a few years since, he undertook the impeachment of the venerable John Quincy Adams! Mr. Stuart opens the boasted translation of Mr. Conant at random; and on *two* pages, deciding by that gentleman's own rules of criticism, detects, exposes and enumerates, not less than *sixty-five* mistakes and improper renderings! If this is an average, the whole book must contain many thousands of errors. If, after this, — and it is but one circumstance, — the publisher of "stereotyped" Hebrew Grammars, can make any tolerable defence of himself, he will be entitled to bear the motto of that Dr. John Conant, whom Richard Cromwell made vice-chancellor of Oxford University, in the place of Dr. John Owen: — "Conanti nihil impossibile." His better course will be to devote himself to those laborious studies, which if continued for some thirty years to come, may make him fit to be named in the same day with the illustrious divine he has so enviously traduced.

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THE

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THE CHRISTO-BELIAL SYSTEM.

One grand peculiarity of Christianity is its uncompromising character. With a noble elevation, it holds fast its integrity, and refuses to amalgamate with any form of error. This results from the very nature of the gospel. How can that which is the pure truth of God, honestly give up one jot or tittle of its truth? How can it consistently take in one particle of error? Composed of eternal and unalterable truth, how can it be improved by change? To change it, is to annihilate. Under all attempts to suppress it, or to cramp and constrain it into unnatural shapes and unions, truth, as the fair Bettina says, "still rises up in her original form, and bids defiance to that corruption whose father is a lie."

The unyielding temper of Christianity was amply proved in its early history. It were long to tell how the old persecutions had their origin in this trait of our religion. The Roman emperors were entirely willing to accommodate the statue of Christ with a place in the Pantheon, and to worship him in common with the gods of the nations whom they conquered, and whose idolatries they blended into one huge mass with their own. Very "liberal" they! But because the disciples, with the sternest resolution and the tenderest devotion, would honor none but Christ, and rejected with just horror the adoration of idols and demons, they were doomed to martyrdom. Their religion was called "the unsocial religion" and the "destroying superstition;" because it would endure no touch of the pollutions and impostures of heathenism, but aimed to demolish them.

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The uncompromising nature of the gospel is largely taught in the Scriptures. "No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." So spake Christ in the Sermon on the Mount. And the Spirit of Christ, speaking by his apostle, gives us a charge, to "have no fellowship with the unfruitful works of darkness, but rather reprove them." There is one utterance which is wonderfully distinct and explicit: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed!" Truly, the apostle was no man for our times, when that firm adherence to the faith which refuses to countenance error, is branded as bigotry. The winking, supple and spiritless liberalism of this day, would have found little favor with the great apostle to the Gentiles, or with any other unbending advocate of truth. He would sooner break than bow to the supremacy of error; and would "give place to it by subjection, no, not for an hour." The apostle does not flinch from excommunicating and cursing all teachers whatsoever, whether himself, his brethren, or an angel from heaven, who might be guilty of the daring impiety of perverting the gospel. He had no sympathy with the present fashion of professing to love the truth, yet so as to retain a profound respect for the most pernicious heresies. Men now profess to have faith, and yet temper their faith with just enough of unbelief, to enable them to feel in all charitableness that their faith may be mere delusion, and that an opposing creed is quite as likely to be right as that which they have adopted. They are skilled in the chemical combination of belief and unbelief, into a sentimental scepticism.

Yet it would seem that truth and falsehood must have nothing in common, but mutual antipathy; and that when brought together, one might be distinguished from the other with absolute certainty. The Bible lays upon every man an awful responsibility as to discerning and choosing between reality and error. The Scriptures absolutely flame with the hot thunderbolts of divine wrath hurled at false prophets and false teachers, — men who murder souls by mingling poison with the bread and water of life. The religion of

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heaven, because it is a religion of love, must guard its own purity with all the fire and jealousy of love; and must resist the demand for concession and compromise with all the passion and glowing intenseness of sacred charity.

For the better understanding of this subject, it may be well to consider some of the attempts to relax the exclusive policy of the Christian religion. It were too much to notice all such attempts as have been made, ever since the first and purest age of Christianity. While the apostles were yet alive, this work began. The last survivor of them warned his disciples against that "spirit of antichrist" of whose coming they had been often foretold. He tells them: "Even now already is it in the world." And again: "As ye have heard that antichrist shall come, even now are there many antichrists." Divines have studied hard and labored long, not to bring men to be conformed to the gospel, but to adapt the gospel to the existent state of feeling among mankind. They have proposed to cover up those features of our religion which are the most offensive to the pride of the human heart, on condition that the enemies of the truth should draw a veil over some of their ungodly principles. Then, with what either party is suffered to retain, there is to be made a common mixture for all. This commixture is to be baptized with the name of Christianity; and it is neatly described, in that expression from Jung-Stilling which we have taken for the title of this article, as the Christo-Belial System. This phrase is derived from a remarkable passage in the Second Epistle to the Corinthians, which well illustrates the uncompromising character of the gospel of truth. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? *and what concord hath Christ with Belial?* or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

In all Christo-Belial systems, three things will be noted: First, that the points which Christianity is required to yield up are always such as are most fundamental and distinctive; — Secondly, that, for a time, Christianity receives a large addition of human respect and applause, because "the offence of the cross hath ceased;" — But, thirdly, that its spirit and life forthwith evaporate, and it dries up till its very forms are crumbled and decayed.

In touching upon some of the instances in which the craft of compromise has sought to subvert the gospel, we begin with the

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Judaizing Christians. Some of the worst enemies whom the apostles encountered, were those false teachers, who required the Gentile converts to keep the law of Moses. This was done in order to appease the inveterate prejudices of the Jews in favor of their ancient ritual. Yet what could be more absurd than thus to profess that "Christ was come in the flesh;" and still to keep up a form of worship, which, in all its parts, pointed to, and taught of, the Messiah as yet to come? This was to deny and affirm at once, that Jesus is the Christ.

Another ancient class of compromising professors of the gospel, is the *Philosophizing* Christians. In the apostolical epistles, there are clear traces that those teachers had already begun to make their appearance, who afterwards for ages, distracted and tormented the churches. The Platonizing and Gnosticizing sects, which swarmed from the fruitful hive of Grecian or oriental philosophy, were of most venomous sting. Dissatisfied with the simplicity and matter-of-fact of the gospel, they sought to improve and adorn it with their fantastic embellishments. As Augustine says, "in their eagerness to make man free, they made him sacrilegious." By them, the dogmas of transcendentalism, with its knotted, thorny and unfruitful sophisms, were so grafted on the stock of Christianity as wholly to change the growth. When their speculations come in conflict with the gospel, the latter must give place. We are far from rejecting the aid which science may afford to religion, if it be such attendance as the "maid of honor" renders to her queen. As Lord Bacon said, "philosophy is in divinity, as fire or water in a family, a good servant, but a bad master." But when this servant is too delicately brought up, then, as Solomon intimates, he usurps at last the place of the child. And the confusions thus created led the same illustrious reformer of science, whom we have just quoted, to say: "As to seek divinity in philosophy is to seek the living among the dead, so to seek philosophy in divinity is to seek the dead amongst the living." Those "filthy dreamers" who, with their hateful pantheistic jargon, so vexed the primitive Churches, have come to life again in this "day of rebuke and blasphemy." Large importations of ideal phantoms, generated in German brains by the procreant fumes of beer and tobacco, come flying to us duty-free in paper balloons and silken bags of gas. There is a renewed necessity for the inspired warning: "Beware lest any man spoil you through philosophy and vain deceit."

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Closely connected with this adulterating attempt to make religion more acceptable to speculative and imaginative men, is another perilous Christo-Belial system, — that of the *Rationalizing* Christians. They regard human reason, rather than divine testimony, as being supreme and ultimate arbiter in matters of faith. Instead of asking, What saith the Lord? the question with them is, What is reasonable? As though any reason were infallible, except the infinite reason of God himself as he has revealed it in his Book? The Rationalists, as they irrationally claim to be, take what they please of the Bible, and discard the rest. To what they retain, they add much more, which is fabricated in the laboratory of their own invention. Their religion, thus more than half Belialized, can scarce entitle them to the Christian name; for they are believers only in general, and unbelievers in almost every particular. On the frozen foundation of naturalism, they have built their glittering ice-palace, glorious in the wintry moonlight, but melting and stealing away under the genial rays of the sun.

There is something strange in the manner in which these religionists treat the Bible. They deny at the outset the plenary inspiration of any portion of it. The larger part, contained in the Old Testament, has little authority with them. Many parts of the New Testament are disregarded by them, and considered as errors or mere personal opinions and notions cherished by the apostolic writers. And yet they insist that this book, which they describe as so sadly defective, shall be the only creed of Christendom. The difference between such teachers and the evangelical ministry, as to the manner in which they treat the claims of the Bible, has very often presented itself to our apprehension in the form of a parable, which we will now venture to reduce to writing.

Here is a broad river, so broad that its further bank is out of sight. It is traversed by a bridge, massive and old, whose further extremity recedes from view in the distance. The bank before us is thronged with people who are under the necessity of passing the mighty stream. A man of pleasing address, with meek and benevolent mien, appears among them as a guide. Their first anxiety is to learn whether the bridge is safe and perfectly reliable. The conductor informs them that it is the only way to cross the stream; but they must be careful where they tread, for very many of the arches are so antiquated that they

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have ceased to be of use, and other parts were so unskillfully built, and have been so poorly patched with worthless materials, that they cannot be trusted. Nevertheless, if the traveller will take great pains to tread only on such parts *as seem to him* to be firm and sound, he will get over perfectly well. Upon this, some commence the passage, though in much trembling; startled at the noise of their own foot-fall, and ever dreading lest they shall be whelmed in the roaring gulf below. Others, disheartened by this sorry account of the capabilities of the bridge, resort to various substitutes, life-preservers, rafts, and even spacious ferry-boats; but it is evident that none of these are adequate to cope with those tumbling billows and that rushing tide, where sooner or later they sink and drown. But here is another guide, who with all the earnestness of solemn conviction, assures such as apply to him for counsel, that the bridge before them is indeed the King's highway, built of everlasting materials under his direct supervision, and ever since maintained entire by his provident care. It is safe throughout; and he who trusts and pursues it to the end, shall never be confounded. Such as credit his report, enter boldly on the passage, and in cheerful confidence go on their way rejoicing. Such is the difference between a spiritual guide of the evangelical stamp, and one of laxer tone.

Another ruinous Christo-Belial system is that of the *Romanizing* Christians. The errors of Romanism have been ably traced by Archbishop Whately to their origin in the corruption of human nature. He has showed that its superstitions, its idolatries, its pious frauds, and its persecutions, are but the re-appearing of those traits of our fallen nature which had before manifested themselves in heathenism.* Rome Papal is but little better than Rome Pagan in a new dress and an *alias*. "As early as the third century," says Coleridge, "the Church had begun to paganize Christianity, under the pretext, and, no doubt, the hope, of Christianizing Paganism."† The same tendency betrays itself in all denominations where the "forms of godliness" are more cherished than the "power thereof;" and where they agree with the pope, in attributing, as Martin Luther says, "more authority to the Church which is begotten and born, than to the Word which

* See his valuable treatise on the Errors of Romanism Traced to their Origin in Human Nature.

† Literary Remains of S. T. Coleridge. Vol. iii. P. 126.

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hath begotten, conceived and borne the Church." These men are very properly named High-Churchmen; for they know not where to find the Church, except in the very pinnacles on which the Tempter hath set them, in their case too successful in his wiles. It is more than a century since Dr. Kennett, bishop of Peterborough, wrote to Dr. Colman of Boston, that there was "danger of losing Christianity in the name of the Church." This danger is more imminent now than it was then; and the number is increased of those whom the patriarchal John Cotton describes as "all Church, and no Christ." Such men are not by any means confined to Pusey's section of the Episcopal sect. They are to be found, though not in such numbers, in all denominations, and are taking various cross-roads to Rome. In an election sermon, preached in 1668, by William Stoughton, afterwards Governor of the Massachusetts colony, we find him saying: "Babylon paints her face anew at this day; antichrist hath varnished his interest, so that there are many who are allured and taken with the beauty of that harlot." To which he adds the striking remark: "A loose protestant is fit to become a strict papist." How far are such deluded mortals, thus "wondering after the beast," from the Christian spirit of Philip Henry, when he exclaimed "I am too much a *Catholic* ever to be a *Roman* Catholic!"

Such are some of the prominent systems which have sought to let down the characteristics of the gospel to the demands of human corruption. Great is the danger, and chiefly to the young who are not yet acclimated, of becoming infected with the pestilence which breathes in every gale. The prayer put by Sir Walter Scott into the mouth of the pious David Deans, is not the worst petition ever offered: "Save us from right-hand extremes, and left-hand defections." There is something to be feared from excessive strictness, as well as from too great looseness of opinion. We must beware of that "dead orthodoxy," out of which, as Neander will have it, German neology was first generated. Corruption follows death.

There is occasion for our utmost zeal and vigilance for the preservation of the gospel in its purity. If we are accused of being strict, we may each reply with Flavel: "I serve a strict God." When religion makes concessions to the spirit of the world, it becomes like the prodigal, popular and prosperous for a time; but ends in contempt and ruin. No faithful steward of the

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mysteries of the kingdom of God, will ever descend to the peddling traffic of compromise. We must choose between Christ and Belial, instead of trying to combine their adverse interests. And whoso chooses Christ must be willing to bear the reproach and cross of Christ. The hide-bound bigots of a pretended liberalism, will not fail to denounce us as narrow-minded and exclusive. They know not that the faith and charity of the gospel are as high and generous to all the good and true, as that bounteous heaven, whose gates are yet all too close to suffer the entrance of aught that defileth or maketh a lie.

REPUBLICANISM OF CHRISTIANITY.

With all the light of civilization and science enjoyed at the present day, and with the lessons of political wisdom so clearly taught in past history, there is yet much darkness and obscurity upon the minds of worldly men, in respect to the elements of national greatness. In reasoning on the causes of individual or national weal, religion is kept out of view. This is more especially true in the case of nations, by whom it seems to be forgotten, that, among all the sources of national prosperity, none is so deep and abiding as the fear of the Lord with its attendant blessing; and, among the causes of national decay, none so sure and fatal, as departure from God with its consequent curse.

We assume the position warranted by the history of man in every age, that a nation cannot exist without some form of religion. No nation ever has existed, nor is there now one on the face of the earth, without any religious belief, or rites of worship. As man becomes more civilized, the forms of religion assume distinctness; and the modes of worship are clothed with deeper interest. The creed of the savage, whether on the scattered islands of the sea, or amid Africa's burning sands, is dark and indefinite, and the rites of worship are unmeaning and few. But there is a better defined belief in the creed of more enlightened Pagans, and a far more imposing worship; as is seen in the mythology of ancient Greece or Rome, and in that of China and

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Hindostan, at the present day. Indeed it would seem impossible for a nation to exist in any thing like social order, without a form of religion, better defined than that of wandering savages; those degraded specimens of our race, who are found, rather as scattered individuals, than as parts of an organized community.

If this general position be true, that nations must have some form of religion suitable to their advancement in civilization, then we say, that the Christian religion is that which developes the highest principles of national prosperity, and is the strongest safeguard of national freedom. This is evident from the fundamental principles of the religion of Christ, which are all favorable to the common weal. Mankind are all the offspring of one God. God has created of one blood all nations. Hence all men are equally entitled to the possession of the rights and privileges which pertain to them as creatures of God, and in which all share by a common birthright. Who does not see in this great principle, the overthrow of those distinctions of "birth and blood," so fondly cherished in lands where the few lord it over the many, and a pampered aristocracy tramples the people under foot? All boasted pretensions of heraldry vanish before the question: "Have we not all one Father? hath not one God created us?"

All men owe like obligations to God and to one another. God lays one law on mankind. With him is no respect of persons. Of all he claims the heart; and requires each to love his neighbor as himself. No one is ever so exalted by the factitious distinctions of earth, that he may feel thereby absolved from his duty to God or to his fellow-man. What a constant check to the pride of man, in his thirst for eminence, is the admonitory voice of religion: High as thou mayest rise, there is ONE to whom thy knee must bend! and the lowest and most obscure of men is thy brother, and claims a brother's regard from thee! Mankind have a common responsibility to God. "Every one of us must stand before the judgment seat of Christ." No man escapes the day and tribunal of judgment. If his station be high, and his power increased, his responsibility increases in like proportion. What a clog on vaulting ambition! The ancient king, that he might not forget his frailty, had one daily to remind him: "Thou art mortal." Even more solemn is the admonition of the Bible to each ruler: "God shall judge thee." Under the preaching of a judgment to come, Felix trembled. And what more weighty motive, either to them

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in places of authority, or to the humble citizen, to do justly, and to love mercy, than the fact that God will judge them; and "according to the measure they meet, it shall be measured to them again."

To man there is a common worship. To all, one gospel speaks, one Saviour is offered, one gate of heaven opens. At the font and the table, one rite meets and blesses. A touching recognition of human equality is recorded of the late King of Prussia. While in England, the monarch accompanied the celebrated Mrs. Fry to the Newgate prison, to observe her mode of instructing the convicts. At the close of the exercises, she offered prayer. The king and his officers knelt with her, in the midst of the convicts, on the prison-floor, while she prayed to the God and Father of all. Thus the king and the outcast met on common ground, the ground of prayer. Thus, however man may be honored and courted among his fellows, religion meets him in every rite of worship with the whisper: Thou art but a man and a sinner; thou must repent or perish; thou must trust in a Saviour's blood or be lost forever!

Religion proclaims these principles among men. It advances intelligence and thought among the masses, and pervades them with these truths touching our common origin and destiny. It teaches every man that he is a creature of God, under God's care, an immortal, thinking agent; and, that in these respects, he is equal to any man, and was never made as a tool for another's pleasure, or a slave for another's wealth. It thus exalts human nature, and implants a self-respect and knowledge of right, which will not suffer a people tamely to submit to oppression, or to crouch in servile fear before the throne of a tyrant. A like influence is exerted on those in authority. Pride is checked, ambition is restrained, and just views are cherished, by the truths of a common humanity, a common salvation, and a common tribunal of judgment. Such principles philosophy never taught, and infidelity never knew. They are learned in the Bible alone. In how many senses are the words of the wise man true: "The rich and the poor meet together." As they enter upon life, they meet together in the same condition of nakedness and dependence; and however widely their paths may diverge from this common starting point, they must come together again at last; and descending into the same dark valley, they must stand side by side, on the same level, at the tribunal of the Judge of all the earth.

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SUBURBS OF JERUSALEM.

Let us forth from the city. This in its degradation, is not Jerusalem. These men, cringing and menial, haggard in mien, and beggarly in garb, with stealthy, lurching steps, these are not the children of Abraham; nor are these, who kiss the stones and think it holiness, the disciples of Christ. Let us forth by the gate of Jaffa. Hark, to the wailing women. They make the air discordant with their shrieks. They bear their dead to the grave, and recount his virtues as they go, mingling their praises with tears. As you thread the narrow streets, look to yourself. The unclean dogs mislike a Frank. Those lumbering camels, with their surging pace, threaten to crush you against the wall. Keep out of the way of that dervish; there is madness in his eye, and to smite an infidel would but increase his holiness.

It is good to escape the Babel within, and breath the unwalled air of heaven. Look at those shrouded figures, in sepulchral white. They are but women; they are not a resurrection; they go forth to the graves by upper Gihon, to weep there. Descend into the vale of Hinnom. Some king of Israel has thrown a massive barrier wall above and below, and scarped its rocky sides, and formed a basin in which an admiral might float. This is the lower pool of Gihon. Descend into its bed, for it is without water. A shepherd leading his flock of sheep and goats, as when Christ spake parables, claims possession with you. At the upper end, the aqueduct from Solomon's Pool, beyond Bethlehem, crosses the valley; and conveys the water, as in the old time, in burnt earthen tubes, around the brow of Zion to the temple. The tubes rest upon masonry, and are partially covered by it. The glory of Solomon has passed away, but the potsherd is unbroken.

Descend the valley, which sinks rapidly, narrowing as it sinks. The Arabs have built loose walls across it, forming a succession of terraces, and amid its bed of stone, the olive and the almond thrive. The vale trends Eastward here; and on the right, is hemmed in by precipices, which slope backward and upward forming the lofty and rounded summit of the Hill of Evil Counsel; on the left, the bare Southern brow of Zion presses on the black valley, which alone parts it from the Hill of Evil Counsel. The Arabs know this gorge as Wady Gehenna, the valley of hell; and

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the overhanging precipices, the impending hills, the barren stones, and black shadows resting upon them, harmonize with the name. There, on the right, among those cliffs, are the sepulchres of the Jews. Hewn in the solid rock, they are imperishable. Enter; here are resting places for the dead, cut to the form of the human body; here a man's, there a child's grave. Such is Jerusalem. Her palaces are gone; her tombs are left. But they are empty and defiled. The Arab has foldod his goats where nobles slept. The sacred dust has been scattered, and the pollutions of the stall take their place. Here among these tombs is that parcel of ground, Aceldama, bought with the thirty pieces of silver, the price of treason and the blood of Christ, to bury strangers in.

Let us escape this place of horrors. Onward; and we reach the spot where Kidron comes in from the North, and both valleys united, wind among hills toward the Dead Sea. Look down the vale, and, perchance, you shall catch a glimpse of the black tents of the Bedouin; so closely has the life of the desert approached Jerusalem. At the junction of the valleys, you stand at the well of En Rogel, known also as the well of Job. It was here that in the old age of David, Adonijah slew oxen and sheep in abundance; and the captain of the host and Abiathar the priest did eat and drink before him, and shouted, God save King Adonijah. And here too the shouting of the people at Gihon, and in the city, when Solomon was anointed king by Nathan the the prophet, broke up their revelry, and thwarted their treason.

Let us ascend the Kidron. The King's gardens are before you. In the midst of a succession of terraces, green with vegetable life, you catch the sound of running waters, grateful and familiar to the ear as the voice of home. You follow them up, and they lead you to the waters of Siloa, the fount that flowed fast by the oracles of God. If you stoop to drink the sacred stream, an Arab demands tribute for the waters. Had the heathen asked for charity, you had emptied your purse. But as to paying a tax at Siloa, to buy of the Moslem a draught of its waters, you would feel more like joining an array of Crusaders, to sweep from the land this miserable scum which defiles the city of our God.

Turn Southward again over the summit of Zion. On its steep brow, overhanging the valley of Hinnom, you will find unthrifty patches of wheat and barley; for according to the prophecy, Zion is a ploughed field. The shepherd leads forth his flock of kids

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beside you, with gun and sword in hand, here within hearing of the walls. Stir the dust at your feet, and you shall gather fragments of marble, the remains of Mosaic pavements, and perchance a shattered column; the sad remnants of a glory which has waned. On the summit, but without the walls, the broad platform is occupied by convents, and by graveyards; and the Moslem and the Christian sleep quietly side by side, where rose the palace of David. And here sleep those true soldiers of Jesus Christ, the missionaries who have gone from our homes and altars, never from our hearts; and who have fallen on the field. They sleep on the brow of Zion, till God shall waken them.

Descend the Kidron again, and pass up its bed, until the walls of the Temple tower above you. Over against them, the base of Olivet is covered by grave-stones. They lie thick together. They are the graves of Jews, who came from every kingdom under heaven, whither God had scattered them in the captivity, to die at Jerusalem; and here to sleep in sacred dust, until God shall wake them at the judgment. Here, over Jehoshaphat, they look to see him throned; and all nations gathered about him while he shall judge them for their cruelties to Israel. For every stripe laid on the shoulder of Israel, for every drop of blood shed, for famine and imprisonment, for bonds and death, they look for a measured retribution. And when expiring life denies the hope of looking on the Messiah at his coming, they choose here to die, that here first they may rise and hail the redemption of Israel.

Pass onward up the Kidron, beyond the shadows of the temple wall, until the gate of Bethany is just above you. The path winds its way down the steep declivity with a zig-zag trace, and crosses the Kidron by a bridge. Fifty yards from the bridge, the road parts; the left-hand road passing to Bethany, over the summit of Olivet which towers above you; the road to the right passing also to Bethany, round the brow of the hill. In the angle of these paths, lies Gethsemane. It is nearly a square, of a hundred and fifty feet on a side, and distant a hundred and forty feet from the bridge. It is enclosed by a wall of loose stone; and within it, eight venerable olives retain a precarious life. The waste of time is outdone by the pilfering hands of pilgrims. How close to the walls of the city! They might almost cast their shadows on it. Hark! you can hear the voice of the muezzin as, from that minaret overtopping the battlements, he calls the Mos-

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lems to prayer. Here Jesus prayed in agony while the disciples slept. When the chill of night was on the valley, and Judas busy with his work of treason, here, on these sharp stones, apart, the Saviour prostrated himself. The agony of a world's redemption was on his soul. The unutterable agony of the hour forced the life-blood from its natural channels, and it fell in great drops on Olivet. An angel from heaven ministered to him the cup of strengthening, and he girt himself for the cross. An angel's wing hath stirred this air. The feet of Christ have pressed this soil. The blood of Jesus has bedewed these rocks.

"Arise, let us go hence!" were the words of Christ. Let us ascend the mount pondering on the words and life of the Master; for could we catch any thing of his spirit from the air he breathed, or the soil he trod, they would indeed be sacred. This rugged and stony ascent would be a weariness, if the spirit of the place did not nerve the willing limbs beyond the weakness of the flesh. The ascent is mastered; and here, from the summit of Olivet, beneath the fragrant almond, let us look out on the Holy City. "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever." Northward, rises Scopus, where Titus arrayed the legions of Rome against Jerusalem. Southward, the Hill of Evil Counsel confronts Zion; while eastward, Olivet, with its three summits, towers towards the clouds. These mountains stretch circling round Jerusalem like the arms of a protecting power. "Beautiful for situation, the joy of the whole earth is mount Zion, the city of the great King." But beautiful as it is, it is beauty in the shroud; though there is grace even in the cerements of the grave. But as you look forth, the whole region wears an air of gray desolation. The rock throughout the range is a yellow limestone, generally bare; but in the vallies, partly covered by an unthrifty vegetation on the slope of the mountain, and partly hidden by the leaves of the olive, the almond, and the fig. But above, on the summit, it is bald and peeled; and the darkening action of the sun, and the sombre flints, have turned the yellow of the stone into a desolate and time-worn gray. The world looks old about you. Look Northward of Jerusalem, and there, where the walls of the city once ran, the Arab, with a feeble yoke, is turning up the stones and thin soil with a primeval plough. His share passes among old foundations, and his steers stumble among broken cisterns yet unfilled. Beyond him,

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on the plain, the Turk has spread his array of wretched soldiery ; and as they fire, the sulphurous canopy is borne by the winds, and spreads itself, a misty pall, over the city. Look directly before you ; and amidst the slender minarets, and burnished domes, see where within the courts of the temple of the Lord, the crescent tops the mosque of El Aksa, once a Christian church surmounted by the cross. And there where the mercy-seat rested between the cherubim, and the visible glory shone above it, there where bullock and lamb shed their life on the altar in expiation for the sin of Israel, there, on the very holy of holies, towers the mosque of Omar, forbidden to Jewish or Christian feet. Over the angle of the wall, where once the Roman banners flaunted, the silken standard of the Turk, tricked with crescents and stars, challenges submission, and asserts dominion.

It was near this path, that Jesus came from Bethany, when he looked upon the city, and wept over it. " O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." He looked beyond the splendor of her palaces, and the glories of her temples, burnished with gold. He could discern the future, when palace and hovel, temple and battlement, should be whelmed in one common ruin. He could see all that we now see ; and Jesus wept. Let us stand and weep, where the tears of Christ fell upon the tomb of a nation. " How doth the city sit solitary, that was full of people ! how is she become as a widow, she that was great among the nations." " All her people sigh, they seek bread ; they have given their pleasant things for meat to relieve the soul." " Zion spreadeth forth her hands, and there is none to comfort her." " Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." They shouted hosannas to Christ and strewed palm-branches in his path ; soon with fickle purpose to cry : " Not this man, but Barabbas ! " And when the heathen Pilate washed his hands of that murder, on themselves they imprecated the vengeance of heaven : " His blood be on us, and on our children ! " It is Jerusalem that lies before you, the Zion of David, but it is Jerusalem under the curse of God. The curse of innocent blood

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is on her, the blood of the Son of God. That imprecation is registered in heaven, and for eighteen hundred years, it has driven the Israelites over the face of the earth. It has knotted the scourge, and forged the chain, and sunk the dungeon, for Israel; and made her wretched sons aliens and beggars in the streets of Jerusalem.

Oh! when shall the time come that the voice of mercy shall reach them; and the ministers of that cross which their fathers reared, shall in the name of Christ take up the words of the prophet: "Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned." "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The Lord hasten it in his time!

MORAL COURAGE.

Some of the brightest examples of moral courage are found in the history of philanthropy and benevolence. An overflowing compassion for human miseries, and an irrepressible desire to ameliorate the condition of the most wretched and degraded of mankind, usually accompanied by a constraining sense of duty, and not unfrequently guided by an almost intuitive discernment of truth; — these have armed men with an indomitable courage to break the chains of the slave; to stop the traffic in the bodies and souls of men; to soothe and tame the despairing, and therefore desperate, inmates of the public prisons; to restore to some of the comforts of life, and, if possible, to the enjoyment of reason, the insane, too long outcast from the pale of society and even of sympathy; — in a word, to take the guage of human woe in its lowest depth and its broadest extent; and, so far as in them lay, to apply an adequate remedy. In illustration we need only mention the names, present already doubtless in the thoughts of every reader, of Howard and Clarkson; names, if not the brightest, ever brightening, in the annals of fame. Opposition

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could not daunt them. Ridicule spent its shafts upon them in vain. The frowns of the great did not awe them. The threats of the wicked did not alarm them. They were proof alike against fear and against fatigue. They crossed seas, and traversed continents, and visited prisons, and searched slave-ships, and encountered the plague, and the more loathsome and more deadly moral pestilence. Property, and reputation, and health, and life, were all as nothing, in comparison with the philanthropic object which possessed their souls. We do well to admire them. But we shall do better to learn the lessons taught by their lives. Let us remember, not only that moral courage is true greatness, and will ever shine brightly on the page of history; but also, that there is no fountain from which moral courage gushes out in so pure and copious a stream, as it does from a benevolent, philanthropic, pious heart.

We say *pious* heart. And we speak advisedly. For there is a strictly *religious* element in moral courage, as well as a constitutional and moral element. We may see it in every example of moral courage which has been adduced in these articles. The religious element was predominant in Paul. The love of Christ constrained him. He counted all things but loss for the excellency of the knowledge of Christ. And it was only through Christ, that in tribulation, and distress, and persecution, and famine, and nakedness and peril, he was more than conqueror. The two great leaders in the Reformation would have fainted under all their burdens and dangers, but for their confidence in God. Clarkson and Howard were both Christians. Their love to man, ardent as it was, never would have carried them through all their best undertakings, had they not been further animated and sustained by the love of God. Socrates of course was not a Christian, for he never heard the name of Christ; though he seems almost to have anticipated the advent of just such a Saviour. But the religious element in him was all-pervading and all-powerful. The will of God was his rule of duty. Would that as much could be said of many professed Christians! His biographer beautifully remarks of him, that when the divine will was in any way made known to him, as he thought it was in many ways, he could no more be persuaded to turn aside from it in compliance with any suggestion of men, than he would choose a blind guide on a journey, in preference to one who could see; and he

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wondered how others could disregard the wisdom and favor of God, through fear of incurring the displeasure of men.

Religion claims the ascendency over our hearts and lives. And it is the strongest principle that is implanted in the human breast. Nothing else has ever impelled men to such heroic deeds, such generous sacrifices, such contempt for dangers and difficulties, and for death itself. It must be so in the nature of the case. Nothing else brings the mind under the control of such sublime truths, such sacred duties, such infinite obligations and interests. Its hopes are high as heaven, its fears deep as hell, its influence all-pervading as omnipresence, its power all-sustaining as omnipotence. If anything can inspire courage, it is scriptural views of God's universal and particular providence, which does not overlook the meanest of his creatures, still less disregard the smallest concerns of men, and which is pledged to make all things work together for good to every one that loves him. And yet this is but the first and smallest element in the power of our religion. While Christianity represents God to us in the light of an almighty, all-wise and infinitely tender Father, ever at hand to sustain us, it also reveals him in a still closer and more endearing relation, as God manifested in the flesh, sorrowing, suffering, dying in our nature for our redemption, and ever living, interceding, reigning in a human form and with all human sympathies, for our exaltation to his own likeness and blessedness for ever. Well might the love of Christ constrain apostles and primitive Christians to live, not to themselves, but to him who had died for them. Well might they regard themselves as crucified with Christ unto the world, and self, and sin; and dead to every hope, and fear, and joy, and sorrow, which did not centre in the cross of Christ. Add now to the power of parental love and the power of the cross of Christ, the powers of the world to come; bring near by faith an eternal heaven and an endless hell, the seraphic songs of the blest and the wailing blasphemies of the lost, infinite glory and infinite despair; and what is man that you should fear him, and what the world that you should be moved by its attractions or its terrors? What is the accumulated force of all the good and all the ills of life, when compared with the combined power of these over-mastering passions! Link yourself to the throne of God, and you can look down upon men as the drop of the bucket and the small dust of

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the balance. Take hold on heaven, and you may bid earth roll at its will beneath your feet.

Call not this all theory and empty declamation. It is matter of fact, illustrated in the whole history of the church. The time would fail us to speak of Abraham and his heroic sacrifice, of Moses in the court of the Pharaohs, of Elias and the prophets of Baal, of Daniel and the den of lions, of his three friends and the fiery furnace, of Esther, who, though a timid woman, hazarded her sceptre and her life by going in unbidden before the king. But why particularize? You may see it all summed up in Paul's testimony to the power of faith, as exemplified under the old dispensation. Read it in the eleventh chapter of the Hebrews. What a record of courageous souls! Well does the writer throw in the parenthesis: "Of whom the world was not worthy!"

The history of the Christian church in its first ages, is but a repetition of the same scenes of heroic endurance or exulting martyrdom. In some, as for instance the apostle Paul, all these forms of suffering seem to have been concentrated in one person, without once shaking his fortitude, or turning him aside from the high purpose of his life. If you are disposed to impute his courage to constitutional firmness, look at the other apostles, all scattered, like timid sheep without a shepherd, in the hour of their Master's sorest trial. Yet see these same apostles, when once their minds were possessed by the truth and the spirit of the gospel, threatened, but answering, that they should obey God rather than men; beaten, and thanking God that they were counted worthy to suffer in his cause; cast into prison, and there at midnight praying and singing praises to the God of their salvation; and finally all, with scarcely an exception, joyfully offering up their lives in the sacrifice and service of their faith!

Never was there a more courageous set of men, than the Puritans. And they were courageous, just *as* and just *because* they were pious. The praying of Cromwell's Ironsides was equalled only by their fighting. There was no resisting troops that entered the battle shouting the watchword: God is with us! and who had no sooner gained the victory than they halted on the field, and, sword in hand, sung a song of deliverance. With the high praises of God in their mouth and a two-edged sword in their hand, "they prostrated themselves in the dust before God and set their foot upon the neck of their king." The same spirit ani-

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mated also those, who fled from persecution in their native land, and sought freedom to worship God in the western wilderness. They parted from their friends with a sermon, or at least a prayer, all kneeling down on the sea-shore, just as they were about to embark for the New World. And scarcely had they reached their destination,

> "When the sounding aisles of the dim woods rang
> With the anthem of the free."

They daily drew their freedom and their courage fresh from the throne of God. And if their children would not lose their moral courage and their liberties together, they must continue to draw inspiration from the same high and unfailing source. Let the sons of the Pilgrims ever remember, that they are recreant at once to their noble blood and to their holy religion, if they are not conspicuous examples of moral courage.

PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. VII.

PRESIDENT Quincy's effort is but one of the many which have been put forth, within the last forty-five years, to get rid of the eleventh article of the "rules and orders" of Hollis. Formerly it was said, that Hollis was not a Calvinist, and that he used the words "sound and orthodox" not in the usual Calvinistic sense. A man might be "sound and orthodox," and yet be an Arminian, or an Unitarian. But it has been often proved, and is now conceded, that Hollis was a Calvinist. "He was educated," says the Christian Examiner, "in a belief of Calvinism," "used the language of a Calvinist, and *thought himself one*." Vol. vii. P. 97. The Christian Register said, in the volume for 1829; Mr. Hollis was, "in speculation, in form, if not in fact, a *Calvinist* of the old fashioned stamp, retaining the original features of the Genevan image." And President Quincy says, the letters of Hollis "bear traces of his belief in those

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general doctrines, in which all the prevailing sects of Christians throughout Christendom, at that day concurred.* In other words, he was, in belief, a Calvinist. P. 241.

It has been said again, that though Hollis was a Calvinist, he was not a bigot. He was a catholic, liberal-minded man, and entertained the most charitable feelings towards Christians of other denominations.*

Now we admit that Hollis was a liberal-minded man, embracing in his fellowship all who seemed to him to be true friends to Christ. The fact that, though himself a decided Baptist, he was a member and an officer of a Presbyterian church during the greater part of his life, as also the giving of his money for the support of college professors and students who were not of his own denomination, are sufficient proofs of this. But what does his liberality prove? That he did not mean anything by the eleventh article of his "rules and orders?" Or that he used the words "sound and orthodox," without reference to any particular class of religious opinions or doctrines? Not at all. He could not have so used these words, at least if he expected to be understood. For it may be shown conclusively, from the current language of the English Dissenters in those times, and even from the correspondence of Hollis himself, that these words had then a *definite meaning*, as definite as any that could well be selected; importing that those to whom they were applied, received substantially the Calvinistic doctrines. Indeed, this is admitted by the conductors of the Christian Examiner. They say: "Doubtless the term in question" (orthodox) "was often used by the Dissenters in Hollis's time, and by Mr. Hollis himself, as *synonymous with Calvinistic*." Vol. vii. P. 102.

* President Quincy has much to say in praise of the catholic spirit of Hollis; and remarks that, "in the spring of 1719, having watched the course of the college for many years, and satisfied himself that the views of the corporation were catholic and liberal, he resolved to be the executor of his own will, and to have the pleasure of witnessing the results of his own benevolence." P. 232. Yet, with strange inconsistency, he represents this "catholic and liberal" corporation as *forcing* "rules and orders" upon Hollis which he did not approve! And on the very next page he says, Mr. Hollis "selected for the object of his extraordinary bounties an institution, in which he knew that those of his faith were regarded with dread by some, and with detestation by others; and where he had reason to think, as he averred, that the very portrait of a Baptist, though a benefactor, would be the subject of insult!" P. 233.

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It was learnedly argued only a few years ago, that in requiring his professor to be "sound and orthodox," Hollis only intended that he should be a *worthy man*, — a man of *correct principles*, in the judgment of the electors for the time being.* But this pretence was too shallow and futile, to be long satisfactory to any one. It supposes the good Mr. Hollis, after consultation with learned divines in Europe, to direct and *bind* the corporation of Harvard College never to choose one to be professor of divinity, whom *they* thought to be a bad man! Whose principles *they* re-regarded as corrupt and unscriptural!

We infer that all these former shifts and glosses by which to get rid of Hollis's eleventh article, are unsatisfactory, (as we should think they would be,) to President Quincy; for he sets himself to the work of demolishing the obnoxious article in a very different way. He would have us believe that it really has no place in the orders; that Hollis never intended that it should be there; that it was crowded in by the New England bigots, (such as Leverett and Colman,) in opposition to his original design; and that, because he could not well exclude it when once it had been introduced, he resolved to nullify it by a subjoined declaration. Now this is all very plausible, and would be very agreeable, no doubt, to a certain class of the community, *if it were only true.* But unfortunately, as we have seen in the preceding number of this series, there is not a word of truth in it. This eleventh article is part of a "scheme" or "draft," which was transmitted to Mr. Hollis from this country, at his own request. He made not the slightest objection to it. It was submitted by him to the London divines, and they made no objection. It was sent back to New England, where it passed the ordeal of the corporation and the overseers of the college without objection, except that, in the latter body, it was slightly modified, so as to increase its binding force. It passes back again into the hands of Hollis, and meets his approbation. He signs it, and seals it; and requires a written bond of the corporation that they will fulfil it; and tells them that if they do, *he shall be pleased.* And as to the subsequent declaration, we have seen that it is perfectly consistent with the eleventh article, as it is with every other part of the "rules and orders." It is a declaration which no "sound and orthodox" man can ever be unwilling to make.

*See Chris. Examiner, Vol. vii. P. 101.

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The inquiry naturally arises here: Why so much and so manifold opposition to the eleventh article of Hollis's orders? Why not let it stand as he left it; and interpret it fairly and consistently, as every one sees he intended it should be? The curators of the college had no difficulty with this article, during the first eighty years after it was established; and why should they have so much difficulty now? Why is one theory of interpretation after another advanced and abandoned, in hope that some one may at length be found, which shall serve to gloss over the obnoxious article, or to take it fairly out of the way? An answer to these several inquiries will be furnished, by looking at the characters of the several individuals who have been appointed to the professor's chair, on the foundation of Mr. Hollis.

The first was "a sound and orthodox" divine, elected under the eye of Hollis, and in strict conformity to his "rules and orders." "Preceding the choice," says President Leverett in his report to the overseers, "he was examined upon several important heads of divinity. He declared his assent to Dr. Ames's Medulla Thelogiæ; to the confession of faith contained in the Assembly's Catechism; and to the doctrinal articles of the Church of England; — more particularly, 1. To the doctrine of the holy Trinity; 2. To the doctrine of the eternal Godhead of the blessed Saviour; 3. To the doctrine of predestination; 4. To the doctrine of special, efficacious grace; 5. To the divine right of infant baptism." P. 255. Such was the first Hollis professor of divinity in Harvard College; — a man with whose character Mr. Hollis represents himself as "*mightily pleased.*" Of course, then, we have here an incontestable practical comment on what Mr. Hollis meant by *orthodoxy*. We see here what sort of man he approved to be placed on his foundation.

The second professor of divinity, — a son of the first, — was inaugurated in 1765. Previous to his election he was examined "concerning his principles in divinity, whether they were orthodox;" and gave full satisfaction to the corporation. Vol. ii. P. 131.

The Rev. Dr. Tappan, the third professor of divinity in Harvard College, was inducted into office in 1792. He also was a "sound and orthodox" divine, — well qualified to sit in the chair which the liberality of Hollis had provided. Of course, there was no occasion, up to the time of his death in 1803, for disputing about the meaning of Mr. Hollis's orders.

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After the death of Dr. Tappan, the professorship of divinity remained vacant for more than a year. The corporation was divided, — for a time equally, — so that nothing could be done. At length, a change was known to have taken place, so that a majority could be obtained for Dr. Ware; and in November, 1804, the corporation were called upon in the public papers to act, and not to wait for greater unanimity. A warm newspaper discussion now commenced, and was continued, — chiefly on one side, — until after the election was made and confirmed. In opposition to the election of Dr. Ware, it was urged that he was understood to be a Unitarian. But his friends replied that he had made no profession of Unitarianism, and that to mention such a thing was a *calumny*. It was further insisted, that the overseers had no evidence, and could obtain none, of his possessing the qualifications required by the founder of the professorship. "The right to examine him was denied" them. His "particular religious principles, though often asked for, were not disclosed." "It was particularly asked, whether he was a believer in that important doctrine, the divinity of the Lord Jesus Christ; but "the reply conveyed no precise or satisfactory answer on that point." * So far were the opposers of Dr. Ware's election from being convinced that he was of "sound and orthodox principles," according to the intent of Mr. Hollis, that they had the utmost reason to believe, from his silence, and from a variety of collateral evidence, that this was not the case. It was insisted, therefore, that whatever they might think of him as a man, and whatever judgment they might as individuals form in respect to his principles, they were *bound* by the orders of Mr. Hollis, and by the solemn pledges which had been given him, and could not vote to confirm the election.

Those who opposed the election of Dr. Ware were, at that time, the subjects of much severe reproach. They were denounced, in some of the publications of the day, without decency or mercy; and nearly all of them have gone down unforgiven to the grave. But a generation is rising which will certainly do them justice; which will appreciate their motives, honor their principles and their firmness, and rescue their names and memory from reproach.

* Morse's True Reasons, &c. P. 19.

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Of the late Dr. Ware, we certainly have no disposition to speak disrespectfully. That he possessed talents and learning, and a great many estimable traits of character, there is no doubt. But on the question of his accepting and holding the Hollis professorship of divinity in Harvard College, the impartial of all denominations have formed their judgment, and it will not be reversed. He knew the conditions of this professorship; he knew the solemn pledges which had been given respecting it; he knew, also, his own religious sentiments, though he took care, at the time of his election, that others should not know them; yet he accepted the appointment, promised that he would "religiously observe the statutes of its founder," and for almost forty years received his bread, or a portion of it, from a professorship which was founded by a strictly orthodox man, and was consecrated and pledged for the support of such a man, in all coming time!

Nor is even this, perhaps, the worst of the case. In the year 1747, Daniel Henchman, Esq., of Boston, left a legacy, to aid in the support of the Hollis professor of divinity in Harvard College. It was bequeathed and accepted on the express condition, that "the person in that office shall *profess and teach* the principles of the Christian religion, according to *the well known Confession of Faith drawn up by the synod of the churches in New England*," — which confession is *strictly Calvinistic*, as much so as that of the Westminster Assembly. But Dr. Ware neither professed nor taught the principles of the Christian religion, according to this confession. He professed and taught very different principles. Yet the Henchman legacy was retained, and during his whole term of office, the avails of it were appropriated for the support of Dr. Ware.

For this gross dishonesty and palpable perversion of trust, President Quincy presents no apology, and we know not that any has ever been attempted. To justify their misappropriation of of the Hollis donations, Unitarians have resorted to all those shifts and pretences which have before been examined and exposed. At first, it was said, that Hollis was not a Calvinist; and then, that though he was a Calvinist, he was a liberal-minded man, and could not have used the term, *orthodox*, in the customary sense; and next, that in whatever sense he used the term, he could only have intended that the candidate should be a man of correct principles, in the judgment of the electors for the time being; and

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now, last of all, that the entire eleventh article, in which the obnoxious term occurs, does not properly belong to Hollis, but was forced upon him by the bigots with whom he had to do.* Between these different pretences which have been so laboriously set up, there is little to choose. One is worth about as much as another. They are all baseless and frivolous in the extreme; and would never have been resorted to by learned and sensible men, but for the desire they felt to cover over a transaction, which never can be satisfactorily excused. The election of a Unitarian to the professorship of divinity in Harvard College has once been done; and it may be, probably will be, done again. But it can never be reconciled with the *expressed* will of the generous founder of the professorship, and the solemn assurances given him that his orders *should be obeyed.*

We have thus examined the statements of President Quincy in regard to the Hollis professorship of divinity, and exposed the palpable perversion and injustice of supporting a Unitarian on that foundation. Nor is this the only instance, in which the bounty of Hollis has been perverted by the government of Harvard College. In the year 1726, this noble-hearted man laid the foundation of a professorship of mathematics and natural philosophy. The twelfth article of his rules and orders for the professor of mathematics is as follows: "He shall declare himself to be of the Protestant reformed religion, *as it is now professed and practised by the churches of New England*, commonly distinguished by the name of Congregational, Presbyterian, or Baptist, and that he will comply with the same." We know, beyond controversy, what views of religion were professed by the Congregational, Presbyterian and Baptist churches of New England, in 1726. These views were decidedly and universally Calvinistic. The order of Hollis, therefore, was as really and unequivocally as though he had said it in express terms, that the professor of mathematics should be a Calvinist. We only ask, Has this order been obeyed? Or has it not, at least for more than half a century, been totally disregarded? The first professor of mathematics, (Greenwood,) was examined in regard to his religious principles. The second, (Winthrop,) was not examined; and

* And yet says Dr. Colman: "It was the free and catholic spirit of the Seminary," — at the very time that it was controlled by these Calvinistic bigots, — "which took his generous heart!"

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was the first college officer, according to Mr. Pierce, ever inducted without examination. From that time to this, the presumption is, that no professor of mathematics has been examined as to his being of "the Protestant reformed religion" professed by the churches of New England in 1726.

Nor are they the donations of Hollis alone, which have been perverted. In the year 1657, the Hon. Edward Hopkins, previously governor of Connecticut, died in England; and ordered that "five hundred pounds be made over into New England, for *the upholding and promoting the kingdom of the Lord Jesus Christ*, in those parts of the earth." This sum fell to the corporation of Harvard College, and the avails of the fund created by it, or a large portion of them, have been appropriated for the support of *Unitarian students in the Cambridge Divinity School.* Governor Hopkins was a strict Puritan and Calvinist, and considered Unitarianism as not only different from, but *opposed to* "the kingdom of the Lord Jesus Christ."

From the lists of donations which President Quincy has published, it appears that not less than *twenty thousand pounds in money*, besides books, lands, and other donations, were given by individuals in this country and in England, to Harvard College, previous to the year 1780. The great body of these individuals were professed Calvinists, — the friends and promoters of evangelical religion; and they made their donations on the supposition, and with the expectation, that the institution was to continue, (what it ever had been,) the defender and promoter of the evangelical faith. They would never have given their money, — more than they would have burned it in the fire, or buried it in the ocean, could they have dreamed that Harvard College, in the early part of the nineteenth century, would be publicly claimed as "the pure, uncorrupted fountain-head of Unitarianism."

It is a solemn thing to hold, in trust, the benefactions of the dead, and to come under obligations, expressed or implied, to dispose of these benefactions according to their wishes. It is a *fearful* thing to trifle with such obligations, and turn aside the bounty of the dead to purposes which they would have abhorred. There is an eye which sees such things, though the eyes of the defrauded are sealed in the last slumber. There is a voice which will one day utter its awful reproof, though the lips of the injured are closed for ever.

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MARMADUKE MATHEWS.

Of the early life of this afflicted man, few traces can be found. He was the son of Matthew Mathews, and was born at Swansey, in the Welsh county of Glamorgan, in the year 1605. By the matriculation-books of Oxford University, where he is entered as a "plebeian," we find him, at the age of eighteen, a scholar of All Souls' College. He was evidently a man of learning, talent and ardent piety. At what time he crossed the Atlantic, is not known. The first definite mention we find of him is by Hubbard, who names him among the "many worthy ministers" of the Plymouth Colony in 1643. He is also mentioned with respect, in the antiquated narrations of Morton and Lechford. He subsequently got into difficulty on account of some sentiments advanced in his preaching. Having paid the penalty exacted by the magistrates, he left the "Plymouth Patent," and came into the colony of Massachusetts Bay; these colonies being then, and long after, separate governments or jurisdictions.

He preached a few months at Nantasket, till, as Edward Johnson tells us, "he lost the approbation of some able, understanding men, among both magistrates and ministers, by weak and unsafe expressions in his teaching." For this sorrowful offence, he submitted to fine and admonition. The church at Malden, during the previous year or two of its existence, had been supplied by a lay-preacher, "a godly Christian," one Sargent, assisted occasionally by young students from the college. This infant church, notwithstanding the unpopularity of Mr. Mathews, called him to be its first pastor, in the year 1650.

This measure involved him and the church in great difficulties with the civil government. Having transcribed the original manuscript documents, we shall be able to give a distinct account of the business, which is one of the most remarkable cases on record of the interference of the colonial authorities in the affairs of religion, and has never before been fully published. At that time, it was the received doctrine of the Christian world, that the magistrate is "keeper of both tables of the law;" that is, of the first table, containing the first four commands of the decalogue relating to our duties to God, as well as of the second table, containing the precepts which relate to our duty to man. This opinion, though

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not much enforced in practice, is retained to this day in our Revised Statutes; which still have enactments for the punishment of blasphemy, profanity, Sabbath breach, and other offences against "the first table."

The first document on record, is a petition of the inhabitants of Hull to the General Court, that Mr. Mathews may be encouraged to return and preach among them. This "encouragement" means pecuniary aid from the public treasury; the General Court being, in those days, the only Home Missionary Society for the support of the feebler churches. The reply is dated, May 3d, 1649. "The Court judge it no way meet to grant the inhabitants of Hull their desire, for Mr. Mathews returning to them, nor residing with them; and do declare that they find several erroneous expressions, others weak, inconvenient and unsafe, for which it judgeth it meet to order, that the said Mr. Mathews should be admonished by the Governor in the name of this Court." If the same rigor were now used against "weak and inconvenient expressions," it is to be feared that very many ministers would be placed in no pleasing plight!

Next year, Mr. Mathews requested opportunity to give satisfaction in regard to the language at which exceptions had been taken. And the Court, on the 22d of May, 1650, ordered that he should have a hearing for that purpose six days after, at eight o'clock in the morning, at the house of Mr. Philips of Boston, before "the Elders of Boston, Charlestown, Roxbury and Dorchester, with such of the magistrates as shall please to be present." Mr. Mathews failed to give satisfaction at that conference. Notwithstanding this objection, the little church at Malden proceeded, contrary to the remonstrances of several leading magistrates, and of neighboring churches, to ordain him as their minister. For thus exercising a plain right, they were sorely tried and troubled.

At the next General Court of Elections, held May 7th, 1651, a bill was presented, complaining of the "former and later miscarriages" of Mr. Mathews. He was ordered to appear and make answer on the fifth day following, at which time the witnesses were examined, and the case was fully heard. The Court determined, that Mr. Mathews had formerly given much offence to magistrates, elders, and many brethren, by unsafe and unsound expressions in his public teaching; — that he had failed to give satisfaction to those magistrates and elders who had been appointed

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for the purpose, at his request; — that he had since "delivered other unsafe and offensive expressions;" — that magistrates, ministers and churches, had written to the church in Malden, to give information of these offences, and to advise against proceeding to ordain him; and that yet, "contrary to all advice and the rule of God's Word, as also to the peace of the churches, the church of Malden hath proceeded to the ordination of Mr. Mathews." The Court, therefore, "taking into consideration the premises, and the dangerous consequences and effects that may follow such proceedings," orders that all the offences touching doctrinal points shall be duly considered by a Committee of nine of the Magistrates and Deputies. This Committee was authorized to avail itself, if need be, of the advice and help of any of the reverend elders, and was directed to make their report to the next session of the Court. The Malden Church, was also cited to the next Court to answer for their offence in ordaining their minister under such circumstances. Mr. Mathews himself, for his offence in consenting to be so ordained, is ordered to give satisfaction to the Court then sitting, "by an humble acknowledging of his sin for his so proceeding, which if he refuse to do, he is to pay the sum of ten pounds within one month." At the day appointed, Mr. Mathews failed to make the required acknowledgment; and accordingly a warrant was issued to the marshal to levy the fine upon the delinquent's goods.

There is extant a very long document, containing the answer of Mr. Mathews to the accusations made against him at this time. It is a paper of considerable length, and contains the substance of quite a number of sermons which he had delivered, and shows that he was both an ingenious and learned preacher, soundly orthodox, and sincerely pious. The accusations, preferred against him by John Hawthorn and Thomas Lynde, were nine in number; and seem to have been exceptions taken at certain over-strong, rather than "weak" expressions; which expressions, as some would say, are *too* orthodox, several of them bordering a little on the antinomianism which caused so much trouble in the early times of the colony. What with his denials of some, and explanations of the rest, it would seem that he ought to have been acquitted: but, probably, the case was turned against him by the verbal testimony of the witnesses. He thus begins his vindication:— "In his name and presence, whose I am, and whom I desire to

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serve, and that with childlike fear, as also forevermore to rejoice in, and that with Christian trembling, I, the said Marmaduke Mathews, think good thus to answer." He then disposes of the several accusations in due order; after which, he closes with a fervent prayer, that he may be delivered from all unrighteous accusers and judges of his soul." There follows a declaration, signed by nine brethren of the Church at Malden, that this answer is the substance of what was publicly delivered by Mr. Mathews. There is also a formal deposition to the same effect, made by five of them, dated May 16th, and confirmed before a magistrate the next day. In this they speak of him as "our reverend Mr. Pastor, Mr. Marmaduke Mathews."

As we have already mentioned, the doctrinal points were referred to a Committee of nine Magistrates and Deputies, that is, a joint Committee of the two houses usually thus designated; together with such ministers as they chose to call to their aid. To this Committee Mr. Mathews addressed the following characteristic letter:

"To the honored Committee of the General Court, appointed to examine some doctrinal points delivered at Hull, and since that time at Malden, by Marmaduke Mathews.

"Honored of God and of his people.

"Having given you an account of my sense and of my faith in the conclusions which were accused before you, I thought good to acquaint you, that, if any among you, or others, should count that faith a fancy, and that sense to be nonsense, I desire that God may forgive them; as I do, conceiving that such do not yet so well know what they do, as they shall know hereafter.

"Yet, — in case that this should reach any satisfaction to such as are yet unsatisfied with my expressions, to know that I do acknowledge that there be sundry defects in sundry points that I have delivered, — I do hereby signify that, through mercy, I cannot but see, and also ingenuously confess, that some of my sayings are not safe nor sound in the *superlative* degree; to wit, they are not *most* safe: nor yet are they either sound or safe in a *comparative* degree; for I easily yield that not only wiser men probably would, but also I myself possibly might have made out Christ's mind, and my own meaning, in terms *more* sound and *more* safe than I have done, had I not been too much wanting, both to his sacred Majesty, whose unworthy messenger I was, and also to my hearers and myself: for which I desire to be humbled, and of which I desire to be healed by the Author of both; as I do not doubt but that conscientious and charitable-hearted Christians, (whose property and practice it is to put upon doubtful positions, not the worst construction, but the best,) will discern, as I do, that there is a *degree* of soundness in what I do own, though but a *positive* degree.

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"However, it is, and I trust for ever shall be, my care to be more circumspect than I have hitherto been in avoiding all appearances of that way for the time to come; that so I may the better approve myself, through the grace of Christ, and to the glory of God, such a workman as need not be ashamed. In the interim, I remain, amongst his unworthy servants the most unworthy, and

"Your accused and condemned,

"Fellow creature to command,

"In the things of Christ,

MARMADUKE MATHEWS.

Boston, this 13th of the 4th month, (June) 1651.

Here comes in another document, which, if possible, affords a still stronger proof of the degree of power assumed by the civil authority in such cases. The Malden Church, deeply offended with Thomas Lynde, one of its members, for his agency in procuring these troubles, was about to subject him to discipline. Upon which the Governor and Council interposed with the following curious injunction:

"Christian Friends and Brethren:

"We, being credibly informed of some purpose of yours to proceed further to censure Thomas Lynde for the testimony he gave in Court against Mr. Mathews, and that to excommunication; and knowing ourselves with what tenderness and caution he gave his aforesaid testimony, and what disturbance your proceeding may probably occasion both in the churches and civil government; we thought it no less than our duty, in a case of this concernment, *yet without any intention or desire in the least to infringe the liberty the Lord Jesus Christ hath purchased for his churches*, to desire you to take the counsel and advice of three or four of your next neighboring churches in the case aforesaid, before you proceed to further censure: — it being also Thomas Lynde's earnest request, as we are informed. So that, if the case shall appear clear to others, as it may seem to do to you, you may then proceed with more peace and comfort; and be more fully convinced, if then he should continue obstinate. But in case it should appear otherwise to other churches than it doth to you, the rule of God's Word may be further attended therein, for the preservation of true love and peace, which we desire you will jointly endeavor to promote with ourselves. So we rest your loving friends.

"By order from the Council,

"EDWARD RAWSON, Secretary."

On the 26th of October following, the Malden Church, by way of answer to its arraignment for ordaining Mr. Mathews, presented a noble, though profoundly respectful, remonstrance against the proceedings of the Court. In the course of it, they say:

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"We know of no law of Christ or of the country that binds any church of Christ not to ordain their own officers without advice of magistrates and churches. We freely acknowledge ourselves engaged to any that in love afford any advice unto us. But we conceive a church is not bound to such advice, any farther than God commends it to their understanding and conscience. Our laws allow every church free liberty of all the ordinances of God, according to the rule of the Scripture; and, in particular, free liberty of election and ordination of all their officers from time to time, provided they be pious, able and orthodox; and that no injunction shall be put upon any church officer or member, in point of doctrine or discipline, whether for substance or circumstance, besides the institutions of the Lord."

The first consideration of this answer was referred by the Magistrates to the Deputies, or lower house. The Deputies, nine of the members dissenting, decide that the answer is insufficient; and that the Church, excepting such members as did not concur in the offence, shall be fined fifty pounds. The matter being then referred back to the Magistrates, they, with one exception, concur in this sentence; and so order is given by the whole Court, October 31st, 1651, that the fine be levied on the estates of three of the members of the Church, who are to assess the sum on their offending brethren, and to collect it of them.

Three days previous to this decision, Mr. Mathews addressed a meek communication to the General Court, acknowledging his "great insufficiency to declare the counsel of God to his people;" and that he had let fall some expressions which "are weak and inconvenient;" and desiring their prayers, that he may be able to avoid all appearance of such evil in time to come. The same day, October 28th, a petition was sent in by thirty-six females, showing, as they say:

"That the Almighty God in great mercy to our souls, as we trust, hath, after many prayers, endeavors, and long waiting, brought Mr. Mathews among us, and put him into the work of the ministry: — by whose pious life and labors the Lord hath afforded us many saving convictions, directions, reproofs and consolations; and whose continuance in the service of Christ, if it were the good pleasure of God, we much desire."

They then pray the "honored Court" to pass by his "personal and particular failings," and to "permit him to employ those talents God hath furnished him withal." The Court concluded that the censure they were about to pass upon Mr. Mathews would afford the proper answer to this petition. Thus it

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appears to be no new thing for the ladies to memorialize our General Court. May they ever have as good an errand; and ever meet with better success!

On that same day, the Magistrates sent to the Deputies, or Representatives of the towns, a proposal that they should summon an Ecclesiastical Council to meet at Malden, and to discuss the disputed points to the full satisfaction of Mr. Mathews and his flock; so that the matter might be issued ecclesiastically before it should be decided by the civil authority. In this plan, the Deputies refused to concur.

On the 31st of October, Joseph Hill, an able lawyer and magistrate, and himself a member of the Malden Church, in behalf of his brethren, made an acknowledgment additional to that which has been mentioned as made five days before. In this, they set forth the great pains they had taken to procure a minister, having applied to not less than nine "orthodox approved men" before they had any thought of Mr. Mathews. They also urge that the written objections to him sent by certain "honored magistrates" did not come in the form of official acts, but merely as advice which the Church felt at liberty to accept or not, as they pleased. But all was in vain. A fine, as we have stated, was imposed on such as took part in his ordination, or, as we now call it, his installation. This fine was afterwards abated to forty pounds.

At the next Court, June 9th, 1652, the Deputies voted to remit the fine of ten pounds imposed on Mr. Mathews for the "defectiveness of his ordination." This was done for the reasons, that the Church took upon itself the whole blame of that transaction, that Mr. Mathews had since endeavored to remove the "grievances and offences of divers spirits," and that his "condition was but low in estate." To this merciful proposition the Magistrates refused their consent. After several ineffectual attempts, which we have not room to relate, the fine imposed on the Church was reduced to thirty pounds, which was not all paid in till more than ten years after sentence was pronounced. No doubt that money came hard!

Thus ended this comfortless business, affording an example of the sorry results which follow, when ecclesiastical affairs are handled by the civil authority. It is evident, from the documents, that our good fathers were quite perfect in the true theory of religious liberty; but, in that age of universal oppression, they had

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not fully learned how to reduce their excellent theory to practice. We find that the Ecclesiastical Statutes guaranteed to every church the right of selecting its own officers; and yet the government inflicts a heavy fine on a feeble and impoverished church for exercising this right. We find the government protesting that it has "no intention or desire in the least to infringe the liberty the Lord Jesus Christ hath purchased for his churches;" and yet it enjoins a church not to proceed in a case of discipline, which is a matter under its exclusive control. Let us be thankful, however, that, with extreme difficulty in that dark period, they discovered and recorded the long lost principles of religious freedom; and left to their children only the lighter and pleasanter task of reducing those principles to practice. And let us refrain from being too severe upon our fathers, for not having saved us this last trouble also; seeing that, since the present century began, three Chief Justices of the Supreme Court of Massachusetts have successively made decisions subversive of the rights of our churches, and sanctioning their spoliation.

Mr. Mathews did not long remain in Malden. In the course of two or three years, he went back to England, where Oliver Cromwell was then Lord Protector. The returned pilgrim became vicar of St. John's Church, in his native town of Swansey. Here he labored faithfully till the restoration of the Stuarts, when the Act of Uniformity, in 1662, cast out of their churches and silenced above two thousand Puritan ministers. They, to their immortal honor, chose to part with every earthly advantage, and to suffer worldly loss and shame, rather than to violate their consciences by submitting to the unscriptural impositions in the Church as by law established. Among them, Mr. Mathews left a good living, though he had no other means of subsistence.

He seems, however, to have been favored with more indulgence than most of his brethren: for, after his ejectment, he preached, by the connivance of the magistrates, in a small chapel on the skirts of the town of Swansey. His pious zeal urged him to go from house to house instructing the people. His discourse was wholly upon spiritual things. He made none but pastoral visits; and received visits only in a ministerial manner, commencing with the affairs of the soul as soon as the customary salutations were exchanged. If refreshments were brought in, he used to take a glass in his hands, and having solemnly given thanks, he would

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drink to his friend, and tell him he was heartily welcome. On market days, he often went out to converse religiously with the people who came in from the country; of whom, some would rudely repulse him, while others heard him gladly. He literally lived by faith, and above the world, depending wholly on Providence for support. He subsisted for more than twenty years by the piety of his children, and by the kindness of friends, some of whom were not religious. He used to say pleasantly, that he was "comfortably maintained by the children of God, by his own children, and by the children of this world." His preaching and conversation had some peculiarities which became him well, and were of advantage to many who heard him. He continued useful to the close of a good old age, and "fell on sleep" about the year 1683, after a pilgrimage of nearly fourscore years of poverty and persecution amid faithful labors for his Lord. Blessed is such sleep, and more blessed will be its waking.

DR. CHANNING AND UNITARIANISM.

MARK ANTONY, in his speech on the dead body of Cæsar, is made by the great dramatist to say:

> "The evil that men do lives after them;
> The good is oft interred with their bones."

That the former part of the declaration is true, we have no doubt; since vice or error have a far greater tendency to perpetuate themselves than truth or virtue.

In reference to the late Dr. Channing, whose death created so deep a sensation, and whose complete works are about to issue from the press, it may be said, that both the good and the evil which he has done are very likely, for a long time, to survive him. He aimed to make an impression on the age, and he has succeeded. As a philanthropist, he has left behind him a high reputation. His benevolence, however, was not so much a matter of self-denial, as of theory and sentiment. He could pity, where he had not the practical ability to relieve. The vices of the age he could rebuke, but the vicious he could not reclaim. His was a temperament ill adapted to the exploration of the disgusting details of

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human misery; nor had he the nerve to stand in the front ranks of reform, and endure the obloquy and opposition, which practical philanthropists are generally obliged to encounter. But in his study, and with his pen, he was the fearless advocate of human rights, and the stern reprover of political chicanery. He could speak through the press with a power that was felt. In the cause of freedom, or when depicting the horrors of war, his burning and indignant eloquence came from his surcharged bosom like lightning from the angry cloud. Judging from his writings, Dr. Channing seems to have had but little of the fear of man before his eyes. However we may differ from him on the fundamental principles of religion, and deplore the errors into which his brilliant mind has fallen, we must concede to him a fearless independence in expressing his sentiments. We cannot but lament that such high traits of natural character did not find their appropriate employment under the influence of an evangelical faith. Then would they have shone with no less brilliancy, while the boundary of their influence would have been greatly enlarged. Their light would have been less like that of the aurora borealis, and more like the genial rays of the sun.

These remarks, we are aware, may be received with a sneer by the followers and admirers of this champion of the Unitarian religion; and may be attributed to ignorance, or to the vanity of sect. The assumption, probably, will be, that we are still groping on the borders of that intellectual darkness from which Channing and his followers have long since emerged. Some persons seem to think that Unitarianism is a sort of intellectual nobility, not to be judged of by any who have not been introduced into its privileged order; and that Orthodox minds are wholly incapable of estimating its sublimities and its beauties. Such things have been often said. The followers of that pure and primitive system of religion, which patriarchs, prophets, apostles and reformers embraced, are looked upon as far in the rear of this fast advancing age of moral and intellectual improvement. Unitarian transcendentalists fancy that they have entered the promised land, and are living on the grapes of Eshcol; whilst we are still wandering in the desert, and subsisting on its scanty fare.

But it should be remembered, that vauntings, assumptions and arrogant claims are not the most appropriate indications of the possession of gospel truth. At that shrine, no intellectual Phari

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sees are tolerated. Its glories are unveiled to no eyes, but those which have been wet with penitential tears, and anointed with the blood of the cross. "From the wise and prudent" the mysteries of our religion are very apt to be hid; while, as a rebuke to human pride and arrogance, they are "revealed unto babes."

Unitarianism is sometimes pompously styled the religion of human reason. We think it would be more appropriate to call it the religion of human *nature*. Not that we would imply that it possesses any renovating power as respects our fallen nature; but rather because it harmonizes with our natural pride and self-righteousness. Its advocates are fond of denominating it Rational Christianity; by which, we suppose, they mean to insinuate that what are termed orthodox views are irrational, or directly contrary to reason. As to the assumption or the inference, we care very little about it. In all their controversies, Unitarians have been disposed to put the issue on rational rather than Scriptural grounds. But reason, when made the test of moral and religious truth, is an oracle which is very apt to give a partial, if not an ambiguous, response. It is an insult to the divine wisdom, to talk of the sufficiency of reason in matters of religion. If reason be sufficient, where is the necessity of faith? Did the Almighty give us a revelation to be subordinated to our reason? Has not God branded as folly the wisdom of this world? Rational Christianity! This looks like oblique censure on the great Author of our religion. It seems to imply that Christianity is a crude and and heterogeneous mixture of fact and fiction; of the reasonable and the absurd; and that while the Orthodox have indiscriminately received all, one sagacious sect has had the perspicacity to embrace only what reason pronounces true. Into what contempt does such a course bring the whole word of God! How is the noble structure of truth dismantled by such spiritual Vandalism!

The system of religion upon which we have animadverted, — if system it may be called where there is no fixed creed, — is said to have been of foreign importation. Some attribute its introduction to Dr. Priestley in 1794. But Dr. Priestley's efforts to propagate Unitarianism were less successful in this country than they were in his own. Long previous to Dr. Priestley's arrival in America, the elements of the so-called rational Christianity were at work in New England. The ground had been gradually pre

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pared for it by the lax views of many ministers on the subject of the baptismal covenant, the qualifications for the communion, and especially in what are termed the doctrines of grace. Strange as it may appear, the region, so long celebrated for its orthodox belief, where the Puritans had experienced their trials and their triumphs, the land of the Cottons, the Mathers and the Eliots, was the first in America to develop this specious but fatal error. In no country had piety borne more lovely fruits. No where else had it exhibited greater power to sustain the soul under afflictions, and to nerve it for high and hardy enterprise. Never had any set of men labored more assiduously to perpetuate the pure doctrines of the gospel. Many of the Puritan divines were giants in learning, and we had almost said angels in piety. On all essential truths their orthodoxy was unquestionable. Hear them speak on the doctrine of the Trinity. "In the unity of the Godhead there be three persons of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost." "Which doctrine of the Trinity is the foundation of all our communion with God and comfortable dependence upon him." On the divinity of Christ, they are no less explicit. "The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost in the womb of the Virgin Mary of her substance, so that two whole perfect and distinct natures, the Godhead and the Manhood, were inseparably joined together in one person without conversion, composition or confusion; which person is very God and very Man, yet one Christ, the only Mediator between God and Man."

Equally full are they on the grand doctrines of the atonement and justification by faith: "Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of the cross, undergoing in their stead the penalty due unto them, make a proper, real and full satisfaction to God's justice in their behalf: yet, inasmuch as He was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely not for any thing in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glori-

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fied in the justification of sinners." Such are the views embraced in a confession of faith owned and consented to by the elders and messengers of the Churches assembled at Boston, on the twelfth of May, 1680.

How strange, then, that in the very pulpits where these great doctrines of the protestant faith had, from the first settlement of the country, been so faithfully preached and defended, Arminian, Pelagian, and ultimately Antitrinitarian views should, within a period of less than eighty years, have been so extensively diffused!

The causes which led to this change are not difficult to divine. Relaxation in the qualifications for church membership was probably one cause. Where religion had the controlling influence in the state as well as in the church, there was evidently a temptation to assume its garb without possessing the reality. There was a public odium in being kept out of the Church for want of personal qualifications, when baptism in infancy and good moral character came to be the only preliminaries required. It is easy to see that the moment an inward religious experience, including a change of heart by the Spirit of God, was not an essential point in a public profession of faith, a church so closely connected with the state would be speedily inundated with nominal believers. Such members could ill brook the restraints of vital godliness, or bear the terrors of the two-edged sword of truth. The general tone of religious sentiment rapidly declined; and the ministry, who owed their places and their influence to the popular will, were strongly tempted to accommodate themselves to the feelings and opinions of the churches, by softening down the humiliating features of the gospel. Where vital godliness had thus declined, and a nominal Christianity had succeeded, the candidates for the sacred office would be apt to lack the great primary qualification for the ministry, namely, a change of heart; and thus both priest and people would agree upon some common ground, where the equanimity of neither would be disturbed.

The great revival of religion in the day of Whitefield and Tennant, in which their labors, together with the discriminating writings of Edwards, were eminently blessed, had the effect of separating truth from error; of drawing lines between the orthodox and the lax in principle. Thenceforward evangelism ranged itself on one side, and a sort of preliminary Unitarianism on the other. Subsequently the writings of distinguished Unitarians in Great

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Britain found their way to this country, and tended to develop more fully the errors which had been embraced, and to extend very considerably their influence.

In this melancholy defection from the faith of our fathers, God has given us a proof of our dependence on Him for moral and intellectual support. He has taught us that the purest and the truest cannot of course transmit their virtues and their faith to posterity. The wisdom of the wisest men, and the piety of the holiest, are not a sufficient guarantee for either the wisdom or the piety of succeeding generations. Possibly our Puritan ancestors may have felt too proudly strong in the entrenchments which their courage, their learning, and their orthodoxy, had thrown around them. The very means which they took to secure and perpetuate their principles, namely, a sort of concurrent action between religion and the state, became at length a snare to vital godliness. In that union they meant that religion should have the ascendancy. It was her spirit that was to mould the laws, and in her spirit they were to be administered. Cæsar was to receive his homage after all due homage was rendered unto God. But alas! it was not long before Cæsar took the throne, and said to religion: Be my handmaid! From that moment the purple was more esteemed than the ephod; and religion asked, with Naaman, for some concessions to power, when bowing down in the house of Rimmon.

How gradually and with what subtlety the Unitarian errors crept into the Churches may be learned from the fact, that though they were known to have been embraced and covertly taught by some of the most distinguished clergymen in and about Boston, yet no public declaration of Antitrinitarian views was made until the year 1785. The first individual who had the boldness to avow these views was the minister of King's Chapel in Boston. From this date the leaven was diffusing itself, accelerated by the various publications of English Unitarians, which were industriously circulated among the clergy and influential laymen. In the year 1810, the heresy became more apparent. The smouldering fire, which had been creeping from crevice to crevice in the sacred temple, threw out here and there a lurid burst of smoke and flame. Still there was an effort to keep it under; from a fear probably that the public mind was not yet ready for a full explosion. But in the year 1815, the crisis was forced upon the Unitarians

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by the republication in this country of some English works on American Unitarianism. The extent of the evil, and the means which had been employed to propagate it, could no longer be concealed. Nor could the abettors of the new system deny the charge of a departure from the faith, or retreat from the position which they had assumed. Their only expedient therefore was to vindicate their course, and repel the attacks of their adversaries. They felt sufficiently strong in public favor to venture, if need be, on an open breach with Trinitarians; and accordingly positions were taken, and the controversy was commenced.

Boldness, self-denial, patient endurance under suffering, have generally characterized the champions of truth. Truth has appeared to them reward enough even when gained at the expense of all things else. But how different was the policy pursued. This so-called liberal Christianity was "privily" brought in. It was cautiously inculcated, as the people would bear it. Great was the effort to efface the line of distinction between the orthodox and the lapsed churches. Any thing like a rupture was considered unnecessary, and any demurring at an exchange of pulpits was set down as uncharitableness. Charity was the watchword of the errorists. This was the chord which was struck successfully among a people trained to hate all intolerance and persecution. But the sublimest efforts of charity are sometimes under circumstances where she gains the least credit. Her ultimate aims involve her often in intermediate obloquy. Her desire to benefit the soul may even bring upon her the charge of inconsistency in traducing the character. This she has to suffer for calling things by their right names.

We now find the parties under the appellations of Orthodox and Unitarians marshalled in open conflict. There were strong intellects on both sides. On both sides also there was learning. Cambridge stood as the natural rampart of the one party, and Andover of the other. The most prominent advocate of the Unitarian system was Dr. Channing, whose learning and eloquence marked him out as a leader in this theological conflict. He was called into the field in 1815, in a controversy with Dr. Worcester, growing out of the republication of a chapter in Mr. Belsham's work on American Unitarianism; and the consequent disclosures which were thereby forced upon the public attention. Dr. Channing was, at the time, in the height of his popularity as a preacher.

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His high standing added weight to every thing that he uttered. But in this, as in the subsequent controversies into which he was drawn, he evinced more of the scholar than the logician. It was evident that he was not qualified to cope with those powerful antagonists who drew their weapons in defence of the ancient faith. His armor was too frail for the battle-axe of truth. He came off, however, with credit in view of many; and in view of his partisans, with triumph. In his hands a bad cause was managed with great adroitness. His sophistry was concealed from the undiscriminating, by the beautiful drapery in which it was enveloped; and his lame attempts at biblical criticism, were to those who make scripture bow to reason, less shocking and less absurd, than they were to those who are accustomed to subject reason to the oracles of God.

How much was gained to the cause of truth by the various and animated controversies which were then carried on, can never perhaps be ascertained. Whether many Unitarians were convinced of their errors, and brought over to an Orthodox belief, is at least doubtful. The parties seem to have remained numerically nearly the same. Hard blows were given and received. But when the smoke of the battle blew off, the combatants were seen standing face to face without any sensible alteration in their relative strength or position. Like all public discussions of great theological questions, the result was a mixture of good and evil. What else can be expected where pride, prejudice, personal likes and dislikes, and party excitement, all enter more or less into the strife, and modify the opinions of the many; whilst candor in judgment and a simple desire for the truth are possessed by very few. The lines being clearly drawn between the Orthodox and the Unitarians, the eloquence of Channing had a powerful effect in confirming his party in the positions they had taken.

But if the controversy opened not the eyes of the errorist, it still ensured many good results. It confirmed the friends of Orthodoxy in the faith of their fathers. It convinced many that were wavering. It disabused the minds of those who had been given to understand, that there was no such great difference of views as to call for separation. From that period Unitarians have existed as a *sect;* and their belief, involving some truth and a vast deal of error, has been better known to the world, and its influence has been steadily waning.

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OBSERVATIONS ON MEN, BOOKS, AND THINGS.

PRESENT ASPECT OF UNITARIANISM. — There seems to be a strong impression in certain quarters, that the Unitarians are greatly shaken in their errors, and are already half persuaded to be Orthodox. On the other hand, the Unitarians themselves appear to be very confident, that the Orthodox are generally disposed to give up their distinguishing sentiments, and have become almost Unitarians. The amount of it seems to be, that some Unitarians *think* that they are more like the Orthodox than they were, because they *think* that the Orthodox have become more like them. We apprehend that either impression is quite groundless. Indeed, we are sure, that the great body of the Orthodox are at least as firm in the doctrines, as they were twenty years ago. When we say this, we would not be understood that they were then as firm as they ought to have been; or that they are so now. But it is certain, that any open attempt to "remove the old landmarks" of Bible truth, would be met by a resistance as determined as ever. As to Unitarians, it was thought a few years since, when some of them professed that they must have a more "spiritual" and "positive" religion, that they were, almost of course, entering upon solid Orthodox ground. But so far from this, they are wider from it than ever, and are lost in the mazes of a godless pantheism. And now, it is thought that the "old-fashioned" Unitarians, shocked at this sad result in their brethren, must recoil so far as to come very near to evangelical sentiments. But, reading as we do, nearly all of their publications, we find no evidence that such is the fact. On the contrary, it is certain, that, while as a body, they have made some improvement in their theology, and manifest a much better temper towards the Orthodox, they are, with a few exceptions such as they always have been, quite as hostile as ever to such doctrines as the Trinity, man's depravity and ruin, vicarious atonement, special grace in regeneration, and eternal judgment. It is very true, that some of them are fond of using the peculiar phrases in which the Orthodox express their religious experience; and creeds have been framed with articles entitled "atonement," "justification by faith," "regeneration," and the like. Many of those who are called Orthodox, who know not how to distinguish between sound and sense, or in this case do not wish to do so, are taken in by the artifice; and conclude that such as use it must be very near the kingdom of heaven, if not already within it. Yet, if you inquire into the meaning attached to these terms, you find that it is entirely different from that they were wont to bear. They are but the stuffed skins, which are used as decoy-birds. Nor is this any new contrivance. Many years ago, we heard and read sermons by Unitarian divines, which were designed to be, and, *so far as they went*, were consistent with Orthodoxy. True it is, that Rev. Dr. Putnam, and a recent writer in the Christian Register, have warmly urged that Unitarianism should cease to exist as a sect. But this is professedly dictated by their zeal for Unitarianism, which they think would spread more rapidly and widely as an

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influence, than it can as a *sect*. They would give up their own denomination as the surest means of leavening all other denominations with their doctrines. The Unitarians have of late virtually united themselves with the fanatical sect of Christ-ians, through the Meadville School; and Dr. Bellows and others seem to be making a strenuous effort to blend their party with the Universalists. Does this look like incipient Orthodoxy? It is useless to expect the conversion of such men, except as the work of God shall be renewed among us. In every revival of religion, some of them are brought to the knowledge of the truth, and they never consider the change as having been slight and unimportant. Let the influence of the Spirit of God be copiously shed down upon us and them; and we shall see them converted in the only way which a Christian can desire.

Mrs. Mary E. Van Lennep. — We have received from Crocker & Brewster a copy of the memoir of this lady, the only daughter of Rev. Dr. Hawes, of Hartford. We hail it as a volume destined to successive editions, by which it is to exert a wide and blessed influence. So far as we can remember, it is the only biography of a daughter from a mother's pen with which we have ever met. And the bereaved parent, with rare fortitude and judgment, has happily succeeded in giving to her child a *second* life, to last longer, and to be more widely felt in its influence, than her first brief period of activity in our world. In this book, with whose author and subject the reader cannot fail to be pleased, the picture is mostly furnished by strokes from the pencil of the latter. The greater part of the matter is judiciously taken from her own writings, in which she had free communion with her friends, and with her own thoughtful soul. It is like that most charming of portraits which Raphael, by the help of a faithful mirror, executed of himself. In her character, we may see how lovely, even though imperfect, a redeemed sinner may be. In her, a high sense of the beauties of nature, the charms of music, the joys of friendship, and the loves of home, were heightened, transfigured and glorified by that grace which budded under her early nurture, and bloomed and ripened in her fragrant and fruitful life. Though earth could ill spare her, heaven claimed her none too soon. In her experience, she was remarkable for the use she made of the sacrament of the Lord's Supper, and the manifest benefits she derived from that holy ordinance. This book also reminds us how large a proportion of our valuable female biographies, relates to those whose zeal for Christ and his cause has arisen to the pitch of missionary consecration; and drawn them as willing victims from the fold where every worldly and religious attraction would have retained them, to go and be offered upon the sacrifice and service of the faith. Such persons fulfil a mission in the homes they leave behind them, perhaps more valuable than that which they accomplish in the distant fields of their toil and their death.

The Danger of Barbarism. — The sermon which Dr. Bushnell preached at different places last summer, in behalf of the Home Missionary Society, is published. It is a very witty affair; and, there-

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fore, like the discourses of South, will have a fate quite different from that of the common herd of printed sermons; — it will be read. There be many who can preach sermons which will find attentive ears: but Dr. Bushnell is one of the few who can secure attention through the eye. We love to read him for the great thoughts which he utters so rousingly. And we love to read him, because he is quite sure to stir and quicken our sensibilities, by cutting and hacking at some truth we cherish and venerate. We confess to a little sympathy with the unhappy lady who nearly died of listlessness, because her husband, a mild and pliant creature, would never contradict her! Dr. Bushnell's disposition to be rude to almost all received ideas, will promote the longevity of those ideas and of the excellent men who prize them. The doctrine of his sermon is, that *barbarism* is the danger which chiefly threatens our country, because this is the tendency of emigration in general, and particularly of that which is peopling our western states and territories. Having started his theory, that all emigration tends to barbarism, he makes an ingenious attempt to dispose of the facts of history, so that they shall seem to support his theory. Thus he would have us think, that in the times of the Judges, the Israelites degenerated in a social respect from what they were in the days of Moses and Joshua. And yet it would seem rather improbable that a nation which had been enslaved for ages, and then had wandered for forty years in a wilderness, should lose its civilization by settling as free planters in a rich country of their own. The opinion is common, and we believe it is correct, that all the great states which, in ancient or modern times, have risen to power and splendor, began in colonies of emigrants. But Dr. Bushnell, in carrying out his notion, is obliged to maintain, that even his beloved New England is still in a state of partial barbarism, in consequence of its colonial origin. It is true that we have not so many double-distilled exquisites, and treble-refined elegants, as may be found in those "old countries" where there is an aristocracy to produce them. And it is true that New England affords room for much further improvement and cultivation, which are exceedingly desirable. But even here, the poorer classes are gentlemen and ladies, in comparison with the "lower orders" in England. Who would rank the operatives of Lowell as being on the same social level with those of Manchester? As respects manners and external graces, we doubt if we have made much advance on those later generations which Dr. Bushnell considers as having fallen away from the refinement of the first Puritan settlers. Even now, when we see a man of dignified bearing coupled with an engaging and polished address, we call him "a gentleman of the old school!" We cannot think that Inachus and his cannibal Pelasgians, who settled Greece, and dwelt in her caves, were less barbarous than any generation of their descendants; nor that the Romans, the progeny of the emigration of Romulus and Remus, were at any time more rude and lawless than their wolf-suckled sires. It is the fact, as Dr. Bushnell states, that the people of New England, for more than a century after the death of the first pilgrims, were far below them in certain high traits of character. But it is also the fact, that Old England, *during the same period*, was fallen

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as far beneath what she was before the revolution of 1688. The literature and religion of England during the eighteenth century were sadly decayed. All scholars still regard the *seventeenth* century as England's golden age in these respects. Dr. Bushnell speaks of the earlier inhabitants of New England, as though "their clumsy-handed thoughts" could grasp hold of nothing but "the great iron pillars of election, reprobation and decrees." He depicts them as "taking hold of the iron pillars that held up the theologic heavens, and climbing and heaving in huge surges of might," by way of "keeping their gross faculties in exercise." He has here fallen into a vulgar error. When he has read as many scores of the sermons of Cotton, Shepard, Norton, the Mathers, and others of that line, as he ought to read hundreds, he will laugh at his own fancy-sketch. Their sermons were chiefly taken up with religious experience and practice; and are not more occupied with those "iron pillars," than were the discourses which were thundered in the ears of our immediate parents by Dr. Griffin at Boston, or by Dr. Strong at Hartford.

THEATRICALS. — Along with the growth of population and wealth in our cities, there is even a more rapid growth of the theatrical taste. The innumerable secular papers, however discordant among themselves in other matters, are pretty much all of one party in this respect. Their columns are devoted to the interests of play-wrights, play-actors and play-goers. By a vast system of voluntary taxation, an immense revenue is raised and squandered to increase the allurements of these flowery gate-ways to pollution and the pit. So strong has the swelling current become, that many unstedfast professors have been swept off into the Stygian stream. They have gone to feast on the gilded and smiling sorrows of a troop of wretched and enslaved dancing-children, or to drink in the luscious strains of the profligate Italian opera. Ought not such persons to be afraid, lest they be found "lovers of pleasure more than lovers of God?" Tertullian gives us a legend of a Christian woman who went to the theatre, and came back possessed of the devil. The priest, who was seeking to cast out the devil, demanded of the intruder, how he dared to take possession of a believer who, by holy baptism, had been redeemed out of his kingdom. The devil showed that he was no fool, and understood his rights, by replying: "I have done nothing but what is proper, for I found her on my territory!" This is a better legend than common, for it is a legend with a moral to it. The Greek and Latin fathers abound with invectives against the theatre and its abettors; and it is to this that D'Israeli ascribes the "puritanical spleen" against this sort of amusement. But this time, the ancient fathers are in the right; and this is reason enough why Puritans, and all others, should execrate the stage as a hot-bed of luxuriant vices.

VACANCY IN THE HOLLIS PROFESSORSHIP. — While looking over the proof of the article in this number, which exposes and corrects ex-president Quincy's misstatements in reference to the Hollis Professorship of Divinity, it occurred to us to ask, Why do not the Corporation

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proceed, in common honesty, to fulfil their trust by appointing to the vacant chair a man of "sound and orthodox" principles? Many such there are, who are capable of filling that seat with honor to themselves and the University. Then, if there be any Unitarians whose zeal for what they regard as truth is equal to that of Hollis, let them provide a "professor extraordinary" of their own stamp. Let the two labor side by side, as they do in the Protestant Universities of Germany. It is true, that some breezes might occasionally arise; but this is just what is wanted to dispel the stagnation which broods over Cambridge, and spreads a torpor through the minds and hearts of the students. Several years ago we attended a literary festival at that ancient seminary, in which a young sophister maintained, though rather languidly, the strange position, that moral turpitude is better than moral apathy! On expressing our surprise to a companion, himself an honored graduate of Harvard, he replied: "It is not so very strange. His soul is weighed down with the moral deadness which reigns here; and with a natural impatience he struggles under the feeling that any change, even to turpitude, must be more hopeful than this fatal apathy." Why not place a "sound and orthodox" divine in the vacant chair, as faith and honor demand? Surrounded, as he would be, with tenfold influences on the side of Unitarianism, why not venture it? Is it so, that the vaunting champions of "liberal Christianity," of "religious liberty" and "free inquiry," dare not deal honestly with the living and the dead? Are they *afraid* to let orthodoxy be heard through its own rightful organ? Are they conscious, that one such teacher as they ought to have, with the truth and the God of truth on his side, would be too much for the whole of them? Is it "conscience makes cowards of them all?"

War versus Religion.— It is a humiliating proof of the low state of religion, and of the little influence it exerts upon the affairs of this nation, that the Mexican war goes on with increasing force and fury, notwithstanding that almost the whole religious sentiment of the land is arrayed against it. The great body of the ministers and members of every evangelical church remonstrate solemnly and earnestly against that work of devastation and death, which is so contrary to the mission of the Son of Man, who came "not to destroy men's lives, but to save them." Who does not feel, that as religion revives, the spirit of war must die away. Cicero derives *bellum*, the Latin word for *war*, from *bellua*, a *beast*. It is indeed a brutal business, and can only last so long as the animal part of our nature can keep the ascendancy over all that is spiritual. Let the Christian people of our country learn, that they have a moral conflict to wage at home, a conflict in which they must call all the hosts of heaven to the rescue, and obtain the all-powerful aid of the Captain of our salvation, ere the spirit of the gospel can triumph over the lusts of wealth, and power, and glory. There must be *millions* of sinners converted unto the rule and reign of the Prince of peace, ere the public sentiment of the nation will be able to rebuke and disarm the demon of war, and to expel his legions from the land.

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THE

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MORAL COURAGE AND THE MEXICAN WAR.

If there is one thing more alarming than any other, in the prospects of our country, it is the want of a manly and Christian courage in our leading men. We see it every where, in statesmen and scholars, in ministers and Christians, in teachers and pupils, in hosts and guests, in employers and employed, in the more common and the more unusual relations of life. Take, by way of illustration, the wicked and disgraceful war, into which, to the amazement of so large a majority of the people, we were suddenly plunged some eighteen months ago. Never was there a war more clearly offensive. With the exception of a few matters of complaint, and those indeed having nothing to do with the commencement of the war, the aggression has all been on our side. Even admitting that Texas was ours by right, an admission to which the most elastic conscience can scarcely be stretched, still Texas, as a Mexican province or state, never extended beyond the Nueces, either in right or in fact.

The valley of the Nueces was the western limit of Yankee population. The population beyond that valley did not join the Texians in their revolt from Mexico, and never were represented in the Texian Congress. And the Texian armies never set foot in that region without being slaughtered or repulsed. The reader will observe, that this is said of the *valley* of the Nueces, not of the *river;* for it is conceded, that the Texians held a few towns west of the river. But west of the *valley*, not a town, or hamlet, or district, ever joined them, or was annexed to them, or belonged to them in any way, except by an empty, arrogant and unexecuted

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vote of their Congress, till the eagle of the United States was humbled and enforced to spread her conquering wings over the territory. For the truth of this declaration, we refer to the speeches of Senator Benton; to the correspondence of General Taylor and Colonel Donelson, the agents of our own government, with that government; and to the other documents which were laid on the table at the last session of Congress by the President himself. And yet the same President, in his annual message to the same Congress, enters into an extended argument to disprove a truth which is manifest on the face of these documents. Because, forsooth, Corpus Christi and one or two other places on the right bank of the Nueces were held by the Texians, he would have us believe that they had a right to claim all the other towns between those and the Rio Grande. And yet some of these, as for instance Santa Fe, the capital of New Mexico, were hundreds of miles farther west; and all of them were separated, not only by difference of blood and race, but also by a wide and barren desert, from all social and political connection with the excellent people of Texas.

The government of the United States, up to the commencement of hostilities, virtually conceded that the boundary was unsettled; since, in its diplomatic intercourse with Mexico, it always professed its readiness to settle the boundary by negociation. But at last, that question was suddenly decided by the American authorities. Our troops, breaking up all at once their encampment on the Nueces, marched a hundred miles farther west, to the Rio Grande, which flows through the heart of several Mexican States; and encamped within gun-shot of an important Mexican city. It is disputed, who fired the first gun. But that is a question of trifling importance. Must I wait till he fire the first shot, when the robber or assassin stands within my door with pistol levelled at the breasts of my wife and children? And if I repel the invader, must I be charged with commencing hostilities? If Great Britain were first to *re-annex* Maine to her dominions, and then, claiming that the Merrimack, and not the Piscataquis, is the boundary of Maine, should march her troops into the valley of the former, and we should there open our batteries upon them, would we be chargeable with beginning the war? No matter who fired the first gun. It was fired. Hostilities commenced. And forthwith the President sends in a message to Congress, declaring that war *exists by the act of Mexico!*

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Every man in the United States knows perfectly well, that the war would not then have existed but for the marching of our troops to the bank of the Rio Grande. And the annual message, at the opening of the next session of Congress, betrays the President's consciousness of his own responsibility for it; for that message is chiefly taken up with an elaborate argument to show, that we had ample cause for making war upon Mexico. But if Mexico had already made war on us, what need is there of all this array of argument. It is very difficult, if not quite impossible, to divine the real motive for taking that step, which all candid men must consider to be the immediate cause or occasion of the war. If it were taken, as some suppose, with the tacit hope and purpose of bringing on a war, and thus securing past acquisitions and opening the way for further conquests of slave territory, it surely was not wanting in a certain kind of courage. The father of our country and the heroes of the Revolution, were brave men. But they never would have dared to rush into open warfare with all the attributes of God and all the best sentiments of mankind. And if the courage of our rulers had had a little more of the moral and religious element in it, they would have gone to the stake before they would have taken the responsibility of such measures. If, on the other hand, these measures, as others suppose, were entered upon with a blind confidence that they would not lead to war, then is our government as chargeable with unparalleled folly, as, on the other supposition, it must have been guilty of unprecedented knavery. Such are the horns of the dilemma between which it is thrown; and in the agony of tossing to and fro between them, it is not perhaps surprising, that its policy has assumed so many Protean forms and so many crooked shapes.

But let us pass to the legislative department. The subject was laid before Congress. Both houses voted by an overwhelming majority, that war *existed by the act of Mexico*. They knew it was not so. Many of them *said* it was untrue; and yet voted it. Nine tenths of them, if they had been left to their own unbiassed action, would have rejected the dishonest preamble, and perhaps withheld also the supplies. But they did not dare to do so. It was inexpedient. It would be misconstrued. It would be called unpatriotic. We must go for our country, right or wrong. It is policy to let the administration carry on their own war in their own way. Such were the considerations which produced that almost

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unanimous vote. If it should be thought that we give our rulers too little credit for moral courage, then let it be asked, How many of them would have acted as they did, if the alleged aggressor had been Great Britain, or France, or some other powerful nation, instead of the distracted and almost defenceless republic of Mexico? The weakness of our adversary, the very thing which should have made us scorn to injure her, or enter into any conflict with her, — as the lion and all noble creatures scorn to contend with an inferior foe, — is not this the very reason why our courageous and high-minded statesmen have plunged our country into this glorious war? Every new triumph of our arms over such vastly superior numbers, is only a new demonstration of the utter inequality of the strife: and the more wonderful the victory, as trumpeted by self-admiring lips, the deeper is our shame.

But this want of moral courage is not confined to politicians. Why do editors of newspapers blazon in magnificent capitals from time to time: Brilliant Victory! Seven hundred Mexicans killed! Five thousand of the enemy slain and wounded! The American Army revelling in the Halls of the Montezumas! What a revel! Just such as devils might hold "with devils damned," a jubilee in hell! What a theme for newspaper exultation! Why not dress the paragraph in mourning and bathe it in tears, as a horrid combination of calamities and crimes; even as they would the destruction of so many lives in one terrible steamboat disaster, or so many thousand murders in one bloody night? Why not gather up the voices of weeping, and wailing, and agony, and death, which come from the battle-field and the whole theatre of the war, and indeed from every quarter of our own land too, as they did the cries of lamentation that were borne across the waters from the far off famine Isles? Why not roll the report with such concentrated power on the startled and sympathizing ears of the people, that they shall rise in their might, and declare that the work of desolation and death, of wholesale murder and human butchery, shall be stopped? Do they, in their consciences, approve of the war? Do they delight in slaughter and bloodshed? Do they mean to call things by false names, and baptize deeds fit only for fiends with epithets of glory? Oh no: but they fall in with the stream, and so help to swell the current of falsehood and injustice.

And why have not the pulpits spoken out on the subject promptly and decidedly, early and late? We know indeed that many have

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spoken plainly and faithfully at last. But if the ministry had been prompt and faithful in their trust, as ministers of the gospel of peace and righteousness, should we not have seen better results? Had they been awake to their duty and the danger of their country in season, might not their influence alone have prevented the evil. But alas, they too were swept along for a time, by the torrent; or else, for the most part, have looked on sorrowfully, but without the holy and heroic determination to do what in them lay to stay the desolating flood.

And why have not the people, so far as they are opposed to the war, petitioned, and remonstrated, and expostulated with their rulers, on the sin and and shame of war? War! the concentration of all the crimes and calamities which have ever cursed mankind; the very fires of the pit let loose before their time to consume our guilty world! War by an enlightened Christian nation in the middle of the nineteenth century! War by America, when European nations have ceased to slaughter one another on the battle-field for more than twenty years; and when we were beginning to flatter ourselves, that war never would exist again in Christendom! That we should have been the first to break the charm which held the nations in the bonds of peace! And such a war! A war of aggression, of invasion, of conquest, of territorial aggrandizement, of individual cupidity and personal ambition, — and what is worst of all, a war for the extension and perpetuation of negro slavery, — a system whose silent, cold-blooded and perpetual atrocities exceed, if possible, the horrors of war itself! Oh! tell it not in Rome, or Constantinople, or Calcutta; lest Pagans, Mahometans and Papists join to triumph over the justice and benevolence of our boasted Protestant Christianity! Publish it not in the streets of St. Petersburg or Vienna, lest Nicholas and Metternich vaunt themselves over another illustration of the proverbial ambition and despotism of republics! What a lesson in republicanism and Christianity are we teaching the world; and especially to the poor, ignorant Mexicans, who for near half a century have been struggling, though with imperfect success, to follow in our footsteps! Shame on the authors of such an eternal blot on the hitherto bright page of our national history! How is it, that things have been allowed to proceed to such lengths? Have the people in general, approved of the war? No: but they have not had the moral courage to speak and act their sentiments.

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This history, humiliating as it is, is but too fair a specimen of what is done on a smaller scale, and in less palpable forms, almost every day of our lives. Good people do not make their influence sufficiently felt in legislation, in the election of rulers, in matters of great national concern and public morality. They have less energy and courage in politics, than the selfish and unprincipled. They resign their judgment and their conscience to the will of the majority; nay, frequently of a small, but resolute minority. We act too much in sects, and parties, and associations, which have no conscience and no heart themselves; while, at the same time, they quite absorb the hearts and consciences of their individual members. There is too little genuine spiritual freedom among us, with all our boasted liberty. We have enough of obstinacy, and morbid conscientiousness, and affected originality, and bitter fanaticism. But in intelligent firmness, in well principled and well mannered independence, we are sadly deficient. We need nothing so much, as a revival of the moral courage of those times, that tried men's souls. And if we will not cherish it under kindlier influences, it is to be expected that, in just retribution for our sinful cowardice, not to say as a necessary consequence of our moral degeneracy, God will bring back those burning times; and again subject us to fiery trials, both in the church and in the state.

JOHN ROBINSON,

"THAT FAMOUS AND WORTHY MAN."

More than two hundred years ago a company assembled in a house, near the belfry in the city of Leyden, for the purpose of worship. The preacher began his discourse to a weeping congregation, by reading Ezra, viii: 21. "Then I proclaimed a fast there at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance." In the course of that sermon the following language was employed: "Though Luther and Calvin were burning and shining lights in their day, yet they penetrated not into the whole counsel of God; and, were they

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now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your church covenant, 'that you be ready to receive whatever truth shall be made known to you from the written word of God.' It is not possible that the Christian world should have come so lately out of such thick, anti-christian darkness, and that perfection of knowledge should break forth at once."

These were farewell words to the New England Pilgrims, and the speaker was John Robinson. Such an address, amid the bigotry of that era, is enough to establish the author's claim to a world-wide renown.

To no other man does New England owe so much of all that is valuable in her civil and ecclesiastical polity. As pastor of the first Congregational Church ever established in England, he regulated that system of Church order, which has proved its efficacy in the conversion of thousands, and its catholicism in the recognition of every man, as a Christian, who publicly professes to believe in the fundamental doctrines of the gospel, and walks consistently therewith. As minister to the Church which settled at Plymouth, his counsels guided the emigrants in the organization of a government, which formed the basis of our republic.

It requires some hundreds of years, before the world is able to note such men. The foundation granite is not uncovered, except by the storms and torrents of centuries. Wise as the Pilgrims thought their minister, they would have been startled to learn that he was exerting a mightier and more enduring influence, than the courtly Buckingham, or his royal master. Yet so it was.

Born, no one knows where, in the year 1576, graduated at Emanuel College, Cambridge, as Master of Arts in 1600, and subsequently possessed of a benefice near Yarmouth in Norfolk, he was hopefully converted under the preaching of Mr. Richard Clifton, and was afterward elected Pastor of the Pilgrim Church. He thus began a career, whose results will be felt to the latest generation. The principles which he inculcated, directed his own conduct, and rendered him worthy to teach Carver, Bradford, Brewster, and men of like stamp; aye, rather, made them the founders of a free nation upon earth.

He was a fearless searcher after truth. He revered the good and wise, but took no decisions except those of heaven as unquestionable authority. While others relied on tradition, or a great

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name, for their faith, he looked into the matter; and when wrong, dared to right himself. What he said, he knew by actual insight, and never retailed borrowed ideas.

James the First, hugging the notion of divine right, and tickled with the fancy of becoming the vicar of God to his kingdom, declared that he would have no stubborn Puritans in the realm. He ordered all men to conform to the English Church, directing the clergyman to wear long robes, and pray out of a book. Robinson scorned such fooleries! and beneath the king's stuffed doublet, and within his lank ungainly body, saw a weak silly soul, which had no business to be ruling the human spirit. God had indeed thought best, for the nation's sins, to make this cowardly pedant their temporal prince; but, in religion, they ought to know no master, save the risen Christ. When the king's servants strove with Robinson by persecution of friends, and other sore mischief, he left a church maintaining such unholy tenets, and hiding its taper beneath the bushel of dead forms.

One Hall, a Bishop of that time, — the same whom Milton castigated, and whose "Contemplations" have been recently republished in this country, attempted to answer sound argument by the ungenerous sneer, that some place of ecclesiastical honor "would have procured, that this separation from the communion, government and worship of the Church of England, should not have been made by John Robinson." The Bishop knew little about the man, who rebuked Brown's desertion of principle in the memorable words: "He forsook the Lord, so the Lord forsook him!" He understood little about his Mother Church, save of her clumsy uniform, and various kneelings; for she with Cæsar, would have told him:

> "Let me have men about me that are *fat*,
> *Sleek-headed* men, and such as sleep o' nights.
> Yond Cassius has a lean, and hungry look.
> He *thinks* too much. Such men are dangerous:
> * * * He reads much,
> He is a great observer, and he looks
> Quite through the deeds of men; he loves no *play*,
> As you do."

Robinson swallow the papal dogma of Apostolical succession! Bribe him to own, that an inappreciable divine essence oozed

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through the hands of certain men; never, confessedly, affecting their hearts, seeing that it has trickled in vain through some very wicked ones! Bribe him to believe, that this same essence conferred Apostolic dignity, on those lords over God's heritage, who, as their signs of office, wore mitres, and tortured all not worshipping after their fashion! No! he knew better. Paul would have discarded such associates, and so did Robinson. Such a truth-seer could not imagine a robe of silk, or fine linen, necessary to the preaching of Christ crucified; for the gospel was, in his hands, the power of God unto salvation. He needed not that other men should tell him how to seek his Maker's blessing; nor was he obliged to spell over the stinted petitions of past centuries in his public ministrations. The Holy Ghost taught him what to pray for, and led him to ask for some things not found in the Book of Common Prayer; such as the speedy discomfiture of kings and bishops in their unrighteous warfares, and monstrous claims.

His flock, suffered much from persecution, and were finally obliged to flee into the Low Countries. The story of that escape has already been published, in our pages. After a year spent at Amsterdam, Robinson and his congregation removed to Leyden.

His character as a pastor is told by Governor Bradford. He says: "His love was great towards them, and his care was always bent for their best good, both for soul and body. For, besides his singular abilities in divine things, wherein he excelled, he was able also to give direction in civil affairs, and to forsee dangers, and inconveniences; by which means he was very helpful to their outward estates, and so was every way as a common father unto them."

He is described as courteous and frank in his address, especially to the people of his charge; while his worldly wisdom would be a grace somewhat unusual in the ministry of the present day. His letters to the church members who had emigrated to this country glow with pious affection. His love was abundantly returned by his congregation, who, for several years after their arrival in this country, desisted from selecting a pastor, in the hope of once more welcoming their ancient leader.

In the preface to a volume of Essays, Robinson speaks of "having diligently observed the great volume of men's manners,

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having had in the days of my pilgrimage special opportunity of conversing with persons of divers nations, and estates, and dispositions in great variety. This kind of study and meditation hath been unto me full sweet and delightful; and that wherein I have often refreshed my soul and spirit, under many sad and sorrowful thoughts, unto which God hath called me."

Robinson was industrious. He preached three times in a week, and wrote many books, which might aptly be called "Tracts for the Times." Hanbury, in his Memorials, gives an abstract of those works, which show them to have been written upon matters then disturbing the human mind, and herein to exhibit the genius of their author. Every book worth reading, the Bible not excepted, was originally written for immediate effect. These publications defend Congregationalism, while they enforce liberality; and are distinguished for a profundity of learning, and wisdom which has seldom been surpassed. The extracts already given show the purity of his style, and its freedom from those quaint metaphors, which disfigured the productions of so many in his generation. Even his enemies acknowledge him to have been "the most learned, prudent and modest spirit, that ever separated from the Church of England."

Robinson possessed also a noble catholicism. In his "Apology for Separation," he acknowledged the validity of the Reformed Churches, and he admitted their members to his communion. A Treatise published after his decease contains the following sentiments: "To conclude. For myself thus I believe with my heart before God, and profess with my tongue, and have before the world, that I have one and the same faith, hope, spirit, baptism and Lord, which I had in the Church of England, and none other; that I esteem so many in that Church, of what state or order soever, as are truly partakers of that faith, (as I account many to be,) for my Christian brethren, and myself a fellow member with them of that one mystical body of Christ, scattered far and wide throughout the world; that I have always, in spirit and affection, all Christian fellowship and communion with them, and am most ready in all outward actions, and exercises of religion lawful and lawfully done, to express the same."

A minister of the Scottish Presbytery, once rose after divine service at Leyden, and asked if he might stay to witness the administration of the Lord's supper. "Reverend Sir," was Robin-

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son's reply, "you may not only stay to behold us, but partake with us if you please, for we acknowledge the Churches of Scotland to be the churches of Christ." That answer sounds like the voice of the great apostle declaring that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The controversy about Arminianism then ran high in the University of Leyden, where its founder died the year that Robinson entered the city. The two professors of divinity, Polyander and Episcopius, were the combatants, and the students of one would not attend the lectures of the other. Robinson had no such squeamishness; so he diligently heard both parties, and thought out his own opinions. These, and the reasons for them, he doubtless told his people; for there was soon a great stir in the city, and the Arminian Episcopius challenged any man to meet him on sundry theses which he published. Polyander urged Robinson to accept the challenge, but he modestly declined. However, let Governor Bradford tell the story. "Yet the other did so importune him, and told him that such was the ability and nimbleness of wit of the adversary, that the truth would suffer if he did not help them, so as he condescended and prepared himself against the time. And when the time came, the Lord did so help him to defend the truth and foil his adversary, as he put him to an apparent nonplus in this great and public audience. And the like he did two or three times, upon such like occasions; the which as it caused many to praise God that the truth had so famous a victory, so it procured him much honor and respect from other men."

It were worth many miles journey, and several lectures on theology, to have heard that debate. The crafty Arminian, doubtless, shielded his doctrine by much talk about freedom and contingency, by confounding moral and natural ability, and by doleful lamentations over the dreadful tendency of his opposer's views; and thus strove to laugh Calvinism out of the world as though it were opposed to common sense, and the unperverted judgment of mankind. But the clear-sighted Puritan quietly unrolling the cumbrous swaddling of wordy quibbles, and flimsy jokes, laid the lie naked before all men, so that its foster-father blushed to own the deformity.

The congregation of Robinson abode in Holland nearly twelve years, but they soon perceived the evil of their new dwelling

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place. The stout English farmers, unused to the climate, and compelled to pursue new occupations, soon lost their rugged health, and stooped with seeming age, even in the prime of their manhood. They grieved also over the loose notions of their neighbors; and feared that the example might deprave their children, while they foresaw the almost inevitable loss of their nationality, during another generation, in the people among whom they sojourned. The hardness of their lot is manifested by the fact, that many of the same persuasion preferred the prisons of England, before the free homes of Holland. Robinson's courage never failed; but he cheered his followers with these words of lofty faith: "Many are already gathered into the kingdom of Christ, and the nearness of many more throughout the whole land, (for the regions are white unto the harvest,) doth promise within less than an hundred years, if our sins and theirs make not us and them unworthy of this mercy, a very plenteous harvest."

These things induced them to seek another resting place. The love of native England still lingered, as a perfume, in their hearts; and they desired a shelter within her domain. Nor was the hope of advancing the kingdom of Christ by converting the heathen, the least of those inducements which led them to select this remote portion of the world, for their future residence, and herein we claim the proud distinction of a descent from Missionaries.

After mastering opposition which would have frightened weaker men, the little colony embarked for America. The success of those Pilgrims needs no telling. Robinson desired to accompany them, but they had previously voted that he should remain with the majority. Various hindrances, from wily adversaries, prevented his subsequent embarkation; yet he strove to preserve the distant flock in the faith by letters of counsel and affection, and assured them of an earnest wish to behold their faces again. God saw it to be best to refuse that prayer; and on Saturday, the 22d of February, 1625, he fell sick of an inward ague. The next day, being the Sabbath, he preached twice. Bodily pain had to yield before the energy of a soul busied in his Maker's service. He died on the next Saturday, "whom," wrote one of his attendants, some time after, "whom, if tears could have held, he would have remained till this day."

We are informed by his followers, that the civil and ecclesiastical dignitaries of Leyden, attended his funeral. The diligent

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inquiries of one of our countrymen, have recently ascertained, that he was buried under the pavement in the aisle of St. Peter's Church in that city, with the poorest portion of the populace, and without a letter to designate the spot. So sleep many whom God delighteth to honor.

In St. Michael's Church, near St. Albans in England, is erected the monument of one who died a year later, and who graduated at Cambridge a few years earlier, than Robinson.

The name of Francis Bacon, Lord Chancellor of England, is read by multitudes with respect and admiration. Descended from a noble ancestry, and climbing by his intellectual prowess to the high station, which he dignified by his genius, and disgraced by his covetousness and deceit, he enjoyed all of luxury, that wealth could procure, and all of honor that baseness could retain. As the founder of a new school in philosophy, he commenced that reformation in science, which has clothed the world by manufactories, and united nations by railroads and steamships. Civilized man refers to him the discoveries of Newton, and the inventions of Watt and Fulton. His fame has proved the truth of his own convictions, uttered in that memorable sentence affixed to his last testament: "For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and to the next age." Who would compare the Puritan preacher at Leyden with the friend of monarchs, and the teacher of philosophers?

Yet it is somewhat hard to decide, who has done the most for mankind; the restorer of simplicity to the mode of ascertaining scientific truth, or the restorer of simplicity to the mode of diffusing gospel truth; — the opponent of the Scholastic philosophy, or the opponent of the hierarchy. Their minds possessed similar characteristics, and their achievements resembled each other in grandeur. The Essays of Robinson compare, in terseness and eloquence of style, and in vigor and sublimity of thought, with those of the Philosopher, while the system of Congregationalism and the views of Robinson on progress in doctrine, are truly Baconian. He practiced on the Chancellor's principle, that what the facts in nature are to the natural philosopher, such must the declarations of Scripture be to the Christian divine.

If we owe to Bacon the road in which we walk, we owe to Robinson the energy which has carried us forward. If we owe to the Philosopher the luxuries of civilization, we owe to the Preacher

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the more precious liberty of conscience, and the inestimable blessings of a free government.

If Congregationalism has accomplished anything,— if Edwards, and Bellamy, and Hopkins, and Dwight, and Emmons, have advanced theological science; if Eliot, and Brainerd, and Mills, have promoted the cause of Missions; if the thousands of churches of this order in this western hemisphere have witnessed the conversion of souls, and promoted the Redeemer's kingdom on this or the other side of the Alleghanies, or among the isles of the ocean, and in the centre of Asia, then let due honor be paid to him, who restored the model of the Apostolic Church, and breathed into the New England mind that spirit of progress, which his own conduct exemplified. Eternity will decide the comparative greatness of the Puritan Preacher, and the Lord Chancellor. His lordship once wrote the following words: "And as for those which *we* call Brownists, being when they were at the most a very small number of very silly and base people, here and there in corners dispersed, they are now, — thanks be to God, — by the good (!) remedies that have been used, *suppressed* and *worn out*, so as there is scarce any news of them." Strange that he should thus write of that class as crushed, who, as Robinson complained, were "nick-named Brownists," who were the first assertors of civil equality, and who were destined so soon afterwards to "wrong the wronger till he rendered right," and to avenge by revolution, dethronement and exile, the tyranny and perfidy of the house of Stuart.

Robinson's history is an example of that truth uttered by a quaint, though thoughtful writer: "We know not what we are, any more than what we shall be." Born in obscurity, living in poverty, dying in the meridian of life, and buried with beggars, he still planted and watered a seed, which has already grown into a tree whose branches overshadow the earth, and whose fruit is for the healing of the nations. He has long since gone to his reward; but not, like the sainted Eliot's, have his followers all been gathered into the heavenly mansion. They hasten with increasing numbers to the home of the just made perfect; and in the company of the redeemed few may wear a richer crown, or stand nearer to Jesus Christ and his apostles, than he whom the lordly Bishop of the seventeenth century reviled, and whom King James and his Chancellor despised.

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THE POLITICAL INFLUENCE OF CHRISTIANITY.

It is perfectly susceptible of proof, that in proportion as the prevailing form of religion in any country has approached to pure Christianity, the nation has advanced in intelligence, freedom and happiness. It should, however, be remembered, that the church has too generally been linked, in unholy union, with the state; and thus religion has been crippled, and perverted into an instrument of state policy, a tool for tyrants. But even in these bonds, it has shown its true character, by ameliorating in many respects the condition of the people. The despotism of Russia or Austria is more tolerable, and better guards the rights of its subjects, than that of Turkey or Japan; and what is called "the patriarchal despotism" of Prussia, being influenced by a purer religious faith, is more productive of blessing to the people, than that of Russia or Austria. Nor can it be denied that the constitutional monarchy of England is preferable to that of France or Spain. We hardly need compare our own institutions with the republics of South America.

Nor does ancient history teach any other lesson. The Jews enjoyed a higher degree of civil freedom than any nation in ancient times. Their polity is but little studied in the schools of political science, though far more deserving the attention of statesmen, than the economy of those pagan kingdoms and republics, to which they now confine their studies. The Jewish government was based on religion. God was the king. The patriarchal forms were preserved in the government of the Judges and the princes of the tribes. The rights of individuals were carefully respected. Let any one examine the Levitical code in its civil provisions, and he will learn how largely we are indebted for our "common law" to these institutions of Moses. Our limits allow but a single extract to illustrate these positions. It is from the seventeenth chapter of Deuteronomy. God, foreseeing that the Jews would demand a king, gives them the following rules to regulate their choice. "Thou shalt, in any wise, set him king over thee, whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book; and he shall read therein all the days of his

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life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or the left." What an admirable check on the throne! The monarch must be one of the people, a brother in sympathy and interest. The law of God must be with him daily, lest he forsake the path of rectitude, and lest his heart be lifted up above his brethren.

Other facts in the history of nations, both ancient and modern, shew a like happy influence of religious principle on civil freedom. The revolutionary struggles of the last century in America and France are familiar examples. Why did the latter assume such forms of terror and blood, and end in military despotism; while the former presented the spectacle of a people, loving peace even in war; and laying as the result of their "enforced conflict" the foundations of the purest government the world ever saw! Was not the difference to be traced to the avowed Atheism of France, as contrasted with the reverential belief, of the prominent actors in the American revolution, in the word of God and the religion it reveals? Trace the history of civil freedom; the men, who have done most and suffered most, in its behalf, were men who learned their rights from the Bible, and in the fear of God, ceased to fear man. Such were Russell and Hampden, the most illustrious names in English history. Such was Washington, "the noblest Roman of them all." Indeed the very theory of civil freedom is to be traced, not to statesmen or philosophers, but to the churchman in his cell, studying his Bible. Says an English Reviewer, speaking of the time of Charles I.: "At that period a free government existed only in the pages of theoretical or fanciful writers. That the sceptre was a trust reposed in the hands of the monarch for the benefit of his people; that the people might lawfully be the watchful guardians of their own welfare; that the consent of the governed was in any sense the legitimate basis of government, were propositions, then so monstrous in the eyes of monarchs, as to border upon rebellion and impiety. It is curious that these principles appear never to have occupied the attention of so profound and independent a political thinker as Aristotle, even when employed in the investigation of the Greek republics; that they should also have escaped the penetrating and licentious eye of Machiavel in his similar investigation of the

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republics of Italy; and that perhaps, Aquinas, a churchman and a schoolman, one of that race, which, Hume says, never produced a philosopher, is the first person, with whom principles, so important to the welfare and stability of nations, originated." The most distinguished defenders of these principles have been men of the Bible stamp. Such were our Puritan forefathers both in their native and their adopted land. To them England, by the testimony of Hume, is indebted for her constitutional freedom. Our land was moulded under their influence. While yet in the Mayflower, before their feet had touched the soil, they formed a written constitution, and laid the foundations of our republican institutions, in the principles, that the majority must govern; and that rulers must be elected, for limited periods, by the people.

We will here refer to an eloquent vindication of an earlier advocate of the great doctrines our fathers cherished; of a man, who, for ability, talent and devotion to the best interests of our race, deserves honor from every generation. We allude to JOHN CALVIN. Of this divine, the Honorable George Bancroft, now United States minister to England, has said:

"We may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus. The genius of Calvin infused enduring elements into the institutions of Geneva, and made it, for the modern world, the impregnable fortress of popular liberty, the fertile seed-plot of democracy. Again, we boast of our common schools; Calvin was the father of popular education, and the inventor of the system of free schools. Again, we are proud of the free states, that fringe the Atlantic. The pilgrims of Plymouth were Calvinists; the best settlers in South Carolina came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland, that first brought colonies to Manhattan, were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty."

And *where* and *when* have not the clergy, in all cases where the church is free from state bondage, been on the side of popular liberty? In our revolution the pulpit was one of the mightiest engines for freedom. The dissenters in England are at this day for reform and progress. But we must forbear. Enough has

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already been cited, to show what lesson history teaches. On the page that records freedom's triumphs, no brighter names are blazoned than those of Christian men, who have toiled and suffered in the conflict for liberty against power and oppression.

How may liberty be kept unimpaired? There is much to occasion fear and anxious thought. Religion is attacked in many ways. One party deprecates any thing like religion in politics; while another is ready to tear up the foundations of the church, and hurl the ministry from the altar, because they will not rush into the arena of political strife, at the beck of some self-styled leader of reform. But let us not tremble for the ark of God. If wrested from those to whom it is a glory and a defence, it can defend itself in the midst of the Philistines, and make the unhallowed spoilers mourn the day, when they place it, with shouts of triumph, in the temple of Dagon. Our fear is for the civil ark. The land is rapidly filling with a population from every clime, of every tongue and kindred, of every creed and sect, and in all stages of ignorance and intelligence. Errors of every name are rife among them. Bold infidelity stalks side by side with the absurdities of Mormonism. Popery and its Jesuitism are abundantly busy. Yet how little do the mass of the community feel, that through all this unformed multitude the leaven of a pure faith must work; else freedom will depart, and our land no longer be the "asylum of the oppressed, the home of the free."

This is a matter also for *individual* effort. Religion is an individual thing. It pertains to each man in his own person. Much may be done by personal example and conversation. There is, in many quarters, a foolish jealousy about connecting religious principle with civil matters, which ought to meet with stern resistance. Let there be no union of church and state, no sectarian bigotry, no proscription of any man from the exercise of any of his privileges as a citizen, because of his profession, or the religious opinions he may honestly cherish. In all these respects, whatsoever ye would that men should do unto you, do ye even so unto them. But religion, true religion — the fear of God and the love of man, should sway men in political action, as in other duties of life. Every vote should be cast, every measure sustained or opposed, under a deep sense of responsibility to God and man. "God and our country," in the highest sense, should be the motto of every freeman. Wo to our land, when such feelings are driven from political life! Then, truly, will the glory have departed.

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PRESIDENT QUINCY'S MISSTATEMENTS EXPOSED AND CORRECTED.

NO. VIII. CONCLUSION.

In May, 1737, Rev. Edward Holyoke of Marblehead, was chosen to the presidency of Harvard College; but not until all scruples had been removed respecting his orthodoxy. The Rev. Mr. Barnard of Marblehead relates, particularly, a conversation which he had at the table of Governor Belcher, in relation to this subject. The Governor having inquired as to Mr. Holyoke's qualifications for the presidency, and Mr. Barnard having answered him, in general, to his satisfaction, his Excellency proceeded to ask pointedly: "But can you vouch for Mr. Holyoke's *Calvinistic principles?*" "To which," says Mr. Barnard, "I replied: If more than thirty years intimacy, and more than twenty years living in the same town with him, and after conversing with him, and scores of times hearing him preach, can lead me into the knowledge of a man's principles, I think Mr. Holyoke *as orthodox a Calvinist as any man;* though I look upon him too much of a gentleman, and of too catholic a temper, to cram his principles down another man's throat." "Then," said the Governor, "I believe he must be the man." * And he *was* the man.

It was early in the presidency of Mr. Holyoke, that the great revival of religion commenced in Boston and the vicinity, under the preaching of Whitefield and others. As President Quincy has devoted a considerable space to this subject, it will be necessary to follow him, and to review his statements.

The Rev. George Whitefield received pressing invitations from Dr. Colman and Mr. Cooper, joint pastors of the Brattle Street Church in Boston, to make a visit to New England. As he approached Boston, in September, 1740, he was met, several miles from the city, by the Governor's son, and by many of the clergy

* Mass. Hist. Collections, third series, Vol. v. P. 221. In his Convention Sermon, preached May 28, 1741, President Holyoke says: "We are to guard against those who are tainted with the doctrines of Arius, who, though they call themselves Christians, *are not worthy of the name.*" Speaking of Socinians, in the same discourse, the preacher says: "*They undermine the very bottom and foundation of the religion of Jesus, and are therefore in danger of hell fire.*"

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and principal inhabitants, who escorted him into town. He commenced his labors in the Brattle Street Church, but extended them to the other churches, and at length to the Common, where he is said to have addressed twenty thousand people at once. He was greatly honored by Governor Belcher, Mr. Secretary Willard, and the principal ministers of the town. Mr. Foxcroft of the First Church, Messrs. Colman and Cooper of Brattle Street, Messrs. Sewall and Prince of the Old South, Mr. Checkley of the New South, Mr. Gee of the Old North, and Messrs. Webb and Eliot of New North, were among his constant hearers and admirers. Old Mr. Walter of Roxbury, the immediate successor of John Eliot, represented the preaching of Whitefield as "Puritanism revived;" and Dr. Colman declared the period of his visit to be "the happiest day he ever saw in his life."

During his stay in Boston, Mr. Whitefield visited Cambridge, and preached there with his usual power and effect. In a letter addressed to him, shortly after his departure, Dr. Colman says: "At Cambridge, the college is entirely changed. The students are full of God, and will, I hope, come out blessings in their generation. Many of them are now, we think, truly born again, and several of them happy instruments of conversion to their fellows. The voice of prayer and praise fills their chambers, and sincerity, fervency and joy, with seriousness of heart, sit visibly on their faces. I was told yesterday, that *not seven* of a hundred, remain unaffected. I know how these good tidings will affect you." So hopeful were the appearances at college, that the overseers appointed a day of thanksgiving on account of it, and "earnestly recommended to the president, professors, tutors and instructors, by personal application to the students under impressions of a religious nature, and by all other means, to encourage and promote this good work." Vol. ii. P. 43.

But notwithstanding Mr. Whitefield's honorable reception in New England, the impression seems to have been forced upon his mind, that there was a great want of spirituality in the churches, and that not a few of the ministers had no experimental acquaintance with the gospel. To this impression, he sometimes gave utterance, in the pulpit and in conversation. He also recorded it in his journal, which was afterwards published. It was *the publication of this journal* which disturbed the feelings of many of the New England ministers, and brought him into open controversy

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with some of the officers of Harvard College. The more offensive passages in the journal, are the following:

Under date of Wednesday, Sept. 24th, Whitefield says: "Went this morning to see and preach at Cambridge, the chief college for training up the sons of the prophets, in all New England. It has one president, four tutors, and upwards of a hundred students. It is scarce as big as one of our least colleges at Oxford, and so far as I could gather from some who well knew the state of it, not far superior to our Universities in piety and true godliness. *Tutors neglect to pray with and examine the hearts of their pupils. Discipline is at too low an ebb. Bad books are become fashionable among them.* Tillotson and Clark are read, instead of Shepard, Stoddard, and such like evangelical writers. I therefore chose to preach from these words: 'We are not as many, who corrupt the word of God.' In the conclusion of my sermon, I made a close application to tutors and students."

On leaving New England, Whitefield says: "*Many*, nay, perhaps *most* that preach, I fear, *do not experimentally know Christ.* Yet, I cannot see much worldly advantage to tempt them to take upon them the sacred function." "As for the universities, I believe it may be said, *Their light has now become darkness; darkness that may be felt, and is complained of by the most godly ministers.* I pray God those fountains may be purified, and send forth pure streams to water the city of our God." *

It was the publication of passages such as these, which excited the displeasure of not a few of the New England ministers, and brought Whitefield into open conflict with a portion of the faculty at Cambridge. In considering the representations of Whitefield in respect to the state of Harvard College, it is important that we keep in mind *the standard* by which he judged of it. He had no reference in his remarks to its literary character, or to its moral character, or even to its religious character, as estimated according to the ordinary standard of the times. But estimating the religious character of the college according to his high, spiritual, revival standard, — as a place where the interests of the soul should be regarded as paramount to all others, (and such it was originally designed should be the character of Harvard College,) he judged unfavorably of its condition. "Tutors neglect to pray

* Whitefield's Journal at New England, Pp. 55—96.

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with, and examine the hearts of their pupils." Not that they do not attend prayers morning and evening in the chapel; but they do not call the students to their rooms, as Increase Mather was accustomed to do, and converse and pray with them there, and endeavor to promote their conversion and salvation. "Bad books have become fashionable among them." By bad books, Whitefield meant not immoral or infidel books, or books of a grossly heretical character, but those which did not relate to vital, experimental, heart religion; which had no tendency to draw and bind the soul to Christ. This is certain, from his classing the works of Clark and Tillotson among *bad* books, in distinction from those of Shepard and Stoddard which he reckoned as good. And when Whitefield complained further, that the light of the universities had become darkness, he continued to use language in the same sense. The colleges, he feared, had ceased to be nurseries of glowing, evangelical piety, and had become little more than schools of mere secular learning.

That this is the manner in which the statements of Whitefield should be interpreted, there can be no doubt. And thus interpreted, it is presumed they were not far from the truth. Indeed, this is evident, if there were no other proof, from the replies which were made to him. Professor Wigglesworth, in his reply, does not pretend that the tutors prayed and conversed with their pupils, in the sense of Whitefield; but argues that this was not incumbent on them, or to be expected from them.

The controversy between Whitefield and his friends on the one side, and the college and its friends on the other, was carried on warmly for a time, in which President Quincy would persuade us that nearly all the truth, and the decency, were with the latter. We think, however, that an impartial critic, who should go over the whole ground, would judge differently.* In the spirit of Whitefield, there was little that could be called bitter, and nothing vindictive. He became afterwards not only a friend of Harvard College, but one of its benefactors. In the latter part of his life, he presented to the college library a new edition of his journals, and "procured for it large benefactions from several benevolent

* Among the champions of Whitefield was the learned and eloquent Rev. William Hobby of Reading. His book was replied to by a Layman of Boston in a pamphlet entitled, "A Twig of Birch for Billy's Breech." In point of decency, the whole work, was very coincident with its title.

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and respectable gentlemen" in England, for which he received a vote of thanks from the corporation, in the year 1768.

The controversy respecting Whitefield and the revival was not confined to Harvard College. It spread through the vicinity and indeed through the greater part of New England. The evils of it, like most other evils, are ascribed, in the work before us, to the views, preaching and measures of the "strict Calvinists." Unfortunately, however, for President Quincy, his very special and liberal friend, Dr. Colman, stands now in the foremost rank among the patrons of Whitefield and the revival. It was Colman and Cooper who first invited Whitefield into New England. It was a brother-in-law of Colman with whom he lodged, during his visit at Boston. It was in the Brattle Street Church that he commenced his labors. Dr. Colman continued to follow, support and defend him, during the whole of his first visit to New England. And when he came into the country the second time, in the year 1745, — when many of the ministers had denounced him, and the officers of college had published their testimony against him, — still, Dr. Colman was his unfailing friend. He not only received him directly to his pulpit, but invited him to administer the Lord's Supper to his church, much to the grief of some of his less liberal ministerial friends. We say his *less liberal* ministerial friends; for Dr. Colman was both a decided Calvinist, and a truly liberal man. And such was Whitefield. Yes, if there ever was a man, who deserved to be called a truly liberal Christian, that man was George Whitefield. He loved all those who seemed to him to love his Master. He opened wide his heart, and extended his Christian fellowship to all alike. It was no part of his object, anywhere, to build up a sect. If he could arouse the careless, alarm the secure, and bring wandering sinners to the fold of Christ, they might join any church, or go to any sect, they pleased.

Dr. Colman was now a venerable father in our Israel, and he lived but a few years after the second visit of Whitefield to New England. But his regard for him seems never to have abated. He continued his unwavering friend, to the last. He was also the friend of the other more respectable Revivalists, both in this country and in Europe. By his letters, he encouraged them; and by his earnest recommendations, he endeavored to promote the circulation of their books. And not only Dr. Colman, but most of the other ministers of Boston and the vicinity, who were

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friendly to Whitefield and the revival at the first, continued to be so to the end. In the summer of 1743, almost three years after the revival commenced, there was a convention in Boston, the day after commencement, at which *ninety* ministers from different parts of the country bore their united testimony to "the late happy revival of religion, through a remarkable Divine influence, in many parts of this land." *Forty-five* ministers, who could not be present, making one hundred and thirty-five in all, sent in written attestations of the same general import. Among these, was the venerable Dr. Appleton of Cambridge. "Very few of these ministers," says Mr. Prince, "complained of errors or disorders in the congregations they belonged to. Several declared that there had been none from the beginning, but in the extraordinary revival of religion among their people, the work had been carried on with *great seriousness and regularity*." Mr. Prince further says, "that, as far as they could learn, the greatest errors and disorders were in those places *where the ministers opposed the work, and thereby lost much of their respect and influence*."*

The leading opponent of this great revival of religion was the celebrated Dr. Chauncey, long pastor of the first church in Boston. He was unfriendly to it from the first, and in 1743, after having travelled hundreds of miles, for the purpose of hearing stories and collecting testimonies, he published his "Seasonable Thoughts on the State of Religion in New England." In this, and in some of his other publications, he treats Whitefield with inexcusable and even shameful severity. President Quincy is mistaken, however, in supposing that even Chauncey was, at this time, an anti-Calvinist. Before his death, he passed through various grades of error, till he came out, at last, a Universalist. But in the work to which we have referred, he professes to "approve of the Confession of Faith agreed on by the churches of New England, and by the Assembly of Divines at Westminster." †

The celebrated Jonathan Edwards was one of the leading Revivalists of those times. Some of President Quincy's representations in regard to him are singularly inaccurate. He speaks of his sermons as "extemporaneous effusions": whereas it is well known that Edwards generally, if not always, preached from notes.

* Chris. History, Vol. i. Pp. 155—200.

† Seasonable Thoughts, &c., Pp. 398, 417.

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President Quincy further says, that Edwards, in his preaching, "took captive the imagination," while he paralyzed the action of human reason, by denying its authority." Vol. ii. P. 55. That Edwards was not destitute of imagination is very true; though with him this seems to have been rather a neglected, than a cultivated power. But that a man who taxed so severely and incessantly his understanding, — who, in all his performances, whether philosophical or theological, treatises or sermons, was accustomed, beyond almost any one that ever lived, to *exercise his reason*, should have "denied the authority of human reason," or "paralyzed its action," is very strange. A writer in the Christian Examiner characterizes the preaching of Edwards very differently, and much more accurately. "Grant him his *premises*, and you are led on step by step to the conclusion. The mind struggles in vain, but is obliged to submit; and then comes the terrible application." Vol. iv. P. 468.

It is scarcely fair in President Quincy to select from the works of Edwards his more exceptionable, perhaps we might say fanciful passages, and hold them up as specimens of the entire man. Still more unfair is it, to select what seems to have been altogether peculiar to him, and with him was only matter of conjecture, (we refer to the passage in which he suggests the probability, that this earth, in its state of conflagration, may be the place of future misery,) and exhibit it as one of the doctrines of Calvinism. Pp. 53, 57. With as much propriety, our author might hold up the Tartarus of the ancient heathen, or the hells of Swedenborg, as among the peculiar doctrines of Calvinism.

President Quincy represents "the controversy with Whitefield as the last of a theological character, in which the governors of the college have directly engaged." P. 52. We know not whether Dr. Ware and Professor Norton, during their connection with college, were reckoned among its "governors." They were as much so, it is presumed, as was Professor Wigglesworth, who wrote against Whitefield. That they were deeply engaged, at times, in theological controversy, their publications are a standing proof.

President Holyoke died in the year 1760, and was succeeded in course by Presidents Lock, Langdon, and Willard. The two former of these were Calvinistic; the last was an Arminian; but all are supposed to have been Trinitarians.

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President Webber, the successor of Willard, and Dr. Ware, the successor of the excellent Dr. Tappan in the professorship of divinity, came into office nearly at the same time; and from that time, the religious character of Harvard University underwent a very material change. Almost immediately upon their appointment, Rev. Dr. Pearson, a Calvinist of the old school, who had officiated as President after the death of Willard, resigned his place; stating in his communication that, during a connection of twenty years, it had been his endeavor to exalt the literary, moral and religious state of the seminary; but as "events during the last year had so deeply affected his mind, beclouded his prospects, spread such a gloom over the university, and compelled him to take such a view of its internal state, and external relations, of its radical and constitutional maladies, as to exclude the hope of rendering any essential service to the interests of religion by continuing his relation to it;" he therefore requested an acceptance of his resignation. P. 287.

During the presidency of Webber, the religious concerns of the college were chiefly under the direction of Dr. Ware; and the opportunity was improved to create and extend an influence in favor of "the new doctrine." Unitarian sentiments were secretly but strongly inculcated, Unitarian ministers and lawyers were raised up and sent forth, Unitarian professors and tutors were appointed, and a system of measures was put in operation to advance the cause of Unitarianism, make it popular, and give it currency and favor. Still, however, the *name* was not avowed, and the existence of the thing, at times, was scarcely admitted.

President Webber died suddenly, in the summer of 1810, and in November of the same year, President Kirkland was inaugurated. He commenced his administration, by attending a ball, on the same evening, "given by the students." Dr. Kirkland had, at this time, made no open profession of Unitarian sentiments; and there is good authority for saying that he owed his elevation to the *concealment* which he had practised. In a letter from Rev. Francis Parkman to a friend in England, dated Feb. 20th, 1812, we have the following candid and explicit avowal: "You say that Dr. Kirkland is a *professed Unitarian*, and mention him, as if his election to the presidency of Cambridge University were a decisive proof of the prevalence of your sentiments among us. Dr. Kirkland was formerly one of the ministers of

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Boston, and whatever his particular friends may think of his opinions, *he never preached these sentiments.* Nay, I may venture to say, that *had Dr. Kirkland been an acknowledged defender of Unitarianism, he would not have been elected to that place.*" To this statement of the grounds on which President Kirkland came into office, we need add nothing. His elevation was clearly an imposition on the public; for as Dr. Parkman well observes: "Had Dr. Kirkland been *an acknowledged defender of Unitarianism*, he would not have been elected to that place."*

During the presidency of Dr. Kirkland, all possible means were used to promote the spread of Unitarianism. Periodicals were established; books in great number and variety were patronised and published; large sums of money were, in one way or another expended; Unitarians were promoted in college; and the work of innovation was carried on, till the whole concern was revolutionized; and, (to adopt the language of the Christian Examiner,) "this ancient University became the pure, uncorrupted fountain-head of Unitarianism."

President Quincy goes into an account of the lavish expenditures at college, during the presidency of Dr. Kirkland; of the anxiety and alarm which were thereby occasioned; of the appointment of a committee to examine accounts; of the employing of an auditor to assist the committee; and of the rigid examination, extending, in some instances, over a period of seventeen years, to which "the accounts of every officer were subjected." He admits that "some irregularities had occurred;" that "some errors were rectified;" and that there had been more or less of expenditure which was "questionable in point of authority;" but insists that all "had been evidently applied with an honest intent, to advance the interest and promote the progress of the institution." He states, that almost immediately upon this examination," the Hon. John Davis took the opportunity to resign the office of treasurer;" that shortly after, President Kirkland found it necessary to resign; and that, as "there was an unliquidated account existing between him and the corporation," (or in other words, as he owed the corporation, and had nothing wherewith to pay,) it was "voted that two thousand dollars be allowed to the president, in full of such account." Vol. ii. Pp. 362—371. All this is very coincident with, though far less particular than, the

* London Monthly Repository, Vol. vii. P. 201.

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account which the late Dr. Bowditch, one of the corporation and chairman of the committee of examination, used to give of the matter, during the latter part of his life, in conversation with his friends.*

There are other important points connected with President Quincy's History, on which we had intended to remark; — such as the alteration in the constitution of the Board of Overseers, commenced in the year 1810, and consummated in 1814, an alteration of very questionable legal authority; — the shifts and quibbles to which some of the Overseers descended, and Mr. Quincy among the rest, to deprive the late Dr. Griffin of his seat in the Board; — the reasons for regarding Harvard University as the property of the State; —and the wrong of perverting it to the uses of a sect, more especially by connecting with it the Unitarian theological school. But the time we have already spent, and the pages of the Observatory we have occupied with this subject, admonish us to desist.

We have traversed a somewhat extended field, and a variety of topics have come under review. God is witness that we have treated them, not in bitterness or anger, but with the freedom of conscious truth, and under solemn convictions of duty. Towards the distinguished author of the volumes before us, we certainly have no feelings but those of kindness and respect. He doubtless possesses many excellent qualities; but to be the *historian* of Harvard College, through the whole period of its existence, we cannot think that he has all the requisite qualifications. He may be strictly honest in purpose, and he has had access to the best sources of information; but he has his prejudices and predilections, like other men. He is anything but impartial. It may be added, that President Quincy seems disqualified *in spirit*, to write the history of some of the earlier presidents of Harvard College. In views and feelings theologically and spiritually, he is evidently a different man from them. Into what they considered as their best and holiest feelings, he seems to have no power to enter. Consequently, he cannot describe their religious exercises and character, so as to do them justice.

* So interested was Dr. Bowditch in regard to this subject, that he prepared a manuscript volume, of about one hundred and fifty pages, entitled 'Scraps of College History," which at one time he intended to publish. It is hoped that it may yet see the light.

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As a collection of *materials*, of authentic documents, the volumes before us possess a high importance. Indeed, this we conceive to be their principal value; and for this, chiefly, is the public under obligations to their author, or compiler. The materials for a history of Harvard College, at least for the first hundred and fifty years of its existence, are in good measure furnished. THE HISTORY ITSELF REMAINS TO BE WRITTEN.

PILGRIMS AT THE SEPULCHRE.

AT the present time, Jerusalem is visited by Pilgrims numbering from three thousand to twenty thousand annually. They pertain to the several communions into which Christians are separated in the East. These are, first, Greeks, or Arabs adhering to the Greek Church. Their clergy are native Greeks, but their religious services are in Arabic. Secondly, Maronites, or Syrian Catholics, whose ecclesiastical language is Syriac, and whose faith is papal, with some differences in usage, tolerated by Rome. Thirdly, Armenians who have come into Palestine as merchants or mechanics, never as cultivators of the soil. Fourthly, Latins, or the small body of native Catholics attached to the Latin convents throughout the Holy Land. Beside these, and some small remnants of old sects, there are seceders from different anti-papal sects who have submitted to Rome; as Greek Catholics, Armenian Catholics, Jacobite or Syrian Catholics. Those who adhere to the Greek Church, lean upon Russia for protection; while those who adhere to Rome, look to France; and these powers have often interfered with effect, in the religious affairs of Palestine. The several sects have their convents and churches distributed through the Holy Land; but several of the churches are occupied in common, as the Church of the Nativity at Bethlehem, and that of the Holy Sepulchre at Jerusalem. These sects are in bitter hostility to each other, a spirit which is encouraged by the Turkish rulers, as it usually fills their purses with the propitiatory gifts of the contending parties.

The usual object of strife, is the possession of the sacred places, such as the scene of the nativity, or of the crucifixion; and an importance, to us inconceivable, is attached to the ownership.

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The sect which holds them can say, We are are the true Church; for we have the place where Christ was born, and where he died! So that such possession is, with them, a proof of Apostolical origin. At Bethlehem, one of these sects, the Greek, undertook to remove certain circular steps before the altar, and to replace them by others of a square form, and less dangerous to the multitude of devotees who approached the altar. This was an act of ownership, and was resisted to the utmost by the Armenians, who procured from the pasha at Jerusalem, for a heavy bribe, an injunction on the Greeks to restore all things as they were. The Armenians, in their turn, proceeded to suspend and to light some golden lamps in a certain part of the church. But the Greeks regarded this as an invasion of their rights, and procured for an enormous sum, a firman, from Constantinople, enjoining the Armenians to remove the lamps. They did so; but left the strings, contending that the firman only mentioned the lamps, and said nothing about the strings; and it must be exactly obeyed. And there they hang now, to be used hereafter as evidence of possession and ownership. This is the spirit of the Eastern churches. Twenty thousand dollars have been spent to open a church window, and forty thousand to close it. The Moslem looks on, and utterly despises the senseless and perpetual contention; while he enriches himself from the gifts of the litigants.

At Easter, we visited the Church of the Holy Sepulchre, and without the slightest expectation of witnessing the exhibition of oriental Christianity, which presented itself there. A slab of marble indicates the sepulchre, and this is enclosed and covered by a small building erected over it. The Church of the Holy Sepulchre is built around and over it, so that the building covering the sepulchre is just under the dome of the church. The Greeks, Papists, Armenians and Copts, have each a chapel within the church, rich with the votive offerings of generations. The display of golden lamps and censers, of vestments and tapestry rigid with jewelry and gold, is rich beyond imagination. The smaller sects have each a shrine and altar where they can offer their prayers. Within the circuit of the walls, the monks have included many of the scenes, which transpired at the crucifixion. They point you to the spot where Christ was scourged, where he fell under the cross, where the soldiers cast lots for his garments, where the cross was reared, where the body was prepared for the burial, and where it

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was entombed. It is utterly improbable, that all these events should have transpired within limits covered by the walls of a single edifice; but, with a priestly economy in things sacred, they have accumulated all these sources of interest within the Church of the Holy Sepulchre. Indeed, there is the strongest reason for believing that Christ was not crucified anywhere in the vicinity of this spot; because he was crucified without the city; and no reasonable manner of tracing the ancient walls of Jerusalem, would leave the site of this building without the city.

It was evening; and we missed from the court, the traffickers in beads, and crosses, and pictured virgins, and other trumpery of the monks. At the door-way, we found a guard of Turkish soldiers; the sentinels with fixed bayonets; the rest, smoking, eating, or sleeping within the sacred walls, or lounging among its changing groups at the different chapels. The church was filled with a motley collection of worshippers, of all lands from Russia to Abyssinia. The special service of the occasion, was the representation by the Papal Church, of the crucifixion. A wooden figure, with jointed limbs, is provided; it is borne from one sacred spot to another within the church, and a sermon is preached in a different language at each halting place. Meanwhile the various scenes of the crucifixion are represented. The figure is nailed to the cross, is taken down from the cross, laid on the stone of unction, prepared for the tomb, deposited in the sepulchre, whence, on the third day, it is raised up in the semblance of the resurrection. A body of young men, chosen from among the pilgrims present in Jerusalem, is prepared, by fasting and vigils, to act as officials in the sacred drama. We had planted ourselves against a wall, with the consuls of the several European powers on a ledge in it behind and above us; and their dragomans encircling us, completely armed. The stone of unction on which the body was to be laid, was directly before us.

The procession had reached Calvary, which was in a gallery on our left, communicating with the floor of the church by two flights of stone steps. At once, there was a fierce outcry from Calvary; the whole gallery seemed filled with a shouting and fighting mob. Men were thrown down the steps, and fell headlong upon the stone floor below. The Turkish troops rushed to arms, and pushed up with fixed bayonets into the gallery to quell the riot. But, like a conflagration, the quarrel spread, and was taken up instinctively

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in the church below. Men, for no apparent reason, smote each other. At first, they used crosses, the long wax-candles of the procession, or the clenched hand. But soon, every one appeared with a club. They had broken up the faggots in the refectories of the chapels, and, armed with the sticks, the tumult grew more mad. The Latin primate was thrown down the flight of steps from Calvary, and his splendid robes trodden in the dust. Priest smote priest, and laymen smote laymen; while the Turk, with jibe and laughter, smote both alike. Men were knocked down and trampled upon by the eddying fight; limbs were broken, and blood stained the floor. A poor wretch, screaming and struggling was dragged over the stone of unction, leaving the stains of his flowing blood behind him. The golden lamps were broken by the bayonets of the soldiery, and severe wounds were inflicted. The screams, the rush, the fight, the useless intervention of the military, made the scene a mad-house. The gates had been closed so as to prevent all ingress or escape; and the fight eddied before us, leaving us untouched within the circle of consular protection. After an hour of the maddest revelry which human passions could reach, when left to riot unchecked, the gates of the church were thrown open, and the Pasha, with his sword drawn, entered at the head of several hundred soldiers, and announced that the first man seen striking another, should be instantly beheaded. This quelled the riot; and he seated himself on a divan, to hear the case, and "to eat many piastres" from both parties.

On investigation, the features of the case were these. Calvary is covered by an altar, beneath which, under a silver grating, lies the rock, with a cleft in it, in which the cross of Christ was supposed to have been inserted. The altar is claimed by the Greeks as their peculiar property. When the Latin procession approached it, they found the altar covered by an altar-cloth, belonging to the Greeks. As this cloth had not been consecrated by a Latin bishop, it was of course unholy; and a Latin priest requested the Greek, serving at the altar, to remove it, which he refused to do. The Latin proceeded to remove it, and the Greek smote him with the wax candle he was holding. The buffet was returned, and the quarrel was taken up on the instant through the church.

Scenes like these are of frequent occurrence, both at the Holy Sepulchre, and at Bethlehem. What an exhibition of Christianity in the eyes of the Mahometans! Even at Calvary and the

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Sepulchre, amid performances which take hold on the highest hopes of man, and amid scenes which should hush every thought but penitence, and melt the soul to sympathy with the agonies of the cross, these Christians could only be kept from bloodshed and murder, by Turkish bayonets. If Christ was never crucified there before, he was assuredly that night; and men calling themselves Christians, reared the cross and planted the spear. There is not a spot on earth, from which a Christian must turn away with deeper mortification, than from the Sepulchre so polluted; for there he sees Christianity reduced to such degradation, that Mahometanism seems the nobler of the two. The Christians of Palestine have been under the yoke so long; they have matched the power of their rulers for so many generations by craft and duplicity; and they have struggled so fiercely, with every device of bribery and lies among themselves for the ascendancy of one sect over another, that, in all which concerns truth, honor and integrity, there is more dependence to be placed on a Turk, than on a Christian. Compare the Mahometan with the Greek, and the Papist of the Holy Land, taking the morality of the Bible as the standard, and the Mahometan is the best Christian of the three. There, where Jesus lived, and taught, and died, and rose again, where there are sacred associations with every existing thing, where God seems yet to dwell on earth, there the spirit of the Bible has died most completely out, and Christians engage in vulgar and bloody strife, over the grave of Jesus!

THE GREAT RACE GROUND.

THIS vast western continent seems to have been kept from the knowledge of the old world for so many ages, that it might be the field of competition between Christianity in its foulest corruption, and Christianity in its purest reformation. Here is a grand experiment of popery and protestantism, side by side; each, on a broad scale, showing what it can do for mankind; each making itself known by its fruits; and each evincing its origin and its true character, by its influence on individual happiness, and on the welfare of nations.

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If ever it could be said, that "the race is not to the swift, nor the battle to the strong," it may be truly said in view of the contrasted results of this trial between religion falsified, and religion restored. Popery began its career with every advantage on its side, and seemed to leave for its opponent no possibility of success. It appeared to have taken into its exclusive possession all of the new world which was worth the having; and to have made itself irresistible in the old world by the prodigious resources of wealth and power it derived from this boundless acquisition.

Popery was the first to reach our shores. It started in the race of settlement a hundred years before protestantism began to move in the path of colonization. It had pursued, without any interference or interruption, its course of conquest and of civilization, for several generations before its rival made the first feeble beginnings. This was an advantage of incalculable importance; and without any other favoring circumstance, popery, had it been of God, must have secured the prize.

There was another advantage which fell to the share of popery, in the strong support which its enterprises received from the Spanish monarchy, at a time when it was one of the "first-rate powers" of Europe. The whole force of Spanish and Portuguese chivalry and love of gain spent itself in this direction. Incomparably bigoted in their religion, "avid of gold, and greedier far of fame;" sustained by their fierce zealotry, their insatiable cupidity, and their spirit of adventurous and romantic daring, they not only started early in the race, but they started strong. How different from this, the "landing of the fathers," who came in feeble bands, and planted their feet on the rock and the ice, which, to this day, are the chief staples of our shores. Fugitives, outcasts, disowned by their mother-country, with scanty means at their disposal; strong only in their faith, and in the God in whom they put their trust; they laid the foundations of our republic.

It was yet another great furtherance to the popish interest in this competition, that it ran on the smoothest side of the track, and had all the vantage of the ground. It not only entered on the race far earlier and stronger than its adversary; but it sped its way with wind, and sun, and soil in its favor. Central and southern America, rich in great vegetable staples, in the wealth of the forests and the fields, in all that can minister to the trea-

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sures of commerce; rich too in the most affluent mines amid mountains veined with silver and gold, and rivers whose sands were gemmed with pearls and precious stones; — such were the facilities which lured the popish mind to pursue, if it would, the highest career of intellectual and social improvement. To the protestant colonies, on the contrary, there fell a rough and hilly track, along which they could only pursue their way by dint of toil and endurance. Their North American heritage yielded them but few natural advantages, and enforced them to submit to the stern discipline of inclement skies, and an unproductive soil.

> "But, in the cold of want, and storms of adverse chance,
> They harden their young virtue by degrees;
> The beauteous drop first into ice doth freeze,
> Then into solid crystal doth advance."

But that protestantism might not have the exclusive benefit of such training, Acadia with its fisheries, and the Canadas with their furs, as well as the broad valley of the Mississippi with its thousand tributaries, Louisiana and the gulf shores, — all these were given at the outset to popery, that she might hem in her rival with the iron of the north and the gold of the south. Yet all she has done with these means is, to produce the lazy Canadian and the listless Creole, and to surrender them to her opponent.

Such were the prodigious advantages with which popery began the race! And now which of the parties to this competition, after speeding on their way so long, is leading the other? Need we any umpire to tell which of them is distanced? Let every one compare for himself the results of the experiments as to what they can do for mankind, which popery and protestantism have severally made.

Let them be compared as to their influence upon the spirit of the people trained under them. In Spanish America, we see a prevailing stagnation of mind, which keeps the mass of the population stationary and unimproved, from generation to generation. They have been able to break the slender ties of colonial dependance; but they have not been able to establish a wise and lasting civil order of their own. They have proved themselves incapable of self-government, having neither general intelligence, public spirit, or common virtues, sufficient to sustain free and popular institutions. Incessant divisions, conspiracies, revolutions and

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counter-revolutions, make them the prey of armed usurpers and military despots. Popery has not educated them for republican privileges, nor made them capable of the blessings of that self-supporting system of government where "liberty is shielded by law;" and where, as Bishop Burnet says, "every man becomes a guard to the government, who finds himself guarded by it."

On the other hand, the protestant population of America is all alive with energy of character, and marked by an unequalled vigor of enterprise. In that last visit which Lafayette made to this country, when his journey was like a continuous triumphal procession, he was asked by the Governor of Massachusetts, what nation of Europe, in his opinion, the Americans most resembled. Every one expected that, with his usual readiness, he would have made some felicitous reply, equally complimentary to us and to his own adored France. But the smiling veteran replied: "Sir, the American is an Englishman *reinforced!*" This answer happily expresses that spirit of active enterprise, which our civil and religious institutions have cherished, giving to every man full scope for just and lawful effort to benefit himself and his family. We find a people, independent and yet orderly; governed, not by force or custom, but by their own consent and the power of reason. How came this to pass? Protestantism bred them to it.

These two classes of American population present a singular contrast as respects an ancestral spirit. That great philosopher of travel, Baron Humboldt, tells us, that we may traverse Spanish America from Buenos Ayres to Monterey in California, and we shall no where meet with a national monument which the public gratitude has raised to Christopher Columbus or Hernando Cortes.* Our own historical Prescott informs us, that in 1823, the patriot mob in the city of Mexico, out of detestation of the old Spaniards, "prepared to break open the tomb which held the ashes of Cortes, and to scatter them to the winds. The authorities declined to interfere on the occasion; but the friends of the family, as is commonly reported, entered the vault by night, and secretly removed the relics." † How different this from the feeling, which is rising ever higher in our older states, toward the first settlers of the land! Plymouth rock is in some danger of being idolized.

* Essai Politique, Vol. ii. P. 60.

† Conquest of Mexico, Vol. iii. P. 350.

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Monuments are in high fashion. Celebrations, annual and centennial, are eagerly sought, and sustained with enthusiasm? Why this difference? It is because the Spanish American feels that his popish sires did nothing for the benefit of their posterity, and left them a miserable entail of political weakness and social depression. While the protestant American, whether Puritan, Huguenot, or Hollander, feels that he is indebted to his forefathers for those institutions of education, liberty and religion, which are the prime elements of all our national prosperity and happiness.

Extending the comparison of the two races as to the means of national greatness, we see the most striking difference. The children of popery, surrounded by all the natural advantages of climate, soil and mineral, which could quicken industry and reward its toils, are, as to the great mass of them, sunk down in that "idleness of the hands" which makes men poor in the midst of plenty. On the other hand, the offspring of protestantism have extorted wealth from an unwilling soil and backward clime, compelling even winter to minister its crystal freight to their busy commerce, lacing the land with a net-work of rail-roads and telegraphs, vexing the lakes and rivers with the restless wheels of the steamer, multiplying the gains of labor by every kind of mechanical invention and production, and feeding a half-starved world with the superabundance of their agricultural stores. Perhaps this matter has never been better set forth, than in the following passage from an interesting work by the Hon. W. Thompson, a native of South Carolina, and formerly envoy extraordinary and minister plenipotentiary from our government to that of Mexico:

"A new and handsome custom-house has just been completed on the mole at Vera Cruz. The material of which it is built is brought from Quincy, in Massachusetts, although there is stone equally good within ten miles of Vera Cruz, — a fact strikingly illustrative of the people of the two countries. Such comparisons, or rather contrasts, are, indeed, constantly presented to the American travelling in Mexico.

"Mexico was colonized just one hundred years before Massachusetts. Her first settlers were the noblest spirits of Spain in her Augustan age, the epoch of Cervantes, Cortes, Pizarro, Columbus, Gonsalvo de Cordova, Cardinal Ximenes, and the great and good Isabella. Massachusetts was settled by the poor pilgrims of Plymouth, who carried with them nothing but their own hardy virtues, and indomitable energy. Mexico, with a rich soil, and a climate adapted to the production of

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every thing which grows out of the earth, and possessing every metal used by man, — Massachusetts, with a sterile soil and ungenial climate, and no single article for exportation except ice and rock, — how have these blessings, profusely given by Providence, been improved on the one hand, and obstacles overcome on the other? What is now the respective condition of the two countries? In productive industry, wide-spread diffusion of knowledge, public institutions of every kind, general happiness, and continually increasing prosperity; in letters, arts, morals, religion; in every thing which makes a people great, there is not in the world, and there never was in the world, such a commonwealth as Massachusetts. "There she is! look at her!" — and Mexico."*

Even this abominable war is not without its instruction as to the relative political power of the two races engaged therein. Here are armies so small as scarce to deserve the name, and mostly made up from the refuse part of our population, marching without serious check, to continuous triumphs, over a vast extent of territory; defeating four-fold numbers in pitched battles, as a matter of course; uniformly victorious, whether attacking or defending; and seizing populous capitals, and holding them with scarcely men enough to mount as sentries on the walls. This is indeed a spectacle at which justice, humanity and piety are alike appalled. But is it not proof positive that popery trains its children to public imbecility and helplessness; while protestantism has infused into her followers a popular energy which she cannot but marvel at, though she deplores, in this instance, its scandalous and unhallowed misapplication?

We might well extend the comparison between the results of popish and protestant training in America, as to the intellectual and moral character of the Anglo-American and the Spanish-American respectively. Such comparisons have often been made between nations of the old world; as between Scotland and Ireland, Prussia and Italy, and even less popish France and more popish Spain. But the largest experiment of these opposite religious influences has been made on this Western hemisphere. Where are the schools? Where the printing presses? Where the newspapers? Where the readers? Where the thinkers? Where the workers? And where are the strongest and most sacred conjugal ties? Where the common domestic virtues in their loveliest purity? Where the greatest public improvements?

* Recollections of Mexico, 1847. Pp. 8, 9.

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Where the highest political and social advancement? Is it in free New England, or in the South American republics? Is it in the "Empire State," or in the empire of Brazil? Is it where the intolerant priesthood of Rome, supported by the civil power, have had every thing their own way; or where the ministry of the gospel, without any exclusive privileges, and in the face of much opposition from popery and other hostile influences, have labored in their vocation on the voluntary plan? Which has done the most for his flock, — the gaudy priest, brandishing his crucifix, swinging his censer, elevating his host, blessing his beads and relics, trading in masses and indulgences, juggling with "lying wonders" and false miracles, rehearsing his monkish legends and Latin prayers, bowing down unto images and paintings, and reigning in the confessional and chancel? — or the plain protestant pastor, presenting an open Bible, preaching a pure gospel, and aiming at no higher art than the pressing of saving truth home to the reason, the heart, and the conscience? Let the adherents of popery, who come to abide among us, think of these things. If this country, by its free institutions and general prosperity, induces them to choose it, above their native land or any other, as a home for themselves and for their children, let them remember, that protestantism has made it what it is; and that those regions of the old and the new world, which they forsake or shun, have been made what they are by popery.

The tree is known by its fruits. These trees have borne their several fruits for two hundred years. The popish stock is most manifestly not of God; and, like every plant which our Heavenly Father hath not planted, must be rooted up. The puritan and protestant faith is evidently of the nature of the "tree of life," whose twelve-fold fruit is to feed the soul of manhood, "and whose leaves are for the healing of the nations." Not more surely did the fire from heaven which flamed down upon the altar of Elijah, while the false prophets shouted and raved in vain over their putrid sacrifices, decide the question, whether Baal, or the Lord, were the God of Israel!

Popery is beaten in the race. With every advantage in her favor, she is utterly distanced. The purer faith of the reformed churches, strong in itself, and stronger in the grace which God giveth, has but to persevere unto the end, that it may win and wear the never-withering crown.

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DOMESTIC INFLUENCE OF THE ANNUAL THANKSGIVING.

FAMILY meetings have long been a characteristic feature of the Annual Thanksgiving in New England. It is difficult with most families, to gather their members frequently together; but such gatherings take place more commonly at this festival, than on any other occasion. While the object of this festive observance, is, in a great measure, public, it has domestic relations and influences which are not the least interesting or useful. Though the members of a family may not all be present, there are peculiar remembrances of them, which make it as much a domestic festival, as an occasion for public thanksgiving and praise.

The Thanksgiving festival, as a family celebration, promotes kind feelings among the members of the family circle.

We frequently have affecting illustrations of the all-pervading influence of sin in the estrangement of relatives from each other. The sacred enclosure of the household, is no defence against depravity. Kindred are frequently inflamed against each other; hatred separates them; years are suffered to pass, and perhaps death occurs in the family, before they relent. As the sweetest things make the sharpest acids, so the alienated feelings of kindred are peculiarly severe. "A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle."

The meeting of kindred and friends upon a festive occasion, is well adapted to prevent alienation of feeling, and to restore and preserve affection and confidence. When a man is happy, it is natural for him to look benignantly on others. Though habitually morose or sour, let him be pleased, and the light of his countenance is like a clear shining after rain. The influence of this celebration upon private feelings, is naturally pleasant. Our associations with it, from early childhood, are delightful. Even if it has been embittered to us in any way in after years, the recollections of childhood are like those white flowers which open amid the snow. With happy faces and voices around us, we cannot restrain our emotions of pleasure; and animosities cannot take deep root. We are obliged by common civility, to be attentive to each other

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on such occasions. We cannot communicate gifts or hospitality, without a good effect upon our feelings, and upon the feelings of those who receive these attentions. If there were no other effect from such occasions, the simple fact of meeting, of seeing each other, of being at the same table, has a beneficent influence; it tends to keep the unity of the domestic spirit in the bonds of peace.

Absence fans affection into earnest love, if some who are dear to us, are prevented from meeting with us. In the midst of our joys, they are remembered with peculiar emotions. Perhaps they are happy in their homes. We love to think of their enjoyment, and wish its continuance and increase. Perhaps they have been afflicted. Our feelings towards them are subdued. Especially, if God has been kind to us, we feel kindly towards them. If God has afflicted us, our sentiments towards them are softened. Thus, in the review of the year which this festival leads us to take, we seldom fail to exercise some feelings of natural affection towards those who are present or absent, which serve to keep bright and unbroken the golden chain of the family circle.

The strength of attachment which the New England people feel to their homes, is well-known to be almost proverbial. One cause of it, no doubt, is the Thanksgiving festival, which is such a powerful bond of union between the friends and members of a family. It is a charmed name with the young people. There is religion enough in their associations with it, to make them respect it; but not so much of restraint as to make it distasteful. The Executive request, to "abstain from all amusements inconsistent with the day," may sharpen their appetites for sport, and make their stolen waters sweet. Far better would it be for their enjoyment, and for their characters, and their permanent happiness, aside from its being a religious duty, if all the young would join to honor God in his house. This manner of spending a part of the day, would give them, when scattered abroad, associations with it, which would, in a still greater degree, bind them to one another, and to the scenes of home, and of childhood and youth, with the power of magnetism over the needles, on every sea and in every clime. If we wish to preserve the religious influence of this festival, we ought to encourage the present religious observance of a part of the day. For, if it should decline into a mere holiday, the

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power which it has always exercised, from the fact of its being a religious appointment, will cease; and dissipation will embitter the memory of it in after years.

The Thanksgiving festival, as a family observance, encourages virtuous efforts and conduct in the individuals of a family.

The recollection of the family meeting, and the anticipation of it, are excitements to the young in their several callings and employments. There is a rich and innocent satisfaction to a young person, when he meets the family, to remember that he has done well in his studies or other occupations. He cannot pour out the fulness of his heart, upon this theme, to strangers; but he can tell his father and mother, or suffer his brothers and sisters to know of his success, without the imputation of vanity, without fear of jealousy or envy. The approbation or joy which is thus excited in a parent, is sweeter to a young and virtuous heart, than the applause of multitudes.

It is a great thing to make home a place of high moral influence to the young. To do it, we must mingle with the strictness of discipline, a full delight as parents in the happiness of our children. In addition to a uniform interest in all that concerns them, the birth-days and festivals which we may choose to observe, may be employed to fix in their minds delightful thoughts of home, which will come to them in the wearisome journey of life, like fragrant breezes, and which will enbalm our memories, when we are gone. While they continue under the paternal roof, they may be excited to do well, and to keep our precepts, by the restraining and encouraging tendencies of home. There will be times of tender recollection, if we are old, when they will think of what we did to make them happy; and if they have natural affection, it will turn the hearts of the children to their fathers in filial recompense.

The Thanksgiving festival, as a family observance, is extremely useful as an occasion for special supplication for the family.

If God permits us to mingle thanksgiving with prayer and supplication, we surely can do no less than mingle prayer and supplication with thanksgiving. A pious heart will not require a sense of obligation, however, to enforce this. One thought is apt to be prominent on every anniversary, especially if it be a joyful occasion, viz: What may take place before this anniversary returns!

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This is a changing world; and it is little short of madness to give ourselves up to thoughtless mirth. There is a peace that prayer imparts to joy, which makes it innocent and safe, and which disarms the future of its portentous aspect. Not knowing what even a day may bring forth, and what scenes may be inscribed for us in the folded history of the coming year, it becomes us every time we turn a promontory along these dangerous shores, and the great ocean towards which we sail breaks upon our sight, to give ourselves and our children to God, that he may prepare us for all which he is preparing for us. Then the recollections of the day will be hallowed, its influence good and permanent, the anticipation of it pleasant, and our involuntary forecastings with respect to the future will be mingled with peace.

Every return of this festival, is, with many families, the occasion of recollections which are not in accordance with festivity. Some places are vacant, whose occupants once imparted peculiar joy to the family circle. There may, however, be in such families more substantial happiness, than in those in which there is what the world calls unalloyed pleasure. To have friends in heaven, to think of the fulness of joy which nothing on earth could tempt them to leave, to have a good hope of reunion with them, are precious consolations. But still the cheerful light of this festival, has, on the minds of the afflicted, an effect, similar to that of sun-light, in solar painting, on the prepared metallic surfaces. It fixes the sad images, which are in the field of a mourner's vision with intensely vivid distinctness. What shall we do? Shall we discontinue festive occasions? Shall we cease from stated seasons of thanksgiving and praise, because they recall the past and make us sad? Rather let us use them to sanctify our sorrows; and to excite in us thoughts of that feast on high, which will be visited by no sadness. Though it be the common doom of every family to be dissolved, let us meet together year after year, as many of us as survive; and encourage each other with anticipations of a meeting which will know no parting. In this manner, the return of the Annual Thanksgiving, may be a means of the highest profit to the family circle; and our recollections of it may be those of endless pleasure.

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OBSERVATIONS ON MEN, BOOKS AND THINGS.

THE PAST YEAR.—This number of the CHRISTIAN OBSERVATORY completes the first volume. If any work of man may be said to resemble the work of creation, it is the establishing of a new periodical, in which you must begin with nothing. We felt the need of a publication which should maintain the orthodox truth against all opposers, though not wholly nor chiefly by way of controversy; and which, occupying middle ground between the learned quarterlies and the weekly religious papers, should be alike pleasing to such as fill the chair of science, and profitable to him that "occupieth the room of the unlearned." We aimed to prepare a work composed of short articles, of a readable and popular character, instructive without dullness; and interesting to all, without coming under the head of "light reading." Though we have not succeeded to the extent of our desires, we find that our work has caused some terror to literary sinners and other evil doers; — that it has obtained the warm commendation of wise and good men whose approbation we covet; — and, which we rejoice in more than in all else, that it has been read with avidity and advantage by intelligent families in the common walks of life. We have also acquired some experience which will enable us to increase the usefulness and interest of the work in future issues. We have hung some fresh wreaths of remembrance around the urns of our Puritan fathers. We have fully exposed some widely circulated errors as to the use of creeds, the design of Christian nurture, and other matters of practical importance. We have also demolished the credibility and much of the pernicious influence of the History of Harvard University by Hon. Josiah Quincy, L L. D.; exposing and correcting many of the innumerable misstatements, made by the venerable ex-president most honestly and sincerely, no doubt; but in the honesty of a blind sectarian zeal, and in the sincerity of bigoted prejudice against orthodox principles and men. Moreover, we have vindicated the claims of the Bible to be received and obeyed as the pure Word of God, given by plenary inspiration; — the only ground on which its authority and saving power can be sustained. In doing this we have brought to light the sentiments of those who would claim the Christian name, while they refuse that implicit deference to the documents of our faith, which alone can secure a correct understanding and belief of their teachings. Our editorial "Observations," penned as they are, with a conversational freedom, seem to be well approved. Our notices of books have been written on the principle of uttering on the various subjects of the books, that which may take the attention of the general reader, irrespective of the books themselves; and though notices of books, which are usually drawn up in hackneyed and unmeaning forms, are among the last things which editors think of "scissorizing," we see that most of ours are transferred to the columns of the newspapers. Few enterprizes of the kind meet with such success in the matter of support as has fallen to the share of the Obser-

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watory. Grateful and encouraged, we look cheerfully upon the duties before us, adopting the counsel of the diligent Southey:

> "The path is plain and straight, the light is given,—
> Onward in faith,—and leave the rest to heaven."

ZION.—This is the second edition of a delicately printed gift-book, written by Rev. T. A. Taylor. Small as it is, it contains a score of essays on subjects in which all the friends of "Zion" are interested. It is animated throughout by a gentle, yet earnest, spirit of the truest orthodoxy. It is good to speak of the Church of Christ, as "the *Zion* of the Holy One of Israel;" for it is thus acknowledged that the church of the *prophets* is one with that of the *apostles*, "that the blessing of Abraham might come on the Gentiles through Jesus Christ." The amiable writer of this little volume is one of that quaternion of brothers, by three of whom the fourth and youngest was very recently ordained at Wenham to the pastoral office. As a quadruple testimony to the faithfulness of the God of Zion, and of the benefits of his covenant with his people, may they long live, and flourish like the yew-trees celebrated in Wordsworth's song,—

> "Like those fraternal four of Borrowdale
> Joined in one solemn and capacious grove!"

MALIGNANT PHILANTHROPY.—Among the falling stars whose pale and disastrous glare has been for some years scaring the night, the late N. P. Rogers seems to have been one who shot the most madly from his sphere. A lawyer by calling, and an over-zealous brother by religious profession, he threw himself into the gulf of abolitionism where it roared and raged with its utmost violence. He possessed but one talent, though he possessed it in the rarest degree, — the talent of vituperative eloquence. In the language of scorn, reviling and blasphemy, he was incomparable and inexhaustible. This gift he exercised most industriously in writing for the newspaper. A collection of these essays, forming a stout volume, has lately been published. In running the eye along its pages, it is curious, and not uninstructive, to notice the rapid consumption of his religion as it burned down to ashes, and was blown away by the chill blasts of atheism. How many, like him, have begun their warfare against moral evils, by an angry and irritating application of religious remedies. Forgetting that "the wrath of man worketh not the righteousness of God," they have revelled in the worst passions, till it seemed as though gall and wormwood had become sweeter to their taste than honey and the honeycomb. The intensity of their hatred against their white brethren whom they have seen, appears to be the measure of their love toward their black brethren whom they have not seen. In this sort of Odd-Fellowship, poor Rogers took a "sublime degree" beyond most of his companions. Not content, like most of them, to cast aside the gospel, as being an instrument of reform too slow and feeble for his impatient benevolence, he at last disowned all moral relations to his Maker, and abhorred the very thought of loving him. It is edifying, however, to find that this un-

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happy man had so much method in his madness, as enabled him to "mind the main chance" with prudent circumspection. After spending years in piteous protestations of his ruinous sacrifices in the cause, and in excruciating screams for pecuniary aid, he left to his family a handsome property accumulated by himself. For this good deed, many of his peccadilloes ought to be pardoned. He thus proved himself a worthy member of that respectable profession, of whom Coke says, in his Preface to Littleton's Tenures, that "they seldom die either without heirs or making a will." It is to be hoped that Rogers' compeers in the line of malignant philanthropy will be equally careful, that their orphans be not left to become a public charge!

LIVES OF THE CHIEF FATHERS OF NEW ENGLAND.—The *fifth* volume of this series is just issued by the Massachusetts Sabbath School Society. It contains the lives of Dr. Increase Mather and Sir William Phipps, and is from the flowing fountain of Dr. Pond, which is in no danger of running itself dry. It is drawn from a spring which still rises full; and what is left, is far more than what is taken. He has made himself so familiar with the history and characters of the early settlers of New England, that he almost seems to have lived among them, and to describe them from personal acquaintance. This is both an interesting and profitable volume. The stream of the narrative rolls on like the Thames, as described by Sir John Denham:

> "Though deep, yet clear; though gentle, yet not dull;
> Strong without rage; without o'erflowing, full."

We ought to make mention of the fact, that the Society publishes two editions of these "Lives of the Chief Fathers," one of them uniform with its Sabbath School library books; and the other much larger and fairer, for more private collections.

A PLEA FOR AMUSEMENTS.—A neat volume with this title, from the pen of Frederic W. Sawyer, has been sent to us by Crosby and Nichols. The author seems to be much surprised that no one has ever written such a "plea" before. We only wonder that it should at last be done by him. According to our observation, people are generally so very willing to be amused, that no pathetic pleadings are necessary to secure their consent. We once heard a Doctor of Divinity, nearly ninety years of age, invited by an excellent lady to accept the hospitalities of her house. The aged divine replied, with all the gravity and suavity of a gentleman of the very oldest school, for he had spent ten years in the family of George Washington: "Madam, nothing will be easier than to persuade me to do that to which I am already so strongly inclined!" If the readers of Mr. Sawyer's Plea are not induced to join in his favorite diversions, it will be because they have such relaxations from toil as suit them better. He appears to be a man in whom a religious sentiment is united with a strong propensity for amusements, and especially for such as are afforded by the ball-room and the stage. This has led him to attempt some very unnatural

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